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RIDPATH'S HISTORY OF THE WORLD

BEING AN ACCOUNT OF THE ETHNIC ORIGIN, PRIMITIVE ESTATE,
EARLY MIGRATIONS, SOCIAL CONDITIONS AND PRESENT
PROMISE OF THE PRINCIPAL FAMILIES OF MEN

TOGETHER WITH A PRELIMINARY INQUIRY ON THE TIME, PLACE AND MANNER OF THE BEGINNING

COMPRISING

THE EVOLUTION OF MANKIND
AND
THE STORY OF ALL RACES

COMPLETE IN FOUR VOLUMES

BY JOHN CLARK RIDPATH, LL. D.

AUTHOR OF A "CYCLOPÆDIA OF UNIVERSAL HISTORY," ETC.

VOLUME III

PROFUSELY ILLUSTRATED WITH COLORED PLATES, RACE MAPS AND CHARTS,
TYPE PICTURES, SKETCHES AND DIAGRAMS

NEW YORK:

MERRILL & BAKER, PUBLISHERS

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PREFACE TO VOLUME III.



WITH an account of the Norse and Slavic races I now complete, in the first part of the current volume, the discussion of the TEUTONIC PEOPLES. Such has been

the importance of the race that it has long occupied our attention, but not longer than the interest of the subject has seemed to demand. Teutonism in one form or other tends to predominance in modern history. We may not clearly discover whether or not the Germanic element in the civilization of the present century is destined to rise to such supremacy as to overshadow the rest; but there are indications pointing to such a conclusion of affairs. True, it is not the Teutonic part pure and simple that leads the existing races of mankind; for that part is not sufficiently aggressive to take the world for its inheritance. But the modified Teutonism of the English races seems to portend the supremacy of the same in the twentieth century.

The general view of the Norse races reveals an aspect somewhat different from that presented by the same stock a thousand years ago. At that time the peoples of the Baltic and the North sea gave token of a purpose to possess themselves of the better parts of Europe. The Norman element spread in this direction and in that, incorporating with itself the other elements of race-life in the West, and taking on new forms of development. It can hardly be said that within the last three centuries the Scandinavian races are less powerful and fecund than they were in the earlier Middle Ages;

but they have become less aggressive, and have diffused themselves abroad with a mild force little analogous to the vehemence of the Old Norse.

Quite unlike this order of development is that of THE SLAVS. These races have issued with violence and threatening demeanor upon the Eastern frontiers of Europe. They have multiplied and organized and civilized to the extent of changing the whole constitution of European ethnography and history. The growth of the Russian race has been, within the current century, something phenomenal. I have attempted in this volume to delineate the leading features in the ethnic life of the Slavs, and to point out with some fullness those qualities upon which the power and promise of the race depend. We shall find the Slavs to be widely diffused throughout Northeastern Europe, and to have an ethnic overlap of no small extent in the countries defined as Teutonic. There is a manifest tendency of the Slavs to spread abroad into foreign countries. America, within the current period, has received and is still receiving from this source a considerable element of her foreign populations.

With the discussion of the Slavic race we conclude the Aryan or Indo-European division of mankind. This division, however, is not conterminous with the Ruddy races. The latter extend to the inclusion of both the Semitic and the Hamitic divisions of the race. To the SEMITES we next turn attention, and consider them from their origin in the Mesopotamian countries to their latest developments in Arabia, and as a dif-

fused stock of Hebrews throughout the world.

The Semitic races began to display their force and capacity in the valleys of the Euphrates and the Tigris. There they parted into two divisions, of which the elder branch occupied the low-lying country about the head of the Persian Gulf. It was here that the ancient Chaldæan people emerged from the prehistoric night and planted one of the oldest civilizations of mankind. The descendants of the Arphaxad race spread through the alluvial region referred to and into the surrounding countries. It extended its sway eastward to the Susianian mountains and southwestward far into the desert countries of Arabia. The Chaldæans built great cities, learned the arts, invented manufactures, opened the ways of commerce, warred with unknown races of half-barbarians round about, laid the foundations of natural science, studied the stars.

The other branch of the elder Semites was the race of Asshur. The beginning of its ascendancy was on the Upper Tigris, to the east. The Assyrian evolution at length overtopped the ancient people of the plain. An ethnic development ensued, which from its historical importance may be compared with the Medo-Persian power in Asia and the rise of the Græco-Roman race in Europe. We have attempted in this volume to delineate the race life of the old Aramæans in their two divisions of Chaldees and Assyrians; also, to sketch the character of the modern peoples descendent from the ancient races.

After the Aramaic, the Hebraic division of the Semites next claims attention. This stock of mankind has a conspicuous place among the peoples of Western Asia. For a brief period its political and historical rank was such as to draw

the attention of several races to the scene of its development at the eastern extreme of the Mediterranean. But the rise of the Hebrews to historic importance was brief and impermanent. Only for a short period did the Hebrew state remain as a competitor for historical preëminence. Then the race began to decline from its civil station, but retained its interest from another point of view.

In the study of the peoples defined as Semitic we shall find a large measure of interest arising from the fact that they, more than any others, have been the originators of the prevalent forms of religion. This may not perhaps be said, if we consider religions according to the *numbers* respectively professing them. But it is certainly true, if we estimate religious institutions according to their *rank* and *importance*.

Out of Semitic originals the great religious institutions of Europe and America have descended. There was a time when the diffusion of Christianity was broadened to include Northern Africa and several important regions in the East. From this wider extent it retired into Europe proper and to those countries which Europe has peopled. In these the derived form of the ancient Semitic faith has become intensified and fixed as a part of current civilization.

In other particulars the Semitic races are not to be set in comparison with the Indo-Europeans. The former have shown but small capacity as a governing and controlling force among the nations. The Hebraic division we shall find to have lost its nationality, but to have retained a great name among all the civilized peoples of the world.

After the Hebrews we pass, in the next place, to an account of the race life of the ARABIANS. These constitute the last of the three major divisions of the

Semitic peoples. They are also the youngest of the three branches of the ancient race. Their distribution is sufficiently indicated by their name. Their character in general is a striking illustration of the mutual relations of race and country. The Arabians have been developed under conditions which have tended most strongly to make them what they are. But *before* these conditions the race itself had the potency of a certain evolution which could be satisfied only under such environment as is present in the Arabian peninsula.

Unlike the Hebrews, the Arabs have a land of their own. It is a region strongly defined from all the surrounding countries. It is held in on almost every border by oceans and seas and deserts. Within these limits the Arabian branch of mankind has taken a native course of development, and has followed it with little impediment from about the beginning of our era to the present day. The evolution of the race, however, has not on the whole been one of great promise or success.

There was a time extending from the eighth to the twelfth century, when Arabian civilization shone with great luster throughout the East. The rise of Mohammedanism was one of the most extraordinary movements of mankind. No other division of the human family has been at any time more profoundly stirred to the depths of its nature or more deeply inspired with new and vigorous ideas than were the Arabs on the apparition of their Prophet. Suddenly there was manifested an extraordinary activity and effervescence, first in Arabia and afterward throughout a large section of the East. If the early promise of Islam could have been fulfilled; if the fiery impulses under which the new faith began to diffuse itself had

continued to inflame the race as they did during the first two centuries, we might expect to have witnessed the widespread and permanent ascendancy of Arabian influences throughout a large part of three continents.

But the rise of the new ethnic life was of brief duration. The ascent of the race was rapid and brilliant, and its decline equally swift and melancholy. The Crescent which had been carried with so great triumph through many countries was suddenly dimmed, and the light of the Arabian race declined into shadow and darkness with the subsidence of the religious fanaticism which had been the fountain of its early enthusiasm and brilliancy.

With the Arabs we conclude our discussion of the Semitic division of mankind. This part is followed in the present volume with an account of the HAMITIC RACES. This section of the narrative brings us, first of all, into contact with the Old Egyptians and their descendent peoples. It might almost be said that the Hamitic evolution and the Egyptian development are coëxtensive. Outside of Egypt the Hamites have not displayed in any age of history great resources or achievements. It is in the valley of the Nile that the true Hamitic ascendancy was planted. In the other countries into which this division of mankind was distributed the race evolution was comparatively weak, and, as it were, incidental to the principal acts of human history.

In the consideration of the Hamitic races several features of unusual interest claim our attention. In the first place, the antiquity of this division of mankind must be allowed. The Egyptians have priority among all the branches of the human family. They first emerged from darkness and rose and flourished. They

first established civilized communities and created institutions. They first developed the arts and sciences. They first subdued the ground and gained a knowledge of the skies. They first invented true forms of building and raised great and enduring monuments of stone. It is as scholars and builders that the ancient Hamites had their preëminence among the races.

As frequently happens in race history, the descendants of the ancient stock have departed by a whole horizon from the primitive forms of life and activity. The North African races are no longer great builders—no longer philosophers and sages. The Moorish peoples have sunk to a type very greatly inferior and vastly deflected from that of the Old Egyptians. The Berbers and the Moors have retained, however, a measure of the qualities of the ancient stock, and to these peoples we shall devote the space of several chapters.

With the subjects just presented, the account of the Ruddy races will be com-

pleted. From these we turn to the Brown races of mankind, beginning with the MALAYO-MONGOLOIDS. Of these the first major division is the Thibetans and the Burmese. In the beginning of the study of these peoples we shall, however, introduce a chapter on the Iberians and the Basques, whose affinities, as far as we are informed, belong to the Malayo-Mongoloid stock. In the course of the discussion we shall follow this division of mankind downward through Southeastern Asia by way of the Indo-Chinese peoples into the countries of the Malays. With the latter, namely, the Malaccans, the Sumatrans, the Javanese, the Borneans, the Celebesians, and the Madagascans, we shall conclude the present volume. It is hoped that this far excursion among the peoples of the remoter Asia and the outlying islands dominated by the Malaysians may be found to possess for the reader an unusual measure of interest.

J. C. R.

GREENCASTLE, 1894.

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OF

MANKIND

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RACE CHART No 4.

EXPLANATION.

IN this Chart, we have the wide and extraordinary distribution of the Semitic and Hamitic races. (For the connection of these divisions with the general scheme of mankind, see Race Chart No. 1, under the words "Semitic Family" and "Hamitic Family.") The origin of these races seems to have been in the highlands of Armenia. The first movement was to the south, and the first race development the Aramæans. Of this stock, we have in ancient times the Assyrians, and in modern times the Kurds.

The subsequent development of the Aramaic stem was twofold—Hebraic and Arabic. The Hebraic stem lies centrally across Syria, dividing into the Hebrew branch, the Phœnician branch, etc. The Hebrews were the most important evolution of this division of mankind. The Phœnicians were also of great importance in antiquity. From the coast of the Eastern Mediterranean, the Semitic stem reaches Cyprus, and thence bears westward to the African shores, where the Cyrenaican Semites were established; also, the Carthaginian Semites; also, the Balearic Semites; also, adventurous colonies west of the Straits of Gibraltar.

The most recent development of the Semitic stem is the Arabic line, extending into Arabia. On this we find the great races of the Arabian Peninsula. An older branch of this family was developed into the Joktanians and the Cushites. The later evolution produced the Bedouins; while far to the south we have the line of the ancient Sabæans, Himyarites, West Arabs, etc.

The Semitic line crosses, as will be seen, into Africa, and is there divided into an Abyssinian stem, from the south of which arise the stems of the Donakils, the Somalis, the Gallas, etc.

The Hamitic development appears to have been a branch of the Semitic. The departure of this line is from the common Hebraic and Arabic stem. We have, in the first place, the Arabian Hamites, on the eastern shores of the Red Sea; also, the greater development of the race in the ancient Egyptians, represented by the modern Egyptians, the Copts, the Sudanese, etc., as far south as the upper valley of the Nile.

Further west, we have the North African Hamites; also, the Barcans, the Fezzan races, the Tripolitans, the Tunisians, the Algerians, the Moors, and the Guanches. In Morocco, the Hamitic lines bend again to the south and east, furnishing the Berber races, the Tuaregs, the Imoshags, and, finally, the Sudanese Hamites of the interior.

From the north side of the Hebraic stem, in Syria, arises the line of the European Hamites, extending around the shore of Asia Minor and into Peninsular Greece, where this race is represented by the ancient Pelasgians, and, still further west, by the Ligurians and the Etruscans, in Italy.

The distribution of the races here represented covers, from east to west, about sixty degrees of longitude, and thirty-five degrees of latitude.



Part Fourth—Continued.

THE WEST ARYANS.

BOOK XII.—THE NORSE RACES.

CHAPTER XCI.—THE ICELANDERS.



E may now pass to the North, and take up the consideration of that great branch of the Teutonic race called Scandinavian, or Norse. Scandinavia is a geographical and ethnical term; Norse, a linguistic term. We have already seen how cogent are the reasons for believing that the peoples of Norway, Sweden, and Iceland had an original community of race descent with the Istavonian and particularly the Ingavonian, Germans. The deflection of the Scandinavians from the Low German family was much slighter than that which divided them from the peoples

Race community of the Icelanders and Low Germans.

beyond the Rhine and in Upper Germany. More properly we should determine these relations by priority of movement rather than the divergence of lines. Who came first, and into what parts were they distributed? are the questions with which the ethnographer and historian are concerned, rather than, By how great a divergence are the people separated?

If we glance over the whole field, we shall find that the Celtic immigration was the first by which the Aryan peoples were distributed into the west of Europe. We shall also find that this movement proceeded out of Russia, across Germany, into Gaul and Spain and Britain. Next to this, we doubt

Probable order of race distribution in North-western Europe.

not, came the Scandinavian division of the Teutonic race, throwing its van far to the north, into Upper Sweden and Norway and Iceland. Following this came the great division of Ingavonians, or Low Germans, distributing themselves along the shores of the Baltic, into Jutland, and on the coasts of the North sea; afterwards into Great Britain and Normandy. These Low Germans were in their ethnic relations much mistaken by the ancient writers. They were themselves called Scandinavians, while the true Scandinavians were lost sight of, from their inaccessible situation. If we take Sweden, for instance, there has never been a time since the prehistoric ages when the Low German Swedes were not discriminated from the Scandinavians of the upper parts of the kingdom. Last of all, if we mistake not, came the High Germans, drawing after them the Letto-Slavic race. No doubt, as we have said, the Wends on the right bank of the Elbe mark the extreme western limits of the Slavic excursion, the same losing its force partly in Saxony and partly about the longitude of Denmark. We have now considered the High Germans and the Low Germans in their respective distribution and development. Let us, then, attempt a like review of the Scandinavians beyond the Baltic.

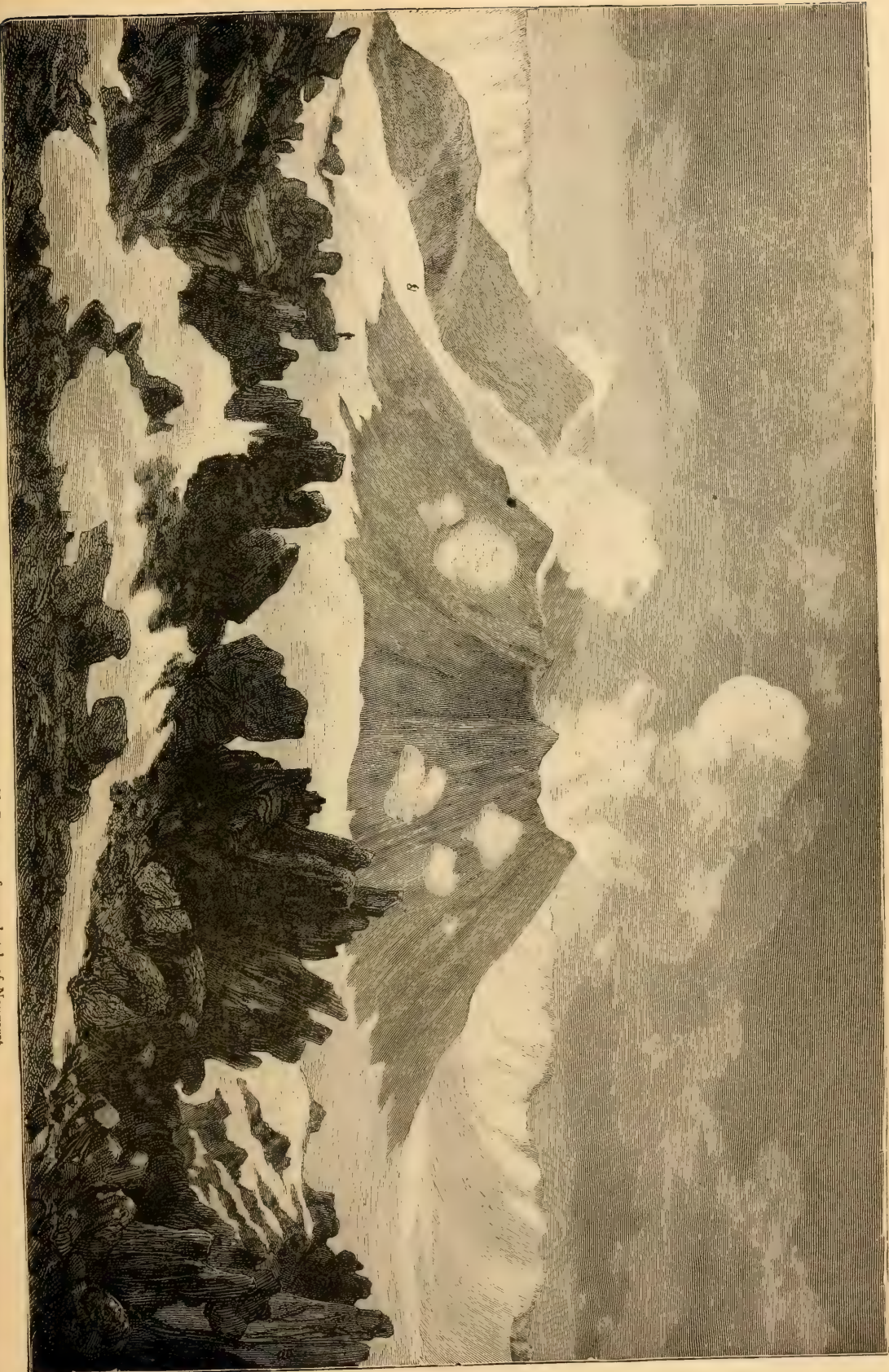
Of the old Norse countries undisturbed by foreign, historical, and ethnical shocks and revolutions, the first place should be given to Iceland. The name means island, and not, as might be popularly supposed, the land of ice. It was called by preëminence *The Island*, and its remoteness and isolation well warrant such a name. Iceland extends from about 63° 23' to 66° 33' N., and from 13° 22' to 22° 35' W. From the

northernmost point of Scotland it is five hundred miles away, being twice as great a distance as it is to Greenland. The maximum dimensions of the island are three hundred by two hundred miles. Its area is thirty-nine thousand two hundred square miles, being considerably larger than Ireland. It was into this remote seagirt country, far to the north, and preserved only from the rigors of the frigid zone by the gulf current flowing near by, that the first or foremost division of the Norse, or Scandinavian, race made its way in the prehistoric ages. It is here, at the present time, that the oldest and most faithful type of the ancient Teutonic life may be viewed and considered. Every circumstance has conspired to preserve in this ocean land the unmodified character of the original stock by which it was peopled.

It is doubtful whether any other country in the world, unless we except some of the Oriental empires, has for so long a time supported a single race of men, permitting their development by natural laws and the ethnic forces peculiar to themselves. The land and the people are alike full of interest. Iceland was far ahead of every other country in Europe in intellectual development and the production of a literature in the ages subsequent to the destruction of the Roman empire in the West. Before the Anglo-Saxons in the age of Alfred began to cultivate literature as an art; before the Normans first raised the notes of song on the banks of the Lower Seine; before the Visigoths, or the Islamites who succeeded them, had begun the formation of literary models in the southwestern peninsula of Europe, the Icelanders, under the thick fogs of their inhospitable island, had evolved from

Character of Iceland; priority of the Norse evolution.

Early development of the intellectual life in Iceland.

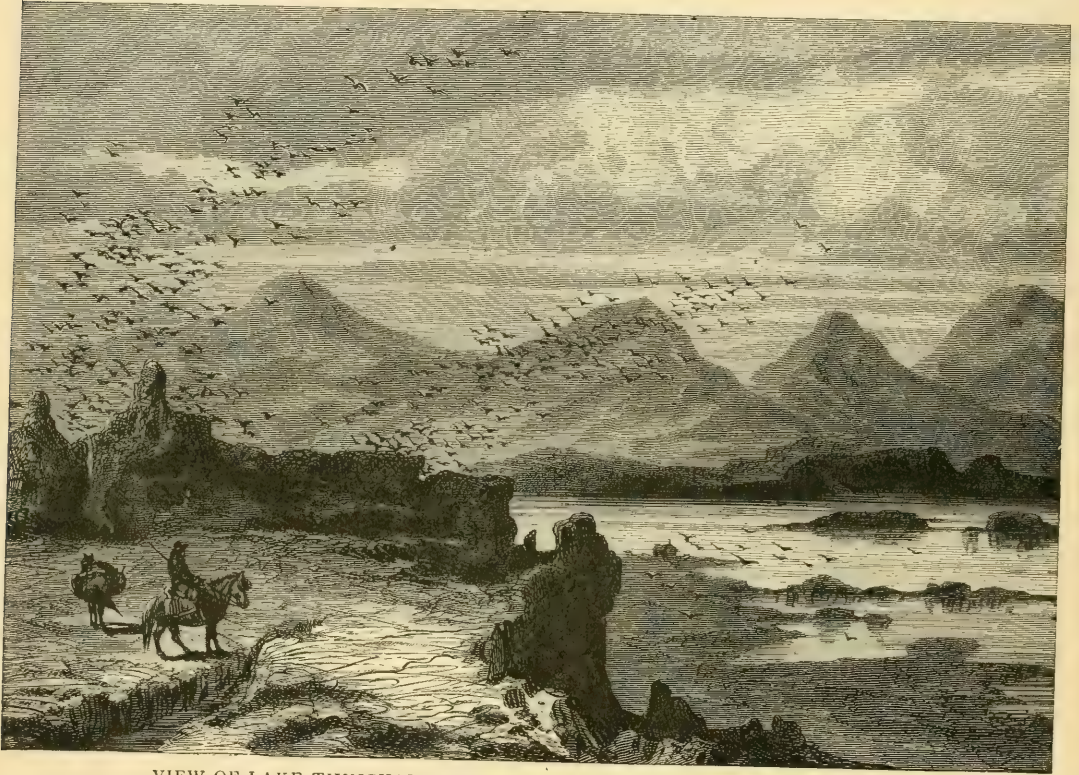


ICELANDIC LANDSCAPE.—CRATER OF MT. HECCLA.—Drawn by V. Dargent, after a sketch of Nougaret

their consciousness, on the vehicle of the Norse tongue, the elements of a literature which, as compared with the area and situation of the land and the number of people inhabiting it, was altogether in excess as to quantity and quality of any other production west of the Hellespont and the Nile.

This is particularly true of the histori-

people, a living example of a language which has suffered less mutation, less corruption of grammar and vocabulary, than any other Teutonic speech whatever. Only the translation of the Bible into Mæso-Gothic, by the Visigothic Ulfilas, may be fairly compared with the work done in Iceland in the earlier centuries of our era.



VIEW OF LAKE THINGVALLA.—Drawn by V. Foulquier, after a sketch of Nougaret.

cal and chronicle literature of Iceland.

Great value of the Norse chronicles and sagas.

This branch of early learning has a precision and critical quality which could not be paralleled in any other annals of the Middle Ages. The phases of Icelandic life, the circumstances of social and political development, are preserved in the Norse chronicles and sagas with a particularity and truthfulness quite uncommon in the mythical ages of history. The philologist, as well as the historian, finds in the island, or rather in its

Ethnically considered, it is believed that before the incoming of the Scandinavians Iceland was inhabited by the Celts. It is said that a colony of Erse folk, called the Culdees, was established in four thousand homesteads in Iceland, nearly all of which were maritime. However this may be, it is quite certain that the Teutonic folks came into the island from Norway. It is believed that the first settlements of Scandinavians were led by Norwegian noblemen, who

Preoccupation of Iceland by Celts; Norse conquest.

had fled as a consequence of their aristocratic character. There is a tradition to the effect that Queen Aud, widow of Olaf the White, brought over an Icelandic immigration about the year 890. The Christian faith had already been accepted in Scandinavia, and was thus planted at any early period in Iceland. From the first, political stability seems to have characterized the development of the Icelandic nationality. The popular epoch of the islanders was the year 874, and ever since that date Ice-

lodgment on the western coast of Iceland. There were four classes of population thus established, in course of time giving rise to four divisions in the political geography of the island. But all were Norse. If there was an original Celtic population it was swept away, and by the beginning of the twelfth century there were fifty thousand people in the island. Of these there were about four thousand five hundred *franklins*, or heads of houses.

The social organization was like that



DEPARTURE OF A CARAVAN.—Drawn by V. Foulquier, after a sketch of Nougaret.

land has remained an appanage of the Danish crown. In our own times, namely, in 1874, the thousandth anniversary of the national era was celebrated with every circumstance of patriotic pride; and visitors were gathered to this ancient seat of the Norse race from almost every civilized country in Europe and the New World.

After the immigrations referred to, by which a Scandinavian population was carried into Iceland, others followed,

Successive increments; classification of the people. adding to the increment already in possession of the country. These were

from the Western islands, the native lair of the Vikings. The seafarers went forth after their manner, and found

which we have already ascribed to the German race. It was a clanship, with the father of the house at its head—a chieftainship in which many of the

Social organization; the chieftains become lords.

common blood followed a given head, who led in war, and to a certain extent commanded in peace. This organization was not formed in Iceland, but was brought over by the immigrants, and constituted the basis of the land division which was made after the Norse race was established in Iceland. Each chief, or leader, held a claim upon a portion of the land, and the same was parceled out freely among his followers. The situation was such as to favor the increase of the rank which natural conditions had

given to the leader, or chief. In course of time he grew into a lord, or petty king. Sometimes he was the priest of the clan. In one respect, however, his authority was limited. The *godhorth*, or tie, by which each peasant was bound to service might be broken by himself, and his allegiance transferred at his own will to another franklin.

During the last eight centuries the population of the island has risen only from fifty thousand to seventy thousand souls. It has been the slowest and, in many respects, the most peculiar evolution which civilization has presented.

Slow growth of population; dependency on Denmark.

It has been a natural growth. Everything in the country is at once modern and primitive—primitive in its origin and modern in its development. We have already noted the long continued and satisfactory dependence of the country on Denmark. We may judge from the political condition what institutions are native to the genius of the Teutonic race. The King of Denmark is the executive head of the people, but there is a legislative department of the government, called the Althing, consisting of thirty-six members. Six of these are nominated by the king, and the other thirty are elected by the people. It is an Assembly of two Houses, meeting every second year. The Senate is composed of the six legislators chosen by the king and six others selected from those who are chosen by the people. The remaining twenty-four constitute the lower, or popular, branch of the Legislature. The Secretary of State for Iceland resides in Copenhagen, and is responsible both to the king and to the Althing for the maintenance of the constitution and for the regular conduct of national affairs. A governor general is appointed by the king and sent out to

the island. His name in Norse means *land*. There were two lieutenant governors, one for the North and East, and one for the South and West.

The next office in dignity is the sheriffalty, then the revenue officers, then the judges, and so on to the minor officers of the municipalities, etc. There

Sheriffalty and minor offices; prevalence of Lutheranism.

is a Superior Court, consisting of three judges, at the capital of the country, and to this tribunal all appeals are taken from the courts of the sheriffs. The Icelanders are all of one religious belief. They are Protestants of the Lutheran type. The single bishop of the island is appointed by the king. There are two hundred and ninety parishes. There is a system of church revenue like that of the Church of England. The entire support of the ministry is derived from the two sources of property-tax and tithing.

We now come to what may be regarded as the most remarkable and praiseworthy aspect of Icelandic civilization. Education is universal. It is de-

Education universal; schools and universities.

clared by those who have made a study of educational statistics that in no other country of the world are the standards so high and the amount of scholastic information so great on the average among all classes as in this foggy island of the North Atlantic. It is said with confidence that in the whole island, from the crooked seashore to the central mountains, there is not a child ten years of age unable to read. The Iclander of adult years might be called a scholar. It is no unusual thing to find a peasant who understands several languages, not indeed by the necessities of intercourse, as might happen in one of the great marts of the world, but because he has been taught the languages in school.

It is alleged, moreover, that the average amount of information possessed by the Icelandic citizen is greater than that of the citizen of any other community in the world. And yet elementary schools, primary schools as we should call them in America, have been but recently introduced into Iceland. The children were taught hitherto at the hearthstone, and the mothers and fathers were the teachers. It is doubted

whether the introduction of formal schools under public management has improved the grade of scholarship and intelligence. The higher education of the Icelanders is classical and general. There is one principal university at Reikiavik, the capital, an institution with seven professors and about one hundred students. There is also a theological institution, with three professors, and a medical college, under the charge of the general physician of the island, who is an officer of the government. Students of law have to fit themselves

for the practice of their profession by a course of lectures at the University of Copenhagen.

Almost the whole population of Iceland is distributed on small landhold-

A race of free-holders; indigence and care of the poor.

ings. It is the most freehold state of the world.

The capital town has about two thousand five hundred inhabitants, and the next town, called Isafjörður, situated in the northwest part of the island, has no more than four hundred. The whole people live on isolated farms, the average number of residents to a homestead being seven persons. The

average wealth in Iceland is low. It is said that the largest landowner has a revenue of only fifteen hundred dollars a year. Yet there is no abject poverty. The pauperism of the country is mostly engendered by the extreme generosity of the people in extending aid to the indigent. There is public provision made for the maintenance of the poor—undoubtedly an erroneous theory in the state. In some places the taxes for the



ICELANDIC CHURCH.

Drawn by H. Clerget, after a sketch of Nougaret.

support of paupers exceed the sum of all other taxes put together.

Another circumstance tends also to indigence, and that is the exceeding easiness of procuring subsistence under the conditions of the country and the government. The year is divided into a working and a nonworking period, the first extending through five months, and the latter about seven. The business which is prosecuted with most energy is hay-making. The period of this crop, which is the principal one of the island, covers about two months. It is a voca-

Manner of industry and means of subsistence.

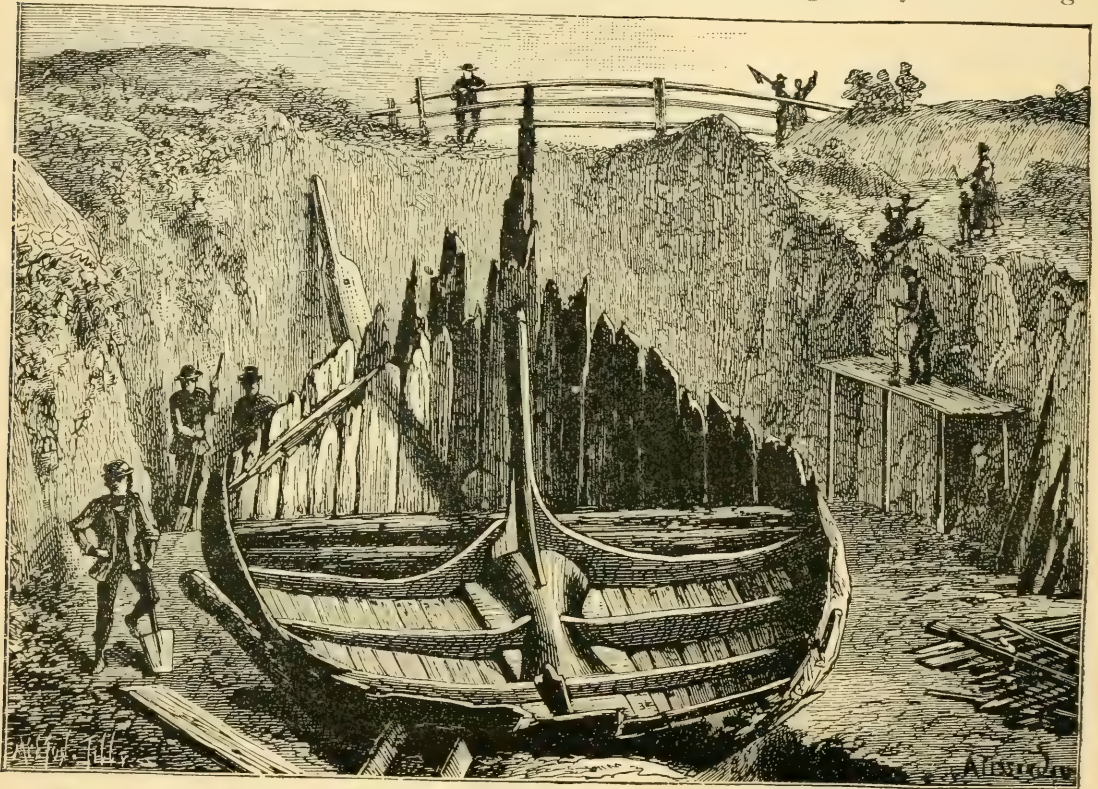
tion which has respect to another which is the principal resource of the island, that is, stock-raising and herding.

During the greater part of the year the cattle and sheep and goats and swine must be housed and fed. This requires an abundance of hay. Cereals have no part in the industries of the island. Rye and barley can be grown

Otherwise, scurvy would attack and destroy the inhabitants.

It is said by those who have watched carefully the character of the people that what may be called the intellectual industries are at a low stage of development. Though the people are rich in information, though they have a high

The people know not the commercial values of intelligence.



OLD NORSE BOAT.

in a few favored localities, but the crop is regarded as of no importance. To the latter pursuit the people have devoted themselves from prehistoric times. The next industries of greatest value are fowling and fishing. The latter is one of the regular pursuits of the islanders. The food of the people is made up almost exclusively from these three sources: the domestic animals, fish, and fowls, and these are easy to raise or procure. As for the rest, vegetables are grown to a considerable extent.

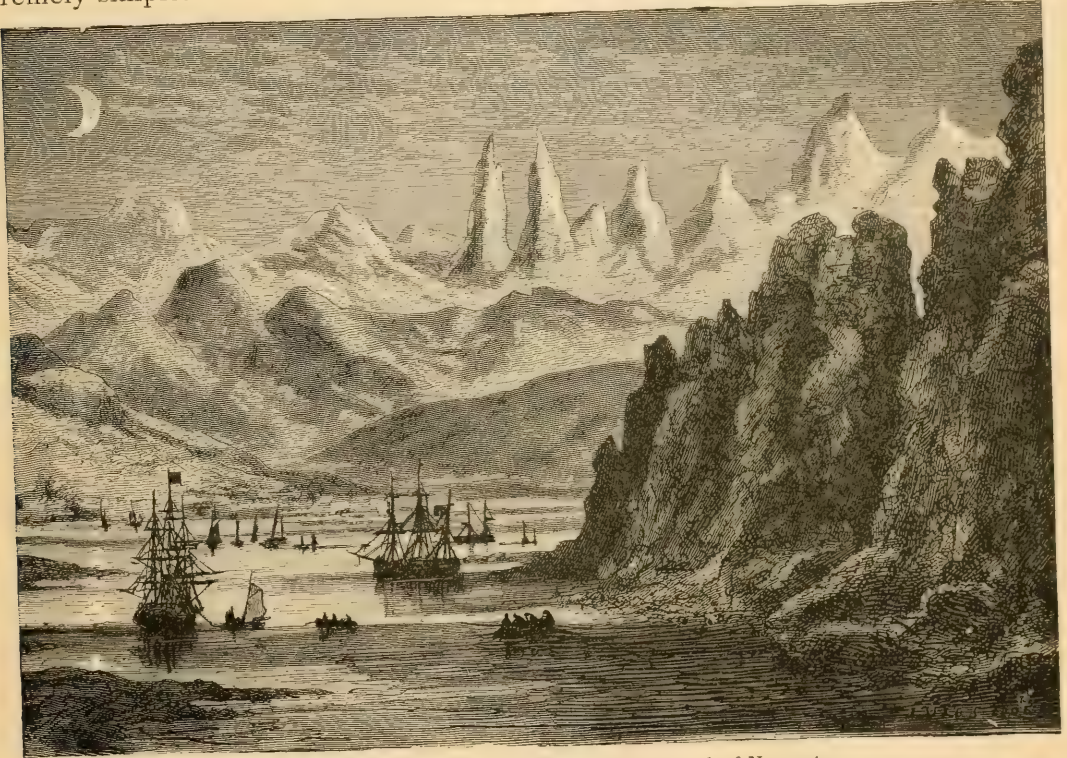
degree of intellectual training, they nevertheless seem not to understand any of the commercial values of intelligence and learning. For this reason the vast and varied mental industries which are prosecuted with so much success in other countries are wanting among the islanders, or at best, are in the lowest stage. The small population of the island has been attributed in part to this want of intellectual vocations. It is more proper, however, to assign as the cause of the smallness of the popu-

lation the want of the commercial spirit. At the beginning of the present century the whole population of the country did not exceed that at the beginning of the twelfth. As we have said, the present census does not show a population in excess of seventy thousand.

The state of society in general is extremely simple. It is also law-abiding in

most unknown, and the force required to maintain authority is at a minimum.¹

¹ As illustrative of the law-abiding spirit of the Icelanders, an incident recorded by Bayard Taylor is worthy of repetition, not so much indeed from its humorous quality, as in demonstration of the absolutely peaceable temper of the Icelanders. On the occasion of the great Millennial Celebration in the midsummer of 1874, the King of Denmark came over, in the height of the ceremonies, and was



COD FISHING.—Drawn by Jules Noël, after a sketch of Nougaret.

the last degree. There seems little disposition among the people—
 Simplicity and law-abiding character of the Icelanders. little ambition—to increase in numbers. The island might easily support a half million inhabitants. At the present time it has about one eighth of this number. But the islanders may claim with justice that they make up in moral character what they lack in popular strength. Nor may we rashly conclude—considering what must be the ultimate end of civilization—that the massing of population is to be weighed against human happiness. Crime is al-

present one day during the session of the Althing, held in the picturesque mountain valley and under the open sky, after the manner of antiquity. Nearly the whole population of the island gathered to the festivities. It was estimated that fewer than five thousand of the inhabitants had failed to do honor to the occasion by joining in the festival. On the evening before the principal day, the single policeman, whose services on all former occasions had been sufficient to maintain the peace of the island, went in distress to the lieutenant governor and declared himself unable to keep order on the morrow unless he should have an *assistant* appointed by the governor. So the assistant was appointed, and the treasury of Iceland was strained on the anniversary day of its thousandth year by the expense of *two* policemen instead of *one*!

Life must, of necessity, in a country so far north as Iceland, present a very different aspect from what it bears in lower latitudes. The industry, as we have said, is peculiarly pastoral. Nine tenths of all the people live by their sheepfolds and cattle. From these are

Primitive and pastoral aspect of life; meadows and hay.

crop to the next season without a second sowing. Fuel gathering from native sources is now prosecuted with difficulty. The work occupies a good part of the summer, but the more important parts are given to the shepherd's work, fishing, fowling, and particularly to making hay. With the oncoming of winter, weaving,



ICELANDIC COMMERCE.—PORT OF REYKJAVIK.—Drawn by Jules Noë, after a sketch of Nougaret.

taken food, clothing, and all the other products which are derived immediately, or by process, from the destruction or use of the clean animals. The exportation of values has respect to an importation, the latter being chiefly wood for building purposes, iron for tools, such grains as are grown for brewing beer, foreign cloths, fur, wine, and honey. It is in this matter of simple barter that the small Icelandic commerce consists. The meadows of the country sustain themselves from year to year. The humidity is such as to perpetuate the grass

tool-making, and other processes that may be carried on within doors are resorted to. The year in Iceland has several crises, some of them fixed by convenience and others by suggestions from nature. The Althing, or Congress, meets at midsummer; the yule feast is held at midwinter. Arval gatherings and marriages are generally celebrated at the close of summer. The productions of the country are of such sort as to bring no harvest except that of hay. The outdoor, as well as the indoor, as-

Annual festivals; natural manners of the people.

pect of Icelandic life is one of more merriment and jollity than might be expected under so inhospitable a climate. It might be difficult, on the whole, to find a race more natural and free in its manners, a people more sociable and susceptible of keener gratifications, than those of Iceland. We have already re-

but not all gothi are franklins. Any one of the gothi may become a franklin, and any one of the thrall may, by possessing himself of a homestead, become one of the free. Among the class known as gothi, or freemen, there is all the democratic equality which was peculiar to the prehistoric German soci-



NORSE WEDDING.—Drawn by Pelcoq, after a painting of Tiedeman.

cited the great differences that exist in this respect among the peoples resident around the Baltic.

Only two classes are known among the Icelanders. These are the *Gothi*, or Free, and the *Thrall*, or Unfree. The latter, however, are not slaves, but rather villains, or serfs. All the gothi are freemen. All franklins are gothi,

ety. Chattel slavery does not exist. The thrall lives in his own hut, much after the manner which until recently was the order of the day in Russia. A thrall passes with the sale of the lands on which he abides as a serf to the new landowner, but the price at which he passes is fixed by law, and he himself has rights that may not be violated.

There was a considerable period be-

Industrial division of society; the gothi and the thrall.

fore the introduction of Christianity into Iceland when the noble franklins, or barons, were wont to go over to Norway and to spend much of their time at the King's Court, but after paganism passed away these excursions became less frequent, and the Icelandic lords remained more at home. It became thenceforth a matter of business relating to the administration of the government and

Manner of life
among the Norse
nobility.

also appear that such resisting forces have been on the physical side rather than the intellectual. Such is undoubtedly the case. The history of human society is now sufficiently advanced to make us understand with the force of an equation in calculus that democracy, which is another term for the equality of men, is against the development of great fortunes, and generally against the commercial spirit which leads



HOUSES OF REIKIAVIK.—A BURIAL SCENE.—Drawn by V. Foulquier, after a sketch of Nougaret.

kindred subjects rather than mere pleasure and search for a larger life that carried the Thanes into the larger kingdom.

We have noted elsewhere the fact that in an island that might well support five hundred thousand inhabitants the population has risen to only seventy thousand.

This fact is suggestive of some strong forces that have impeded the development of Icelandic nationality. It would

Forces that impede the production of population.

to the building up of great seaport cities and emporiums where the manufactures of the world are displayed, where the wants of all mankind are stimulated with base desire, and where that great corrupter, money, flows together and whirls in a vortex.

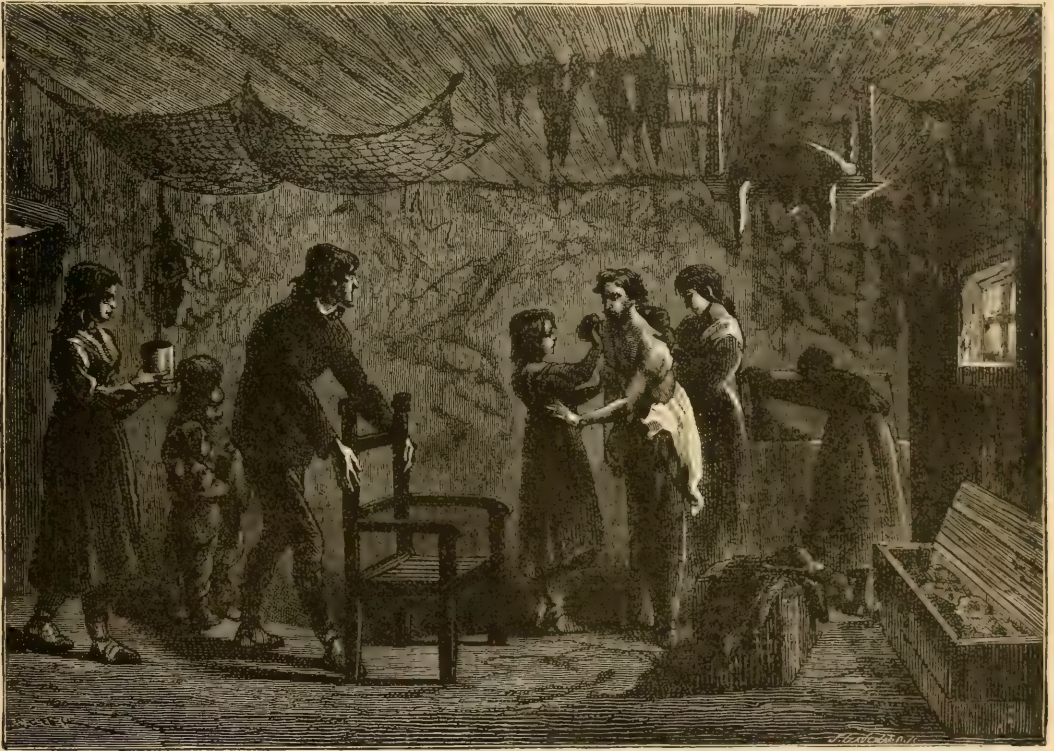
There was a time in the history of Iceland when the tendencies were in this direction. It has been remarked that the old life in the island was tur

bulent and anarchic, but at the same time free and varied. Under these conditions the great Icelanders were produced. There were men of note, capable in war and in peace, arbitrary and strong, even luxurious in their habits. Their elevation above the peasantry was so considerable as to awaken the struggles of competition and rivalry. But it ap-

peared that in a particular manner in this country the introduction of Christianity was a leveling force which checked the play of the natural passions and abated diversity of development. We need not be surprised if the facts should show that the Icelanders are an exceedingly sincere people, that they accepted the Gospel in a literal and practical way, and that they, in the manner of simple folk, applied its principles as they were intended to be applied, in the reduction

of men to a brotherhood of equals. There may have been other forces which worked in like manner to prevent the building up of great Icelandic cities, the creation of emporiums and manufactures, and the institution of those violent competitive dispositions which men display under the influences and ambitions of gain already gotten or to be acquired.

Unfortunately, the Reformation did



NORSE HOSPITALITY.—RECEPTION OF STRANGER BY ICELANDIC FAMILY.—Drawn by V. Foulquier, after a sketch of Nougaret.

little for the Icelandic people. The political situation was such as to hinder all those advantages which appeared elsewhere with the coming of the reformed faith. The social and political revolution which followed the religious movement in Germany, England, and, to some extent, in Sweden and the North, did not take place in Iceland. The dethronement of the papal system in England was only partial; but it was sufficient to break up

Poor results of the Reformation among the Icelanders.

the English trade with Iceland, and to substitute therefor the commerce of the Hanse towns. Meanwhile the growth

which had their roots in the ecclesiastical convulsion at the beginning of the sixteenth century. It is alleged, more-

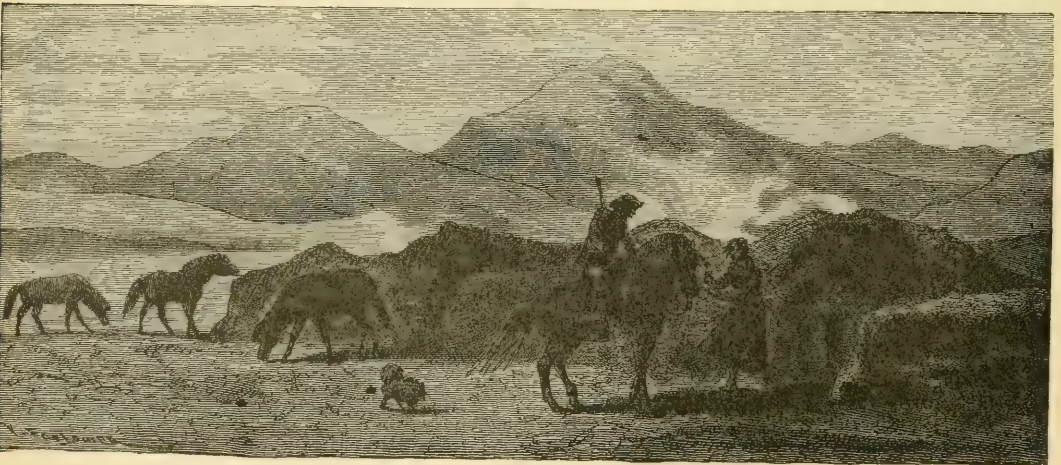


PLAGUE VISITATION.
Drawn by V. Foulquier.

of the Danish power gave the kings of that country an opportunity to extend over Iceland an arbitrary and exacting rule such as had hitherto been unknown.

was apathetic and cold. As a consequence, the Reformation in Iceland was never disgraced with inquisitorial fires, but at the same time it was lacking in

over, that the leaders of the reformatory movement in Iceland were men of low degree, that they were not great either in genius or character, and that for this reason the movement was on a lower plane and its results less salutary than in any other Teutonic country. As might be expected, the whole religious revolution



A HALT IN ICELAND.—Drawn by V. Foulquier, after a sketch of Nougaret.

Many new forms of taxation and rent were introduced, and the industries of the country were made worse rather than bettered by those far-reaching changes

that heat and enthusiasm which are necessary for the actual regeneration of society.

Iceland, in the course of her history

DISCOVERY OF THE NEW WORLD BY LEIF ERICSSON.

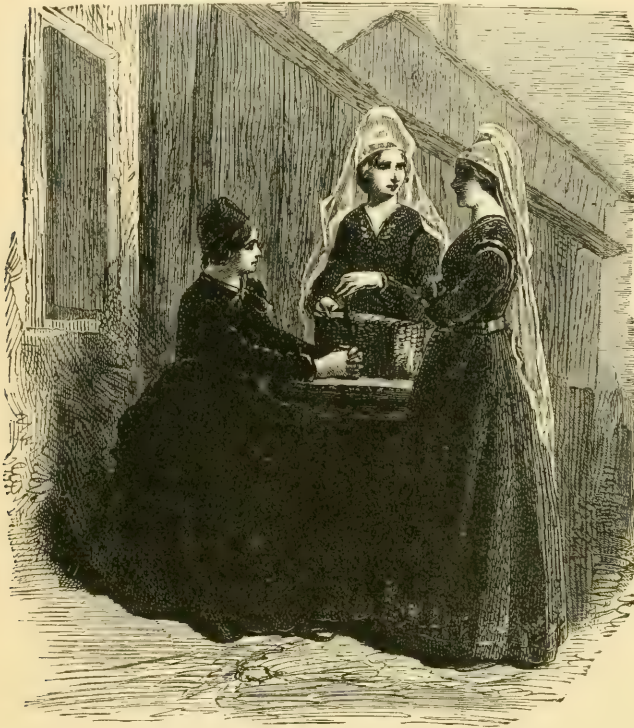


during the last three centuries, has been subject to a series of disasters the like of which could hardly be paralleled in the story of any other nation. At the close of the sixteenth century, namely, in 1579, and not ceasing until 1627, the country was visited with a plague of pirates out of Gascony, England, and Algiers. Some of the most dreadful

Disasters to which the Icelanders have been subjected.

But the ills which attacked the unfortunate Icelanders during the eighteenth century were still greater. Smallpox came with its ravages, and famine, with her haggard visage and glaring eyes, followed in the train. Disease crept into the sheepfold, and in 1765, and again in 1783, the island was shaken as if it would be rent into fragments by terrific earthquakes. The population of the country fell off by a fourth. On the side of human disaster, the patriot, Eggert Olafsen, who was doing his best to rouse the spirit of his countrymen and to alleviate their distress, was drowned three years after the first earthquake. The national character was wellnigh paralyzed, and it is believed that a century has not sufficed to restore the broken spirit of the people.

We have already spoken of the richness of the early mediæval literature of the Icelandic race. With it there is nothing comparable as to extent and variety in the poems and written records of any other Teutonic race of so early a date. It is from this source that modern scholars have become con-



ICELANDIC WOMEN—COSTUMES.

panics were produced by these seacoast invasions, utterly lawless as they were, surcharged with the very spirit of robbery. Meanwhile, the weakness of the people of the island and their remoteness from Norway—to say nothing of their rather timid and unwarlike disposition and the defenseless state in which the event found the island—had conspired to reduce the country to such a state of exposure as to make everything accessible even without peril to the marauders of the deep.

vinced at length that Greenland and the northeastern part of North America were colonized by the Icelanders in the tenth

Richness of the mediæval Icelandic literature.

century. It can hardly be doubted from the contemporaneous poetry that such was the case, and that the almost fabulous adventures of certain Icelandic heroes, whose names only for a long time were transmitted by tradition, were as real as the sagas in which they are recorded. This fact has within the present century brought Iceland very near

in political and race sympathies with the people of the United States.

The saga, or song, constitutes the real strength of the Icelandic productions.

Manner and motif of the sagas; their historical value. The native genius of the race has in this song form expressed itself to the best

advantage. The saga was intended originally for oral recitation.

It was after the manner of the Greek epic. It was intended as history, but was at the same time illuminated and fired with the admission into the song of all heroic emotions and poetic conceits. The saga grew up at the beginning of the eleventh century. The memory of the great deeds of the Icelandic heroes was still fresh in the minds of the men who sung them. Reverence for the fathers kindled the passion of the poet and the singer. The telling of stories was in this age the one great form of entertainment. All festivals and gatherings of the Norsefolk were enlivened with the recitation of the great episodes of the race. The saga, as the leading feature of Icelandic literature, was the result of this spirit and practice. Nor has there been produced among any people whatsoever a form of poetry, the subject and style of which has more faithfully depicted the progress of events, than have the sagas of the Norse. They are at once the heroic songs and patriotic records of the race.

It is from these poems that we have

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our knowledge of the early colonization of Greenland and Vinland, the latter meaning no other than North America.

The songs in question are called the sagas of the Floe-Men. They contain incidents of the wrecked colonists in Greenland, and graphic delineations of

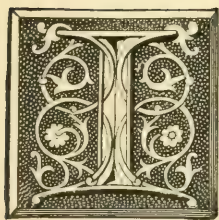
Discovery of North America revealed in the sagas.



ICELANDIC TYPES AND COSTUMES.

the adventures of Eric the Red, of Herjulfson, of Leif Ericsson, of Thorwald, of Thorstein, of Thorfinn Karlsefne, and of all the other seafarers who planted in Massachusetts and Rhode Island what might have become a Norse America. The plague fell on Northern Europe; a large part of the population was swept away, and the New World was left to Spain and England.

CHAPTER XCII.—THE NORWEGIANS.



T is probable that the ethnography of the future will be more elaborate, painstaking, and accurate than that of the present. Lines of demarkation will be

discovered between different peoples who at the present time are classified together and counted as one. Such a division may at length be passed between Norway and Iceland, leaving the people of the latter island as the only true representatives of the old Norse stock. We have already indicated our

Geographical
and ethnical re-
lations of the
Norse peoples.

belief that this is the extreme primary departure of the Teutonic race to the West; in other words, that the Norwegians are more Germanic and less Norse than the people of Iceland, just as the people of Sweden are more Danish and German than they are Norwegian. However this may be, it is still in accordance with the canons of ethnic criticism to classify the Norwegians and the Norsefolk of Iceland together. We will regard the latter people as thrown at an early period to a greater distance to the West and to a more isolated situation than were the people of Norway, just as the latter were thrown to a greater distance westward than were the people of Sweden.

If our space would permit, we could show how these things were accomplished from geographical necessities and the conformities of the man to the shape and character of the region which he was to inhabit. There is, for instance, no certain line between Sweden and Norway, but for the most part the

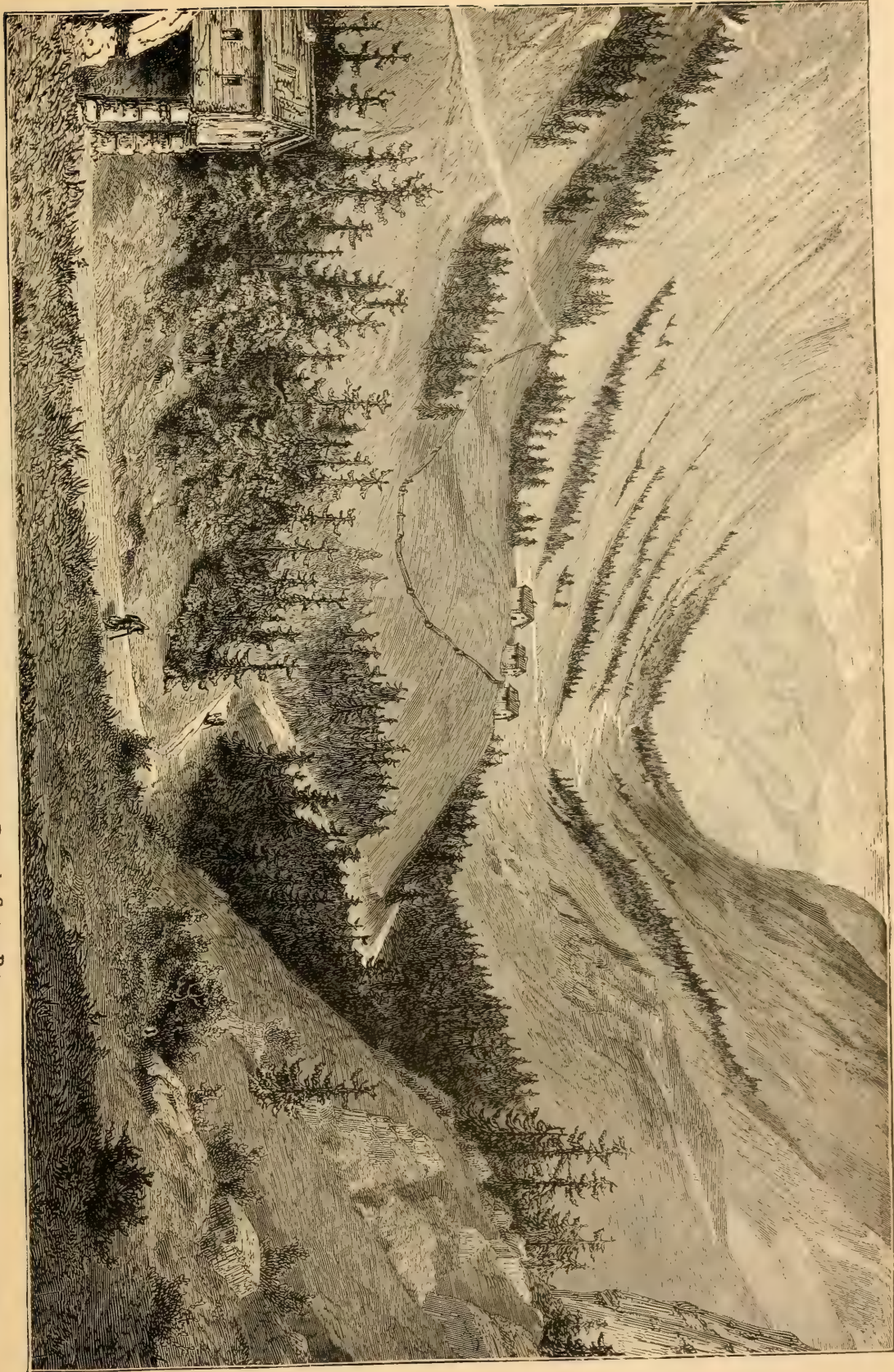
mountain chain which upholds the peninsula forms a crest from which an eastern and a western slope drop away, constituting the essential Sweden and the essential Norway. It is to the latter country that we now turn our attention, or rather to the Norwegian people, as a branch of the Teutonic family of nations.

The ancient ethnologist satisfied himself by throwing all these northern nations together and calling them Scandinavians. The process of analysis has

Progress of eth-
nic analysis; the
term Scandina-
vian.

now gone on until even the Danes and the Swedes are clearly discriminated. It appears, moreover, that the term Scandinavian was applied only to such Low Germanic folk as inhabited the south peninsulas of the Baltic; in other words, that the ancients knew nothing certainly of the peoples in the great northern peninsula, and still less of those of Iceland. The name Scandinavian has now been virtually withdrawn from the southern shore of the Baltic, though not wholly so. Jutland is still reckoned as a Scandinavian country, and when Schleswig and Holstein were wrested away from Denmark and Germanized, in our own memory, the people of Holstein were anxious for the change, being induced thereto by an ethnic sympathy; but in Schleswig the gravitation was the other way. As to Norway, whose race development we now approach, the country is undoubtedly Scandinavian, Norse, or in the phraseology of the times, Norwegian, being thus brought into race relationship with Jutland, Iceland. and Northern Sweden, but hardly with the south of Sweden, in which the people are rather to be classified as a

NORWEGIAN LANDSCAPE.—VALLEY OF VESTFIJORDAL.—Drawn by Gustave Dore



mixed race, if not positively Germanic, both in origin and evolution.

The earliest authentic references to the Norwegian tribes are found in the

Early Norse historians; Lapps and Finns in Norway. writings of Jordanis, who flourished at the middle of the sixth century. He is

the first historian of the Gothic race. But long before this there were native

Sweden and Norway, and pressing back the Lapps and Finns into the high countries where they are found at the present time.

The date of this Teutonic migration is not known. Ethnologists, though, incline to the opinion that it was after rather than before the beginning of the Christian era. It is a debated question



DANO-NORWEGIAN FLEET OF TENTH CENTURY.

singers and chroniclers who preserved in Norse the legendary history of the race. It is believed that the primitive population of Scandinavia was made up of Lapps and Finns. At any rate, traces of these peoples are found at the present time very far south of the countries of their occupancy. At a certain prehistoric epoch these races began to give away under the pressure of the Teutonic immigrants taking their course across the Baltic, working up through

as to how the first people—ancestors as they were of the Scandinavian race—made their way into the countries now called by their name, but the opinion

Incoming of the primitive Scandinavians.

above advanced, that they came from the South rather than from the Northern parts, has been virtually accepted as correct. It is not needed in this connection to go over the arguments which have been advanced in support of this hypothesis, or of that relative to the

course and source of the first Teutonic migrations. The Scandinavians came, and the Lapps and Finns disappeared or fell back before them. We are almost equally in the dark as to the character of Norwegian civilization during the first centuries after the establishment of the race in its future home. The reason for our ignorance on this point is not far to seek. It required the goings forth of the Vikings and their conquests in several parts of Northern and Northwestern Europe—that is, Continental Europe—to bring the Norwegians into the foreground of that branch of human history with which we are most familiar.

These expeditions did not occur until toward the end of the eighth century.

The Norse ascendancy of the eighth and ninth centuries.

From this time forth, for about two hundred years, the northwestern parts of

Europe were by no means unfamiliar with the strong people of Norway and Denmark. The English coast was first struck in 787, and the next expedition from the same regions occurred in 793 and 794. The coasts of Scotland and Ireland and France, the southern shore of the North sea, and even the maritime parts of Spain and the insular parts of the Mediterranean all alike felt in succession the sharpness of the swords of the Northmen.

The term Northmen stood, at the age of which we speak, for the Dano-Norwegian people. The Norwegians are derived ethnically from Denmark. Look

Derivation of the Norwegians from a Danish original.

at the geography and see what would happen when a people had drifted northward and westward out of Continental Europe into the peninsula of Jutland. Mark the position of this projecting country and see how it penetrates the cleft end of Scandi-

navia, and how the continuance of the movement of the race across the narrow water between the south and north side of the Baltic would necessarily carry the emigrant tribes into Norway rather than into Sweden. The whole ethnic drift would tend to community between Denmark and Norway. The same argument might be carried out for the spread of the common race along the shores of the North sea and into the English channel. One must needs study all such aspects of human history on the double basis of solid ground and fluctuating water. Thus it happened that the Northmen of the eighth and ninth centuries were a derivative from a common home on the north and the south shores of the Western Baltic. Hence he went forth in his open boat, to write himself with his sword into the earliest annals of modern Europe.

But we are not left to conjecture as to the prehistoric movements of mankind in these regions. The literature of Norway is out of Denmark. The languages

Danish literature the original of the Norwegian.

are not exactly in common, but are derived from a common radical, and the divergence is slight. Philologists have been disposed to frame analogies making the relation of Norwegian to Danish the same as that of American-English to English proper. Such an analogy exists in fact; and if we penetrate below the mere formalities of speech into the spirit and thought which are expressed in the language we shall find the likeness still further wrought into the texture of the respective national histories. He who is familiar with the evolution of American literature must have observed with what pain, with what a sluggish pace, with what labor the provincial aspect of both the American language and the literature of our continent have been

loosened from the types and forms of the mother country; how the American brain has been compelled, by the exactions of custom, to think the same thoughts, to follow the same intellectual pursuits, to turn into the same mannerisms, and in every respect to imitate the

Historical facts also lead us to the conclusion that the Norwegian is a younger form of Danish life. The Danes found their most natural vent westward, along the southern shores of the North sea and across the English chan-

Norwegian life and manners also proceed from the Danes.



THE VIKINGS ABROAD.

form and feature and ideal traits of the mother tongue and the home literature of the race. So also in Norway. The speech and intellectual life of the people were deduced from a Danish original; and the breaking away of the national thought and aspiration in Norway from the ancestral form has been accomplished with the same difficulty as in America.

nel. Hence the Danes in Northumbria and East Anglia as conquerors. But the Norsemen proper, they who took to sea from the western coasts of Norway, would drift directly to the Shetland islands and to the Orkneys, and thence along the shores of Scotland. Geography will also explain how the Normans would fall by a natural course into Neustria, and how they would in the

lapse of a century or two become entangled in political and historical alliances with the English people. The whole process may be thus viewed from a higher hill. The course of mankind in its general development, as distinguished from its local eddies and whorls along the shore, can be seen as a

freedom as the mood of the movement. It was in this manner that the coasts of England and France were at first devastated. It was a robbery. The personal property, cattle, and flocks were carried away by the Danish visitants, who would have taken the earth if they could have put it into their boats.



NORWEGIANS OF HITTERDAL—TYPES AND MANNERS.—Drawn by Pelcoq, after a painting of Tiedeman.

general movement, tending to general results.

If we scan critically the nature of the Norse movements out of their own countries, we should find that at bottom

Booty the motive of Norse adventure in ninth century.

and for a long time after the beginning of the expeditions they were simply plundering adventurers of small companies, having booty as the motive and

But these excursions of the Northmen did not throw much light upon the condition of affairs at home. It was near the end of the ninth century before the internal condition of Norway was much known by the other peoples of Europe. At our first authentic acquaintance with the people the land-ownership was after the manner of the

Social condition of Norwegians; the land system.

English shire. It was divided up into *fylkis*, a word on the same root with the English *folks*. Doubtless the *fylki* was a district, or tract, set aside for a certain folk, or clan. In some cases, the remaining part of the word shows that some person had succeeded in connecting his name with the *fylki*. In some districts of Norway the *fylkis* were united by ties and customs which had grown up in common among them. Thus Horda-fylki, Sygna-fylki, and Firda-fylki were united to form a district called Gula-thing. At a later period the whole of Norway was laid out into regular districts, each with a common

at its head rose to the rank of jarl, the English earl; and sometimes he became a petty king. Self-government was the bottom principle in the system of law and jurisprudence.

In one respect the people of Norway were different in their development from those of every other Teutonic country at an equal stage of progress. This related to what we may call the village community. All the Teutonic, and, perhaps, the Slavic, races have been noted for the presence —as a part of their growing civil life—of villages, expanding into towns or cities. In Nor-

Genesis of the landed aristocracy of the Norse.



NORSE VILLAGE.

Thing, or legislature, and a common body of laws.

In forming these districts, however, geography was naturally used as the basis of division. Thus Frosta-thing

Office of hersir; self-government a principle of organization.

comprehended the northern *fylkis*, where the cold was greatest. The *fylki*, which was the land of a given clan, was subdivided into *herads*, over which there was an officer called a *hersir*, who held his office by hereditary right. He corresponded to the Icelandic goth. In many cases the *fylki* was of so great importance that the chieftain

pendency. It was at the head of this that the *hersir* was placed. He, with his family and relatives and the landowners, constituted a sort of landed aristocracy, that might have grown in process of time into a system like the landlordism of England. The dependents in Norway were men of arms, who were wont, on occasion, to go forth to war, and the happiness of the people, as well as their wealth, was augmented in case of successful expeditions.

The great fact that brought the history of Norway into prominence, or rather the fact by which that history

way, however, it appears that all the land, as far back as we can go, was owned by individual proprietors, who either held it for their own use or sublet it to others—to renters, the thrall people, etc. This constituted a system of landownership and de-

transpired at all or was opened to the intelligence of Western Europe, was the

consolidation of the country into one kingdom. Early consolidation of the Norwegian power.

Near the end of the ninth century, in the country now known as Christiania Fjord, the chief magistrate belonged to a race of kings whose legendary descent traced them to the Swedish sovereigns of Upsala. The situation of the country here was such as to bring it into easy relation with Denmark and Sweden. It has been alleged that at one time the kings of Christiania Fjord, then called the Vestfjolds, held the Danish throne, and that at another period they were tributaries to that crown. There was much commerce between the two peoples, and the Norwegians shared in the expeditions of the Danes.

In the first place, Halfdan the Black, of the Vestfjold line, extended his own province by conquest. He died at an early age, however, and left the country to his son Harald, who was the celebrated Harald Haarfager, or Harald the Fairhair. It chanced that the young prince was refused in marriage by Gyda, the daughter of Eric of Hadaland; at least refused until what time he should make himself king of all Norway. Such was the powerful stimulant applied to awaken the ambition of the prince already inflamed with love. The disturbance that ensued might well remind the classical scholar of the intrigues and wars and poetry that followed the abduction of Helen to Troy.

Harald gladly accepted the challenge, and made it as nothing to win Gyda at such a price. The conquest of all Norway was only a trifle in his devoir. He vowed that never would he shear or trim his hair until he had put the

last Norwegian jarl under his authority. Then he proceeded with the conquest. In course of time he subdued all the noblemen; then sent for Gyda; ordered a festival; made her one of his wives; cut his hair, and received from Jarl Rögnwald the title of Haarfager, or Fairhair, which history has cheerfully taken up and repeated.

But this was by no means the end of the exploiting of the age. Not willingly did the old independent, half-feudal barons of the North yield to Fair-

How the Vikings originated, their piracies.

hair's invasion and conquest. Many of them, unable to compete with him in battle—for his forces increased as theirs diminished—took to sea, and departed for coasts unknown, leaving behind only their immovable property. These fugitives, like them of Troy, sought another coast where they might replant the Norwegian nationality. Thus it was that they came to Iceland; thus to the Färöe islands, the Orkneys, the Shetland group, and even to the Hebrides. From several of these localities they returned at length. Men are maddened by such treatment. These noble Norse jarls became the sea Ishmaels of their age. Their hand was against every man, and especially against their own countrymen. Such was the genesis of that piracy which is universally ascribed to the Northmen of the ninth and tenth centuries.

Let the reader note with care how great results arise out of the simplest antecedents. We have already spoken of the high intelligence and aristocratic

Great results proceeding from episode of Harald and Gyda.

character of the early Icelandic people. No wonder that such was the case, for the fugitives from Norway who peopled the island were in a large degree the best of the inhabitants, the richest, the most in-

telligent. They constituted the strong baronial caste, the noble franklins and petty lords of the country, proud and strong, but yet not proud enough and strong enough to compete with Harald Haarfager for the dominion of Norway and the crown of the kingdom. Thus out of the challenge of Gyda to her lover that she would marry him as sovereign of Norway seems to have been—

prince lover. "Do this for me," is the language, "and I will wed thee." And he did it. Nor might he himself or the shrewdest observers of his age see how great the act was by which the consolidation of the Norwegian monarchy went before that in all other parts of Europe.

Still, again, the movement which was started of the Norse jarls from their



A FJORD OF NORWAY.

estates in Norway to new homes in Iceland and the more inhospitable character of the latter country led, as we have seen, to still further adventure. All the Northern ocean was traversed by the barks of the sea kings, to whom, after leaving their native land, the shore and the deep were equally inviting. Thus bands of them continued westward until they drifted to the coasts of Greenland and colonized that country. Further on, they set their prows still westward, till the bleak coasts of Labra-

and was—an antecedent of the peculiar intelligence which historians have noted in the Icelandic community of the Middle Ages!

Again, the reader's attention has been called to the fact that the consolidating tendencies by which the universal break-up of the Dark Ages was reduced to order and regularity foreran in Scandinavia the similar movements in all other parts of Europe. The occasion of it would seem to have been the very same challenge of a Norse maiden to her

dor, the shores of Newfoundland, and the widening sealine and inlets of Massachusetts and Rhode Island were before

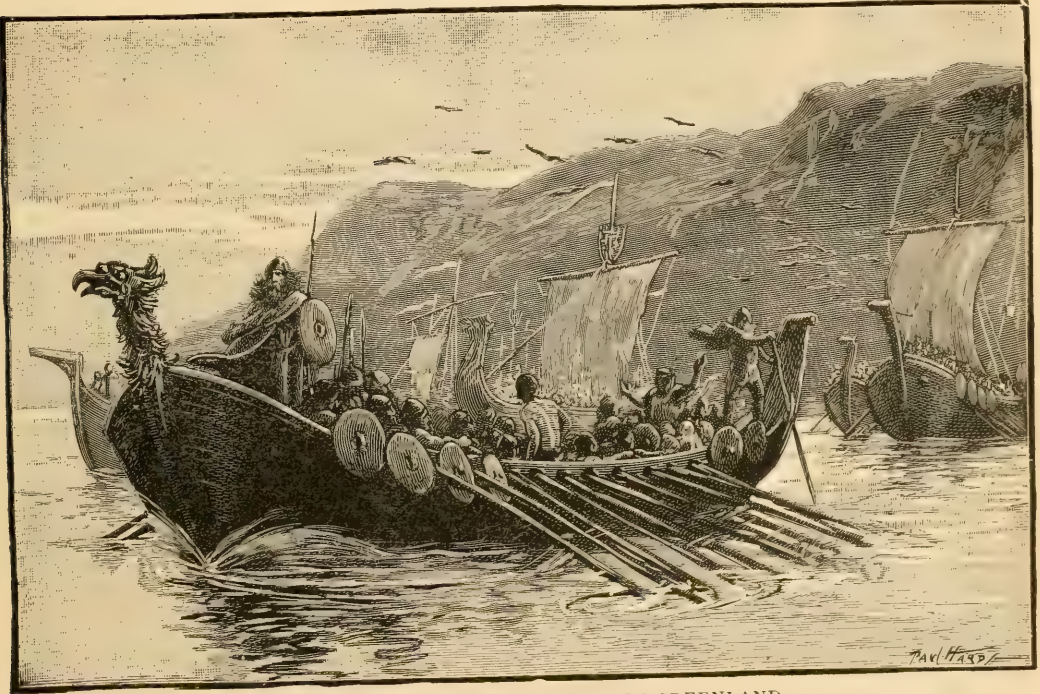
Outgoings of the
Norse jarls;
their discover-
ies abroad.

them. Here, too, they anchored. Here the old stone tower at Newport still bears witness of their presence. Here the greatest of American poets, in his song of *The Skeleton in Armor*, has sketched for posterity the adventures in the valley of Fall River of an Iclander, who is supposed to have been no other than one of the Vikings of the eleventh

century. All this, too, because the princess Gyda said to her lover, "I marry thee when thou art King of Norway."

The stormy and arbitrary character of Harald Haarfager ended in the oppression, almost the enslavement, of the Norwegian people during his reign. The

land-vassalage which had been instituted in Harald's days was given up, and two of the great provinces, Frostathing and Gula-thing, were reorganized with their old laws and boundaries. Hakon had been brought up as a youth at the Court of Athelstan, the Saxon



ARRIVAL OF FIRST NORSE COLONY IN GREENLAND.

accession of his son, Hakon I, however, restored in a considerable degree the liberties of the people. The old-time loyalty came back, and Eric, the rival of Hakon, who had contended with him for the crown, and had actually slain two of the king's brothers, was compelled to leave the country. The government which Harald had established became regular and organic during the reign of his son. In the North, Jarl Sigurd ruled under the king as his vassal. Several of Hakon's kinsmen were left as chief noblemen of the kingdom; but the management of the larger part the king reserved for himself. The

King of Britain, and had there been converted to Christianity. After coming to the Norwegian throne he attempted to introduce his own faith among his subjects. But the people of Norway at this time were extreme in their paganism, and the peace of the kingdom was wellnigh broken up by the projects of the sovereign.

We have spoken of the attempt made by Eric, called Blood-axe, to take the throne of Norway. He had been compelled to flee, and had gone to the Orkneys for safety. But he was an intriguer, and his sons after him. He is said to have been given Northumber-

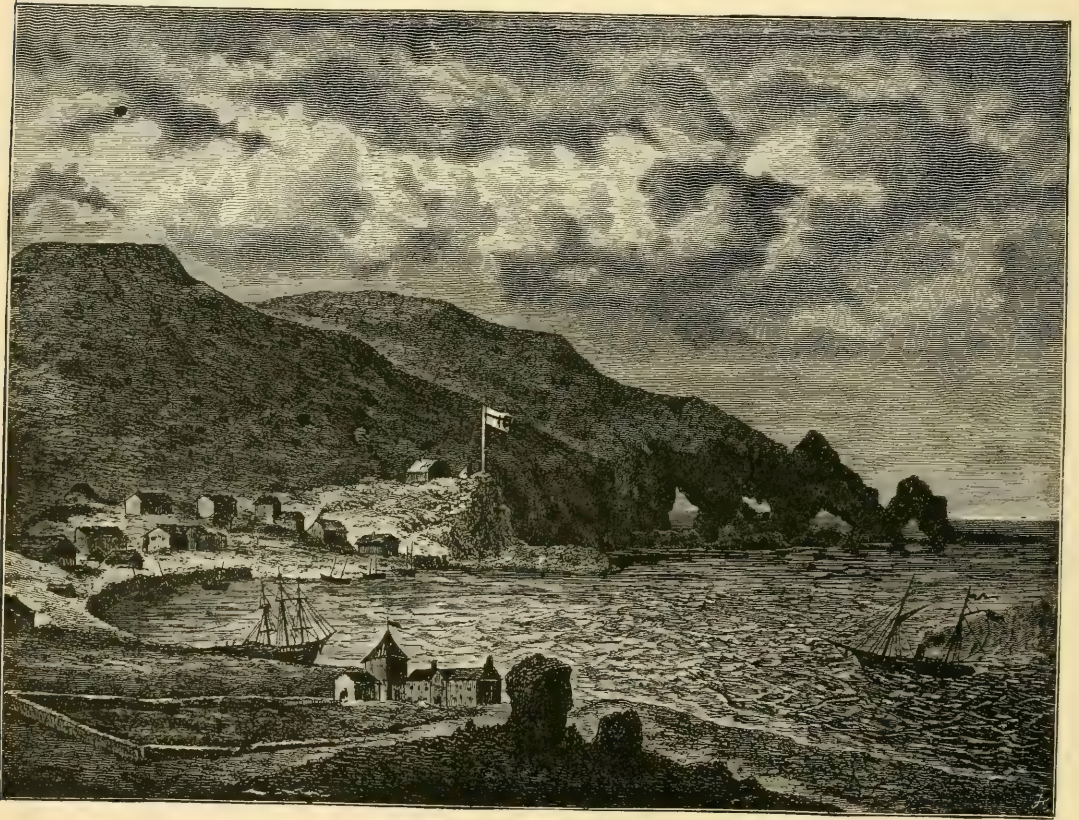
Government of
Norway be-
comes regular
under Hakon.

Adventures of
Blood-axe; dis-
turbed reign of
Hakon.

land, in England, as his inheritance. For a while he had his capital at York, in Britain. There he perished and was buried. But his sons grew up and upheld the pretensions of their father. The relations between Denmark and Norway also became strained, and the whole reign of Hakon was disturbed with these antagonisms.

It is not our purpose, however, to

the northeastern coast of the United States, as along the whole shore of Norway, a plan directly the reverse is present in the bearing of the water and the land. If we should say that no shore line in the world is so jagged, so ragged, so eaten into by the water, so contentious with the sea by its reaching out in peninsulas and islands, as that of Norway, all the way around from the fifty-eighth parallel



SCENE IN THE FÄRÖES.—THORSHAVN.

trace the political history of Norway, but rather to notice the character and progress of the Norwegians themselves. Nature has been exceedingly variable in the formation of coast lines. Sometimes, as on the western extreme of the United States, the ocean lies up lovingly to the beach, in long straight lines, with scarcely an inlet or a bar. In other parts of the world, as in Greece, as along

Variableness of
nature in for-
mation of coast
lines of Norway.

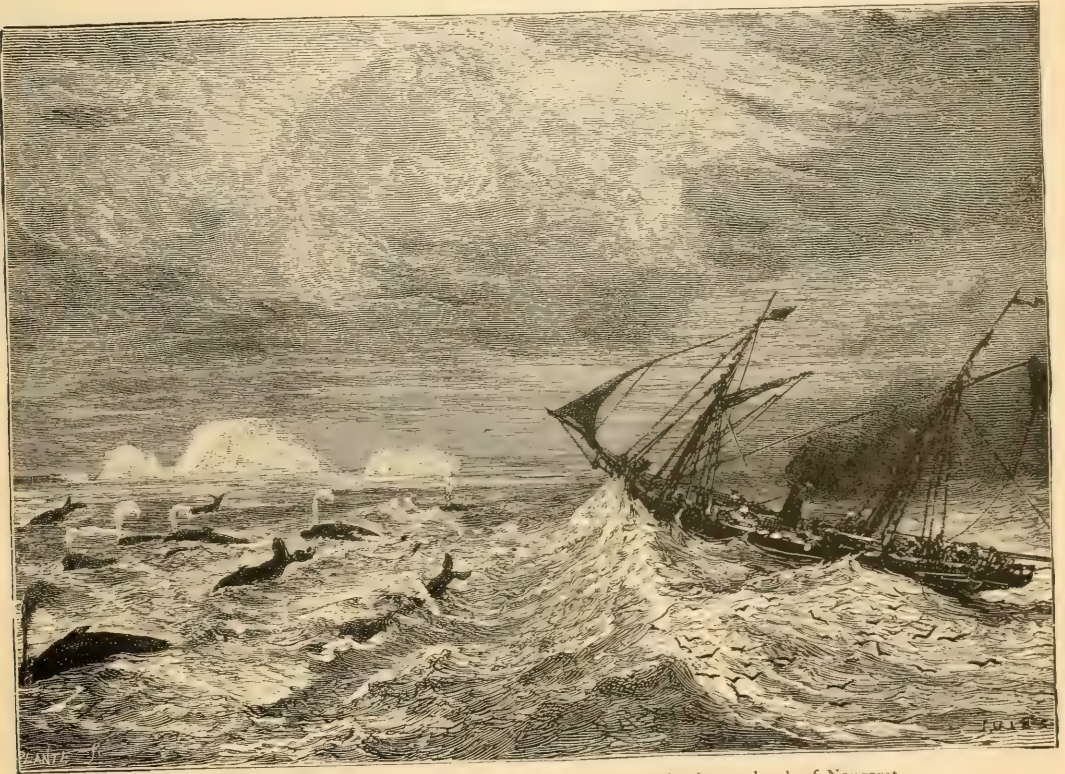
north to almost eighty degrees, the expression would not be strained. The same characteristic is noted in the adjacent islands, such as the Färöes, the Shetlands, and the Orkneys. As we ascend the coast there is a general enlargement of the formation, so that above sixty-eight degrees there is a perpetual series of considerable inlets and projections of land. Indeed, the whole Norwegian coast is a chain of

successive havens. Not even the coast of Maine is more indented—or could be—than that which lies out against the sea from Norway, north and south of the arctic circle.

It is this formation which produces the innumerable inlets along the coast called *fjords*. They are generally narrow, bounded by high banks or rocks, and through these the water has in many

Nature of the fjords; means of subsistence.

the fjord Norway would be something very different from what she is in the ethnography and history of the world. From this rough and jagged coast, more irregular and indented than any torn edge of tin or battered saw, the country gradually rises into a grazing region. For here, as in some other parts of Scandinavia which we have already described, the flock is the principal thing, while fowling and fishing and other



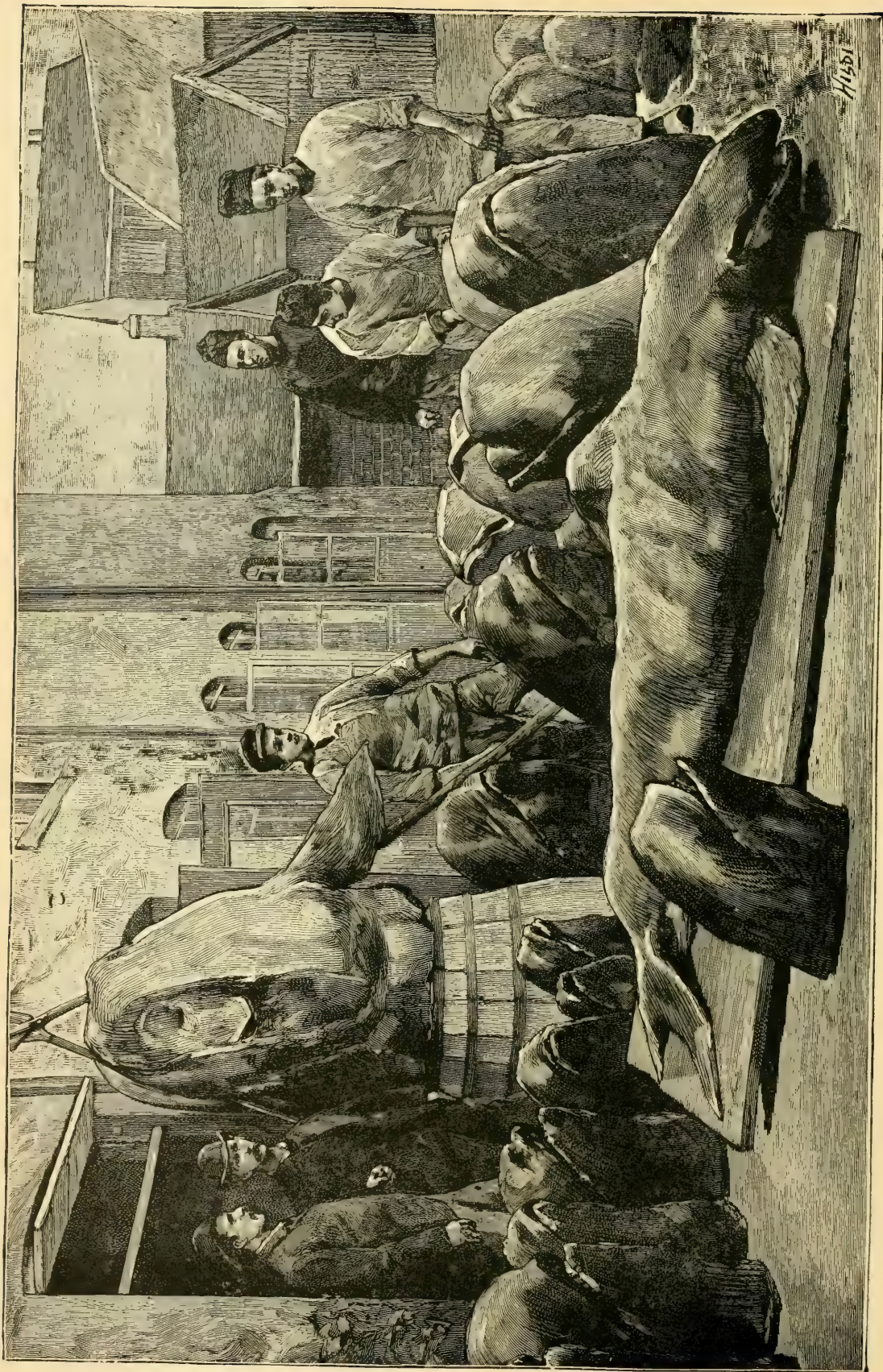
PASSING A SCHOOL OF WHALES.—Drawn by Jules Noël, after a sketch of Nougaret.

places made its way, making the peninsula insular. Around the fjord, which is but another name for inlet or bay—albeit the bodies of water so-called are smaller in extent than those which are usually designated as bays and inlets and sounds—are gathered a great part of the Norwegian population. These somewhat sheltered situations are the haunts of the people, and are also the seats of the fishing interests. Without

subordinate interests come afterwards. Such is the general situation in which the ethnographer of to-day finds the nearly two millions of people called Norwegians.

No adequate geographical idea can be had of this country without considering its general shape. Norway is an abnormally elongated piece of territory. The southern portion constitutes the bottom,

Norway a water bottle; atmospheric phenomena.



A CATCH OF DOLPHIN (FÄRÖE ISLANDS).—Drawn by Myrbach, from a photograph.

oi bulge, of a bladder-like bottle, with a bent neck reaching from latitude 64° N. to the Varanger Fjord, which enters the top of the neck as if it would fill the whole with sea water. The rivers are short and unimportant, running down quickly to the ocean, like those of Western North America. But there is no lack of water. The air is humid and given to precipitation. The rainfall varies very greatly in different parts of the country and at different seasons. Along the coast, and particularly in the neighborhood of Sogne Fjord, the rainfall is as much as seventy-seven inches per annum. From this it sinks away, through various degrees, until in the southeast of Finmark it is no more than twelve inches during the year. On the whole, the average precipitation is about forty inches. Thunderstorms are common phenomena. In the summertime, on very hot days, when the winds are southwesterly, heavy gales arise, and along the coast the thunder bursts out with fury and the lightning flames over sea and land. Travelers say that these turmoils of the air are unusually destructive in Norway, particularly near the coast, where many public buildings are struck and destroyed annually.

It is also a cloudy land. In Finmark there are three cloudy days to one clear, on the average, the year around, and it is rare to find in any part of the country less than one half of the days obscured with clouds. It is also a land of fogs. These are specially prevalent along the coasts and around the fjords. In the winter season, when the wind is seaward, the fog hangs over the fjords, and is converted into a frostwork which makes the atmosphere resplendent.

Hardly is any coast in the world richer in its marine inhabitants than that of

Norway. Many kinds of fish abound. The common formation of the coast line favors the region as a re-
sort and refuge of fishes.

Richness of the country in marine animals and fishes.

The same may be said of the region as viewed from the land side, with respect to those birds and mammals which prey upon fishes and the marine animals. There are many strange correlations of life exhibited along these shores that might deeply interest the biologist and the philosopher. For instance, the herring is one of the principal fishes. They come up in great shoals to spawn in the shallow waters near the shore. To these situations they are pursued by whales, and there is a contest for life of the one against the other. In like manner, along the coast of Finmark, the capelan are found in shoals that darken the water in springtime. They are pursued to the shallow waters by cod, which capture and swallow immense numbers of the capelan, this being their principal food. Then come the fin whale and the blue whale in pursuit of the cod, upon which they in turn are fattened.

The fishermen meanwhile are on the lookout for all of these sources of supply. Sometimes it is to their advantage to take herring, sometimes cod, sometimes capelan, sometimes
the whale as inclusive of all.

The fishing industries; abundance of water-fowl.

It is not humorous to say that it is a problem in political economy how to gauge these fisheries to the best advantage. Meanwhile, in the waters of the fjords and along the islets of the coast, the spotted seals abound and are taken in great numbers. A short distance from the shore, in the forest, feathered game may be found in abundance, though it is less plentiful at present than formerly. It is doubtful whether in any other country the life of

A land of cloud and coast fog.

the people is so closely related with a supply gathered directly from the animal, the fish, and the fowl.

There is one other aspect of the fisheries which may be mentioned with interest. This fact is that the coast of Norway has the deep waters of the

short distance from the Norwegian coast line to a depth of about a hundred and fifty to two hundred fathoms of water. This calls to the very landmark the sharks and whales from which a considerable part of the product of the fisheries is derived. As is well known,



BERGEN.

ocean against it. The shoals and bars are not extensive, but the angle goes down rapidly to a great depth, except in fjords. This brings close to the coast the great marine animals and deep-sea fishes which are never seen on the shallow sea banks with which other countries are approached. As a rule, it is only a

the herring and cod are of all species of fish the most valuable and abundant.

We have already had occasion to remark upon the distribution of most of the Scandinavians upon small landed estates. This has tended in the countries north of the Baltic to democratize the inhabitants and to prevent them

The coast waters favorable to deep-sea animals and fishes.

Forces that have democratized the Norwegians.

from accumulating in large numbers. Norway has a coast line, exclusive of fjords, bays, and islands, of three thousand and eighteen miles. The area of the country is one hundred and twenty-two thousand seven hundred and eighty square miles, the greatest breadth being two hundred and eighty miles. For the most part, the distance from the sea to the line dividing from Sweden is small, being only seventy miles between the sixty-fourth and sixty-eighth parallels north. Within these limits there were at the close of 1882 one million nine hundred and thirteen thousand inhabitants, and of these one million five hundred and nine thousand were resident farmers, leaving only four hundred and four thousand as an aggregate population of all the towns and cities. Of the cities, Christiania had one hundred and nineteen thousand four hundred and seven inhabitants; Bergen, forty-three thousand and twenty-six; Throndhjem, twenty-two thousand one hundred and fifty-two; Stavanger, twenty-three thousand five hundred; Drammen, nineteen thousand five hundred and eighty-two; Christiansand, twelve thousand two hundred and eighty-two; Christiansund, nine thousand and twenty-five.

It will thus be seen that Norway is the most sparsely populated of all the countries in Europe. There is an average of about eighteen persons to the square mile, while Denmark, across the Skagerrack, has one hundred and thirty-six to the square mile. Seven twentieths of the whole population are accumulated in the country round about Christiania, in a region no more than seven hundredths of the whole area. The density increases gradually from the Swedish border line to the coast.

As the traveler recedes from the sea and

reaches an elevation of six hundred or seven hundred feet, he finds a country so sparsely peopled as hardly to be worthy the name of inhabited. Nevertheless, the Norwegians are increasing in numbers in their country, notwithstanding the great drain which has been made upon them by emigration. It is said that between 1660 and the beginning of the present century the population rose from three hundred thousand to eight hundred thousand.

We have had occasion in several parts to speak of the scarcity of wood which has been felt in some of the Northern countries.

Abundance of the Norwegian forest.

To this, Norway is an exception. In the southern countries it is estimated that nearly twenty-five thousand square miles are still in the native forest. At the time when this estimate was made, namely, 1875, there were but seven hundred and thirty-eight square miles of arable land. The intensity of animal production may be gathered from the census of the same date, at which time there were over one hundred and fifty thousand horses, one million and sixteen thousand cattle, one million six hundred and eighty-six thousand sheep, three hundred and twenty-two thousand goats, one hundred and one thousand pigs, and ninety-six thousand five hundred reindeer. It might be said that Norway is in a state of nature, and that her products are as natural as herself.

The taking of fish constitutes one of the leading pursuits. The estimate of those engaged directly in the fisheries is placed at one hundred and twenty thousand. The aggregate of annual profits

Immense product of the fisheries.

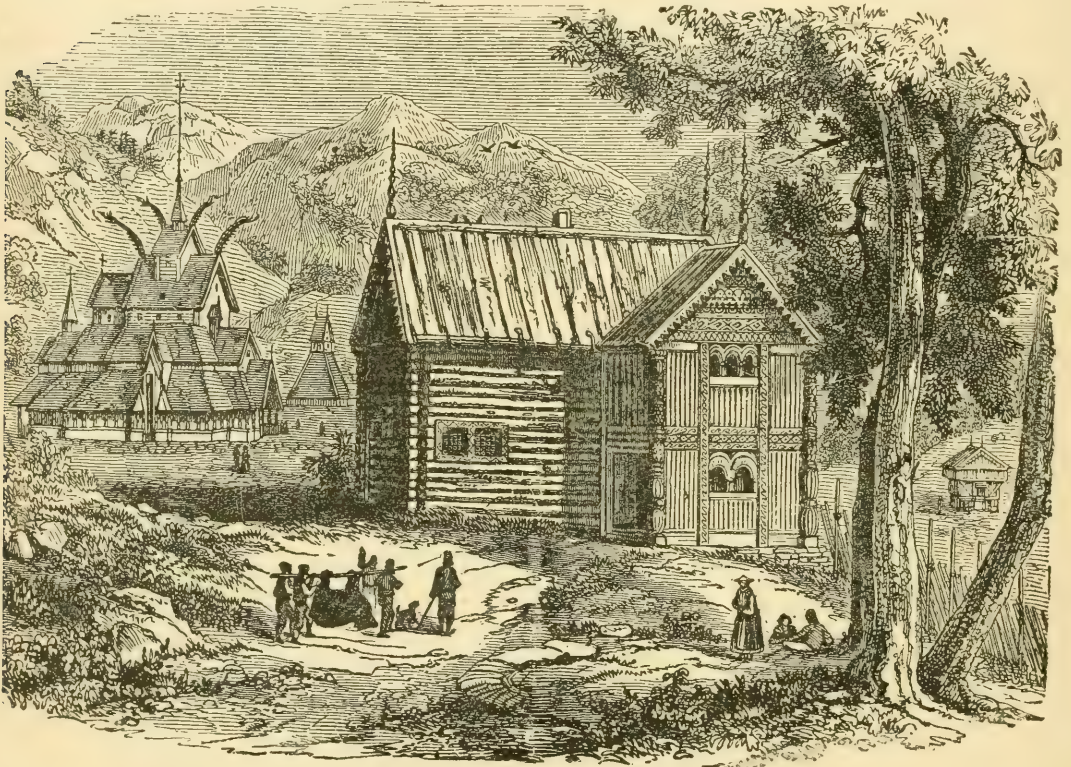
is over five millions of dollars. It was estimated that in 1881 twenty-eight million four hundred thousand cod were taken, this only on the coast of Loffoden,

Sparsity of population; a coast people.

while the fisheries along the Finmark shores yielded about thirteen million additional. In the same year, two million four hundred and twelve thousand bushels of herring were taken, and the mackerel product was estimated at six million one hundred and sixty-five thousand fishes.

One of the most interesting and val-

country we have to consider only what may be called natural growth. We have already had occasion to remark upon the small extent to which the Icelandic peoples have been disturbed by foreign influences. With the known laws of human speech, therefore, in our possession, we can reason backward from the present condition of Icelandic to the an-



CHURCH AND HOUSE IN NORWAY.

uable of all the elements of national and race life is the language of the people. From times immemorial up to the eleventh century a common tongue was spoken by the peoples of Denmark, Sweden, and Norway. Nor had the language of Iceland at that time been seriously deflected from the common type. It is to the latter tongue that we must look to determine what the original Norse was before it began to expand and develop during the Middle Ages. In that

cient type which was common to all the Scandinavian countries.

With the eleventh century, however, Danish began to take on a form peculiar to itself. It had a development midway between German and Norse. It became more and more a distinctive speech, until the sixteenth century, when its forms may be regarded as established. Swedish sympathized with this movement, but not in full measure. It grew into a type of its own, and its forms and

Community of
the Scandinavian
languages.

Danish the original of the Swedish and Norwegian tongues.

vocabulary were fixed midway between Teutonic and the more Norse peculiarities of Norwegian. The latter retained longest of any Continental European speech the forms, vocabulary, and grammar of the Old Norse which had been common to all the Scandinavians. This is to say, that if we begin with High German as the latest and most complete of the Teutonic evolution, we must pass by a series of gradations through Low German into Danish, from Danish to Swedish, from Swedish to Norwegian, and from Norwegian to Icelandic, which last may be taken as the broad expression for the primitive Norse.

Changes in language are very frequently coincident with political

Coincidence
of linguistic
and political
changes.

changes. There is always a strain of the upper classes of society

toward the governmental, or court, tongue, and when this is changed from one language to another, the upper class of society rapidly affects the new speech. But the same moment which sees the aristocracy of a country taking up the legal and governmental tongue, which has been, perhaps, made supreme by a conquest, that moment marks the falling off of the people from all sympathy with the prevalent language and the beginning of their hostility to it. Such a situation as this was produced in Northwestern Europe by the treaty of Kalmar, at the close of the fourteenth century. Denmark, Sweden, and Norway were united in a common government. By this political movement the Danish language gained the ascendancy, and was rapidly adopted north of the Skagerrack. This adoption, however, did not cover the dispositions of the people as such. It required

from the fourteenth to the sixteenth century to carry the transformation into the country districts and make the Danish language popular. To this day it is a court language, a law language, a school language, in Norway, rather than a folk speech.

For a long time the original dialects



WOMAN OF SOGNE FJORD—TYPE.
Drawn by Pelcoq, from a photograph.

were maintained, and of these at least three are still preserved with sufficient distinctness to mark their former prevalence.

Three dialectical
developments of
Norwegian.

In the north of Norway there is the *Nordenfjeld* dialect, spoken in Trondhjem Fjord and the northern provinces. On the west, along the coast, is the *Vestenfjeld* dialect, particularly prevalent in the Bergen mountains and a

portion of Christiansand. In Southern Norway, and in those parts of the country east of the mountains, the *Söndenfjeld* dialect prevails. Of these three deviations, or developments, of the ancient speech, the Vestenfjeld group most nearly corresponds with the ancient Norse as represented by Icelandic. Thus again we see the coöperation of geographical and historical forces with the laws of linguistic evolution. Otherwise than as here delineated the Icelandic tongue and the Norwegian are, in common, representing what may be called the youngest form of the truly Scandinavian languages.

It is the Union of Kalmar, moreover, which marks the beginning of Norwegian literature. Up to that epoch whatever sorties her bards and chroniclers had made into the domain of letters had been after the Danish manner.

Even after the union of the three crowns the rise of a distinctive Norwegian literature was slow. In 1814 the political independence of Norway was declared, and the national records were henceforth in the forms of the national speech. Three years before this event the University of Christiania had been established, and the popular language was substituted for the Danish in instruction. Soon after a group of writers arose who treated economic, legal, and philosophical subjects from a national point of view, employing the national language in the exposition of their various themes. The *Eddas* were published in Norwegian, and the nation became proud of its achievement and of its rank among the intellectual peoples of Northern Europe. A measure of this literary pride remains to the present day.

Norwegian literature dates from Union of Kalmar.

CHAPTER XCIII.—THE SWEDES.



WE now turn to the remaining peninsular Scandinavian people—the Swedes. In the earliest ages with which we are acquainted there were two dis-

tinctive branches of the Swedish race, the Southern Göta, or Goths, and the Northern Svea, or Swedes. The ethnic nomenclature is still preserved, the southern portion of Sweden being called Gothland, the central portion Svedaland, the north central Norrland,

Primitive distribution and nomenclature of the Swedes.

while the extreme north is called Lapland. We have already seen, in the general survey of the progress of the Teutonic race into this region, that the

Lapps and Finns fell back before the Germanic van. The Göta and the Svea were both Teutonic, being discriminated but little from each other in those prehistoric times at which they were first known to the peoples of Southern Europe. The Lapps and the Finns had fallen back to the extreme north of the country, leaving behind them archaeological vestiges and traces in the geological names of the country. They were the Swedish Indians, receding before the advance of a powerful conquering race.

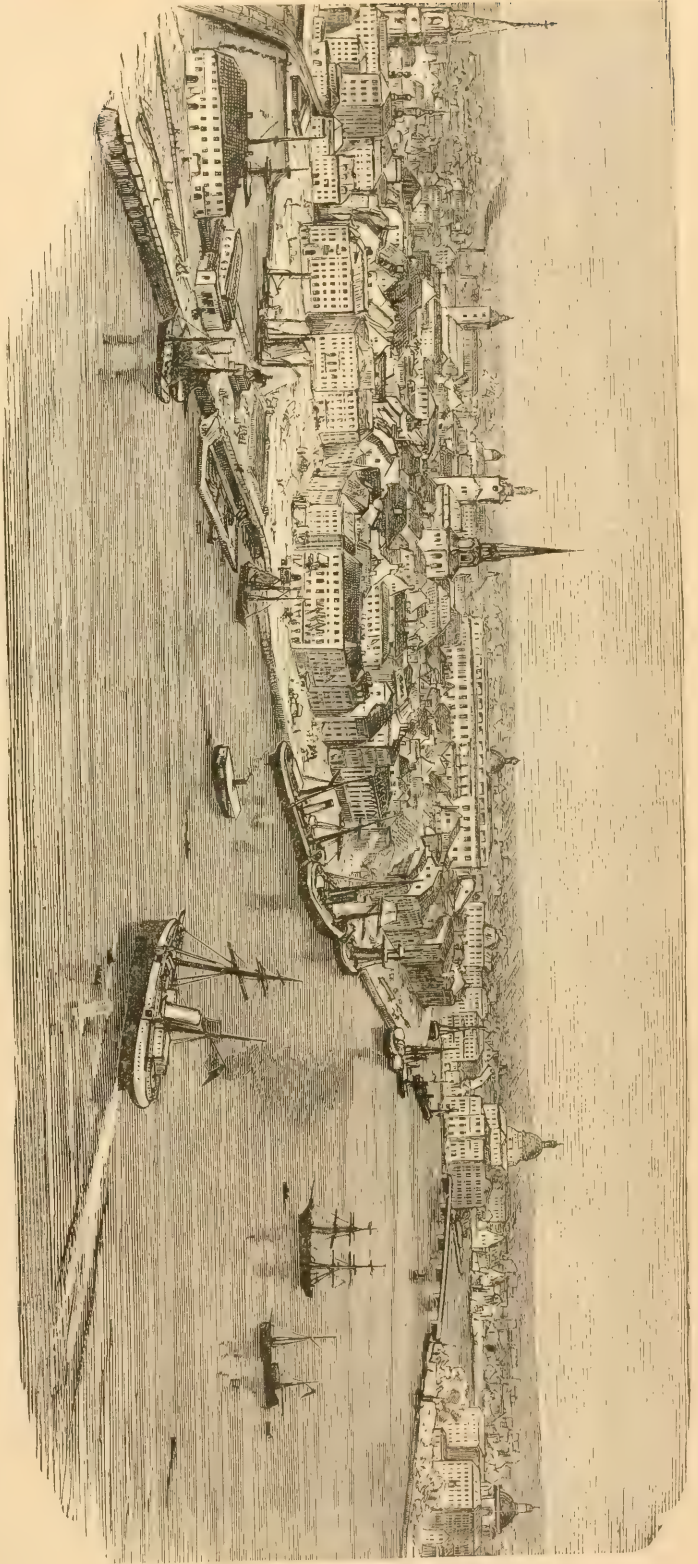
The institutions and manners of the Goths and the Swedes in this country were very nearly identical with those of the German race on the south of the Baltic. In our account of the Goths, and

Curious race problem in the dispersion of the Goths.

the position which they occupied on their first contact with the Romans, we have discussed the question of their Northern origin. It is one of the few instances in which the laws of right reason and of the data in our possession do not seem to coincide. The laws of right reason would not lead us to expect the return of the Goths out of the south of Sweden and their transmigration across a considerable portion of Europe to reach their historical seats on the Danube. Yet the facts seem to warrant such a hypothesis; and it would appear probable that the Mæso-Gothic nation of the fourth and fifth centuries, gathered in its stronghold in the dipper of the Danube, was derived by migration from an original Gothland on both sides of the Baltic.

In the earliest times at which we are acquainted with the Northern Goths, we find them under the government of petty kings. The reader should be reminded that a "king" in the barbarian sense of the word corresponds to no fact with which we are acquainted in the political structure of the modern world. He was sometimes merely a petty lord, one of

STOCKHOLM.



the smaa-kongar of whom we have already spoken, a mere chieftain, whose influence on the general course of affairs, even among his own people, was so slight as to be almost neglected. Sometimes the king rose toward the region of monarchy as that institution is understood in our ages. At the earliest times to which our acquaintance extends in Sweden there was a King of Upsala, who was a kind of over-sovereign to the smaa-kongar. It is thought that

Character of
Gothic king;
Upsala seat of
Wodin.

influence on the general
course of affairs, even
among his own people, was

ditions, and the Göta as well as the Svea were bound to the common worship, the Swedish center of which was at Upsala.

At our earliest acquaintance with the races inhabiting Sweden we find the Goths the most enterprising and active. Their most populous districts were on the borders of the Baltic and among the islands, the principal of which is to the present day known as Gothland. They had the same social organization as most

Condition and
classes of the
primitive Swed-
ish Goths.



SCENE IN GOTHLAND.

his superiority might be traced to the fact that Upsala was the center of the worship of Wodin, and that the great temple of that city stood as the representative of the religion of the race. In this connection we should remember that Wodin, in the Norse sense, was a demigod, a sort of ancestral hero as well as one of the deities immortal. Upsala was a Swedish city; that is, a city of the Svea as distinguished from the Göta. At a very early age, no doubt, both of these peoples had descended from a common stock. They had common tra-

ditions, and the Göta as well as the Svea were bound to the common worship, the Swedish center of which was at Upsala. At our earliest acquaintance with the races inhabiting Sweden we find the Goths the most enterprising and active. Their most populous districts were on the borders of the Baltic and among the islands, the principal of which is to the present day known as Gothland. They had the same social organization as most of the other primitive Teutonic races. There were freemen and thralls, or serfs. It is believed, however, that serfdom was a less important consideration in the life of ancient Sweden than in some other of the Scandinavian countries. The name given to the free class was *Jarls*, and to the serf class *Bonders*, names corresponding on the one hand to the Anglo-Saxon *Eorls* and English *Earls*, and on the other to the Anglo-Saxon *Ceorls*, or modern *Churls*. In Sweden the *bonders* were of a higher class than in most other Teutonic countries. They were

generally landed freemen, the distinction between them and the jarls being in this country rather a distinction of blood than of property. But the jarls were landlords in a wider sense, while the bonders had only small homesteads.

The Swedish kings, in addition to being jarls of a large growth, had also, according to public estimation, something of the divine in them. They were reckoned

as the descendants of the demigods. It is instructive, possibly amusing, to see the devices which the human mind adopts in dealing with such questions. The Danish kings were thought to be of divine descent. Nevertheless, the jarls placed many restrictions upon them, and treated them as anything else than absolute beings. Though the divine descent was recognized, it did not follow that the king's son should be the king unless he were elected by the Great Thing. The Great Thing was the National Congress, to which all freemen were admitted as members. There were many local Things, corresponding to the legislative bodies which the people of Anglo-Saxon descent have adopted.

The business of the local assemblies in Sweden, however, was rather judicial than legislative. The division of the population into jarls and bonders gave rise—more particularly since both classes were landowners—to an infinity of disputes. The freemen were in a conflict of rights with the bonders, and judgments must be constantly enforced by additional measures. Such causes were brought before the local Things and adjusted. In many causes, however, this was only to postpone the actual settlement of the

question, for neither party would yield to the decision. An appeal now lay to the king, and his right of deciding put both parties into subjection. It became the custom for the king to go around the country in regular progress, enforcing justice among his subjects, much after the fashion which Barbarosa and other mediæval kings of the personal type were wont to do. It was a process tending, naturally, first to the reduction, and afterwards to the extinction, of the smaa-



SWEDISH JARL—TYPE.

kongar. The Upsala kings were glad enough to be rid of these, and to frame a system that should be more closely allied with the royal court.

It was in this manner that the institution of monarchy grew rapidly in all the Scandinavian countries. Many of the leading jarls and smaa-kongar sought to associate themselves with the kings of Upsala. In so doing they acted after the manner of men. They wished to be strong by attaching themselves to a

Powers of local assemblies; conflicts in society.

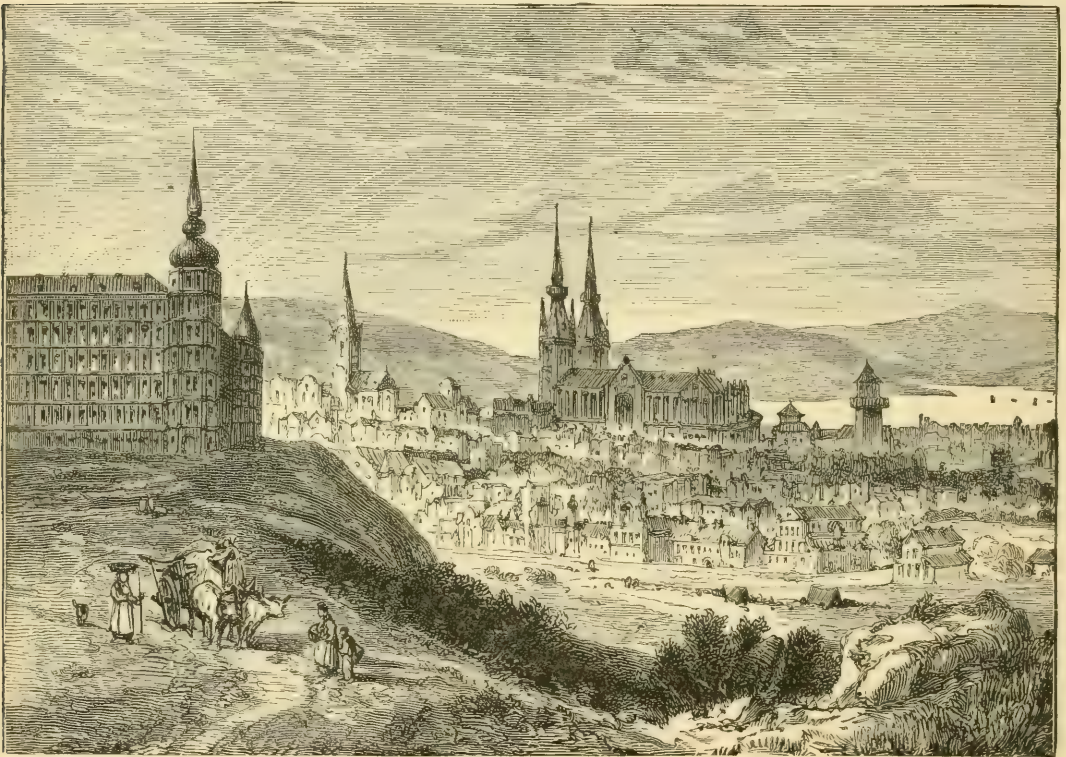
How the Scandinavian monarchy became strong.

stronger. Moreover, the Great Thing continued its functions and assumed others. It became more and more the parliamentary assembly of all Sweden. Its primitive character gave place to regular political methods, and in the midst of it the rights of freemen were acknowledged as against the rights of the *smaa-kongar*.

Interesting in the highest degree is

willing to venture on. But we must remember that Wodin was only semi-divine, the other half being human-heroic. Thus was bridged the chasm between the things on high and the things of this Middle Earth.

In the earliest days Sweden appears by no means to have been so widely extended a country as at present. Its widest, most fruitful, and richest region



VIEW IN UPSAL.

the old *Ynglinga Saga*, which contains

Myth and tradi-
tion of the
Ynglinga Saga.

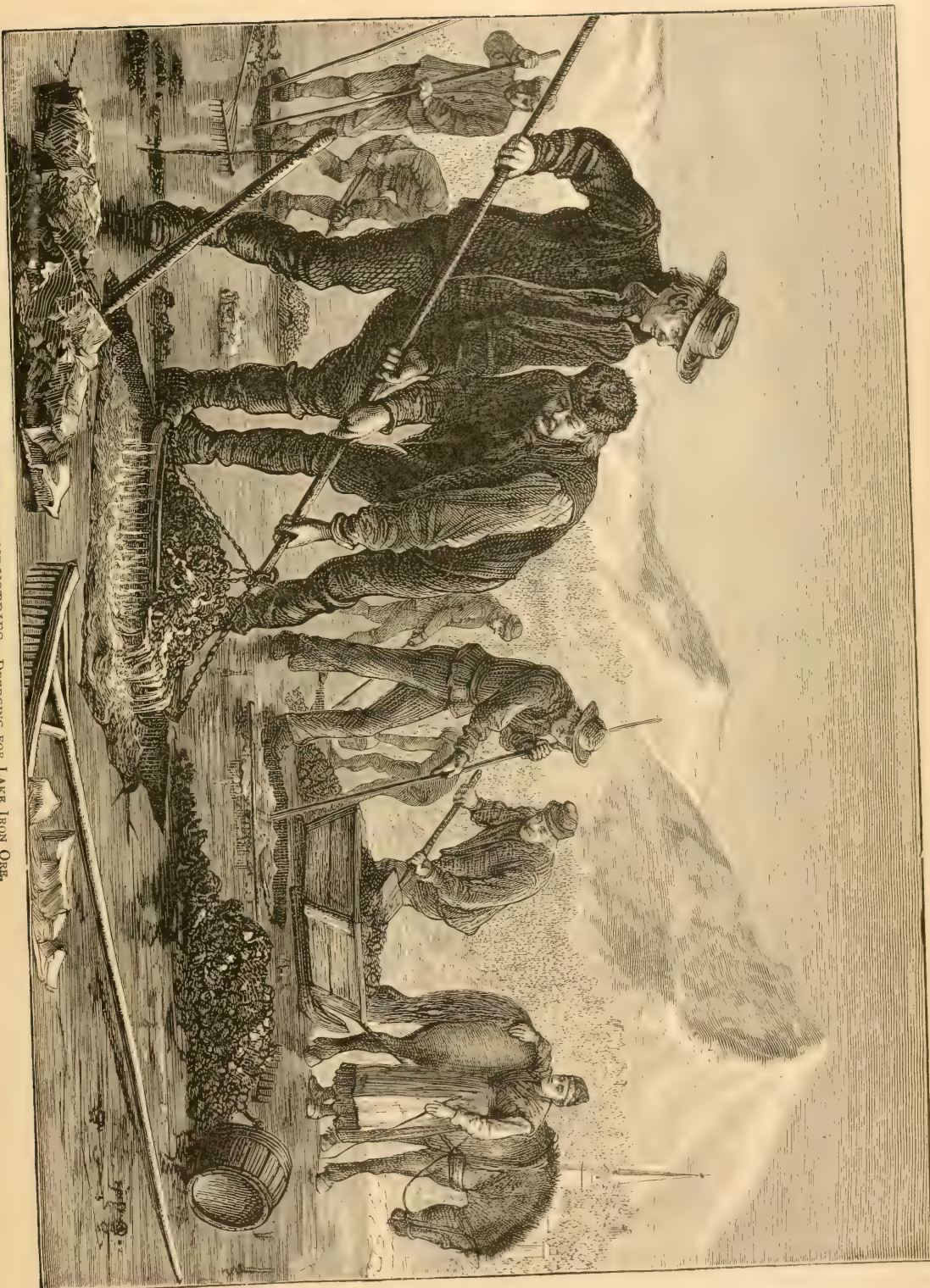
the first expressions of
Swedishself-consciousness,
the first formal ideas of

the nation respecting itself. According to this venerable legend the first kings of Upsala were the Ynglingar, whose fountain head was called Yngve Frey, and he was the grandson of Wodin. This brings the dynasty of the gods and the dynasty of men into closer union than the mythologists have usually been

was Scania, a Gothic state which had vibrated in its political attachment between Sweden and Denmark. To the latter country, in the ninth century, it

The Scanians
vibrate between
the Swedes and
the Danes.

was annexed by King Gunthrun. It appears, however, that the annexation was never accepted as valid, at least not in whole. For hardly a half century passed without some disturbance between Denmark and Sweden, in which the validity of the Scanian dependency



SWEDISH INDUSTRIES.—DREDGING FOR LAKE IRON ORE.

on the former power was challenged by the latter. This continued until the seventeenth century, when Scania was severed from Denmark and left in connection with Sweden.

The extent of the Swedish territory is such as to give the kingdom rank as one of the great powers of Europe. The same might almost be said of the population, which, at the end of 1885, was estimated at four million six hundred and eighty-three thousand. The race is almost entirely of immediate Scandinavian and ultimate Teutonic derivation. To this the principal exception is in the case of the Finns, who, in 1880, were estimated at seventeen thousand. The Lapps were thought at the same time to number between six and seven thousand. The Finnish territory is in the northeastern part of Sweden, including the country of Norrbotten, while the Lapps occupy a territory of about forty-four thousand square miles, lying in what is called Lapland and Jemtland.

In Sweden the means of subsistence are derived from the country by methods very different from those of Norway and

Rank and race
connections of
the Swedes.

Iceland. Swedish industry is devoted most largely to agricultural pursuits.

Much more than one half of the whole population are so engaged. The harvest of 1884 had an estimated value of one hundred and twenty-five million dollars. The native resources of the country have hardly begun to be developed. The mines are rich. Iron ores abound, and the quality is perhaps as good as that in any other mineral region of the world. The copper mines and silver mines and coal pits are productive in the highest degree, while a large part of Sweden is still covered with the native forest, rich and varied.

As in Norway, the population is for the most part distributed in the countryside. The average for the whole country is twenty-eight to the square mile. According to the estimates for 1884, the city population amounted to an aggregate of only seven hundred and seventy-seven thousand, against a rural total of three million eight hundred and sixty-seven thousand. Stockholm has two hundred and sixteen thousand inhabitants. There are only five other cities of note in the country: Gothenburg, with a population of ninety-one thousand; Malmö, with forty-four thousand five hundred; Norrköping, with twenty-eight thousand five hundred; Gefle, with twenty thousand seven hundred and fifty; and Upsal, with twenty thousand two hundred and two.

Rural character
of the Swedes;
city popu-
lations.

Most of the methods by which the intellectual condition of mankind is improved have been introduced into Scandinavia. This is true of Sweden as of Norway, but not so true as of Denmark and Iceland. Nevertheless, the position of Sweden, educationally considered, is prominent. The primary education is compulsory upon all the children, both of the jarls and the bonders. It is alleged that in 1884 there were only about fifteen thousand children in all Sweden who were not under school training. The higher public schools are ninety-six in number, and have an attendance of nearly fifteen thousand. The University of Upsal has over one thousand eight hundred students, and that of Lund between eight hundred and nine hundred. Stockholm is noted for its medical faculty and its institution of surgery. In fact, in all grades of instruction, whether common, special, or

Means of im-
proving intel-
lectual condi-
tion; education.

professional, the Swedes have reached up to the higher plane, and are distinguishing themselves among all modern peoples. At the American Centennial Exposition, in 1876, a Swedish primary school was set up, with all the home appliances and illustrations of method, to the delight of the millions who were gathered in Fairmount Park.

Paganism gave way in Sweden between the ninth and the twelfth century. The doctrines of the Reformed Church were introduced and accepted in the reign of Gustavus Vasa. The national church is thus Lutheran, its character having been established in the year 1593. The country is divided into twelve bishoprics. Upsal has the primacy, the archbishop of that diocese being the primate of all Sweden. Sectarianism has never made much progress in the countries north of the Baltic. The most numerous dissenters from the Protestant faith are the Baptists, of whom in 1880 there were over fourteen thousand. Strangely enough, the next branch of nonconformists to the national religion are the Jews, who in the year just referred to numbered nearly three thousand. The census of 1880 showed only eight hundred and ten Roman Catholics in all Sweden!

The constitution of Sweden is limited in its powers and its object. It is what is called, from its English analogy, a historical development; that is, it rests on an evolution which extends through several centuries. One clause, for instance, may fit up against another clause different in origin by six centuries of growth. As to the origin of the government, its fundamental principles and prerogatives, there has been among the Swedes that same astonishing con-

tradition which we see in all the English-speaking peoples—a theory of one kind and a practice of another. There can be but two sources from which the fact called civil government may be derived: first, from a human origin; secondly, from a divine. The ancient nations were nearly all at one on the subject. They said that governments, however vile and weak, were derived from the gods or from God, and should be looked upon with the same deference which appertains to all other God-given facts among mankind. Nobody durst challenge such an institution. To do so were to be sacrilegious, blasphemous. On the other hand, it began to be said that governments were not divine, but human, institutions; made by men for themselves; that they were “of the people, for the people, by the people”—to use the form in which the great theme was expressed by one of the greatest of American Presidents.

This latter form of theory and practice pleased the democratic instincts of the people—and nearly all the Teutonic races had this instinct in large measure—but the former theory was more pleasing to the governing classes, to the aristocracy, and especially to the priesthood. The result of this diverse manner of viewing the case has been that those who have done the governing have chosen to regard themselves as divinely appointed, for the reason that they could in that case interpret the terms of their own commissions and become absolute, while in the other case they were constrained to ask the people at intervals what their thought was as to how the government ought to be conducted—a thing, as a rule, very odious to a government in any form.

Meanwhile, those in noble station in

Sweeping victory of Protestantism among the Swedes.

Conflict of democracy and aristocracy in government.

The Swedish constitution a historical development.

the state have various interests involved in the question. Some of them break with the king, the occasion being his disposition to depress them, to lessen their influence. Others side with him, believing that to be the better way to maintain their own rank and power. The people also, as a rule, divide for and against the king; for and against the nobility. The situation is such as to give the monarch an opportunity to

How kings play off the counter interests of their subjects.

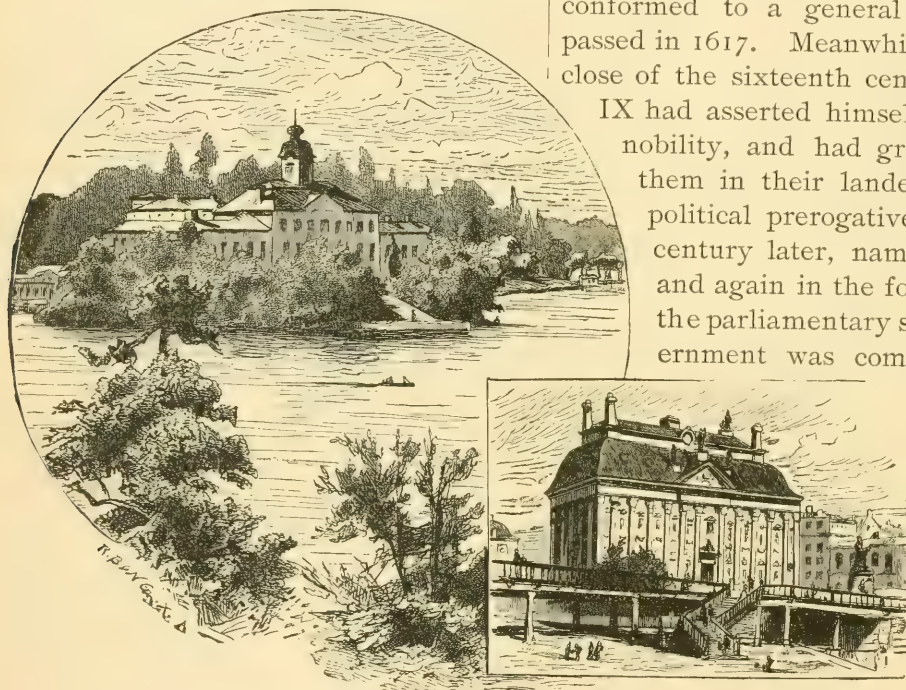
with the king, the occasion being his disposition to depress them, to lessen

In Sweden the struggle between the kings and the nobles took place at the beginning of the sixteenth century, in the reigns of Gustavus Vasa and his son

Struggle of the Swedish kings with the nobility.

Charles IX. But the struggle for the rights of the people as one of the forces in the government, having its expression in the Riksdag, was continued for a longer period. The law in accordance with which this Swedish parliament was for the first time legally regulated and conformed to a general system was passed in 1617. Meanwhile, during the close of the sixteenth century, Charles IX had asserted himself against the nobility, and had greatly reduced them in their landed rights and political prerogatives. About a century later, namely, in 1719, and again in the following year, the parliamentary system of government was completed in its

powers. The despotic system of government was abolished, and the real government of the people was



OLD SWEDISH NOBILITY—ROSENDAL CASTLE AND KNIGHTS' HOUSE AT REDDARHOLM.

break with either party, and to array the other against it. The general movement by which Europe was brought out of the feudal into the monarchical state, in the fourteenth, fifteenth, and sixteenth centuries, was of this kind. A king stronger than the rest would arise and suppress the nobility, at the same time extending his own rights. Yet the nobility were not extinguished or the king's prerogatives so widened as to make him absolute.

put into the hands of the Riksdag.

To this popular body was given the function of appointing and dismissing the Councilors of State, so that the administration of affairs was wellnigh complete in the parliamentary body. It

Place of the Riksdag in the governmental system.

can not be said that during the greater part of the eighteenth century the constitutional system adopted by the Swedes displayed a strong front to the nations of the North. The Riksdag might be

truthfully charged with many times selling itself to foreign states, without much regard to the interests of Sweden. This condition of affairs was broken up by a revolution in 1772, when Gustavus III reclaimed for the crown much of its former power and dignity. This movement was in the nature of a reaction against the democratic government which had prevailed before, and like most revolutions it ran an extravagant course, until Gustavus IV was almost as absolute as any king in Europe. This led to another revolution and dethronement of the king. Sweden was half sympathetic with all the storms that prevailed in Central Europe during the latter part of the eighteenth century, and her constitutional conflicts moved as if in pace with those of the great states in the center and the west. The effort to make a

new constitutional system was in a measure successful. The movement reached a climax on the 6th of June, 1809.

The political system which now confronts the inquirer in Sweden gives the whole executive power to the king. The legislative power is divided between

the king and the Riksdag. This means that either the king or the Riksdag may take the initiative in making a new law, and either he or that body may veto the action of the other. The laws relating

Supremacy of the king; his irresponsibility.



GUSTAVUS VASA—A ROYAL TYPE.

to certain branches of economic matters are wholly of the Riksdag; but in such matters as diminishing the customs duties the king may exercise authority independently of the parliament. He may declare war or make peace, and is in virtue of his office commander in

chief of the military power of the kingdom. The king is irresponsible. So far as responsibility may be defined in legal form, he is free. Still, he is required to declare his decrees in the presence of responsible councilors, called the Statsrad.

The Swedish Council of State is composed of ten members, of whom the

The Council of State and departments of administration.

first seven stand at the head of the departments, as in the manner of France, the United States, and Great Britain. These seven ministers are named from their respective branches of service; that is, Justice, Foreign Affairs, Army, Navy, Internal Affairs, Finance, and Educational Affairs. The latter department has under its jurisdiction the schools of both the state and the Church. These councilors are held to a strict responsibility for the advice which they are supposed to give to the king, and for the course of the administration which they are supposed to direct. They must report to the Riksdag, which may alter the record, thus passing a rebuke on the action of the councilor for maladministration.

It is the usage in Sweden that the Riksdag meets every year, on the 15th

Constitution of the Riksdag; property qualifications.

of January. It consists of two Houses. In the first, that is, the House of Representatives, there is one member to every thirty thousand of the inhabitants; at present, one hundred and forty-three members in all. These representatives are chosen by the Landsting, or common assemblies in the counties, or by the municipal councilors in the larger towns. They serve for a period of nine years, and the distinction which the office gives is the only reward. After the British pattern, no salary is paid for service in the House of Com-

mons. Any Swede is eligible under a single property qualification. Any one who is thirty-five years of age and has possessed for three years before the election a real property of the value of eight thousand crowns, or who during the same period has paid taxes annually on the sum of four thousand crowns may be elected to the Riksdag.

The members of the Second House receive a salary of twelve hundred crowns, and are elected for a period of three years, by electors, or in some cases directly, according to the form in the

Senate and judiciary; right of suffrage.

given electoral district. Sweden is divided into districts of judicature, and each district is entitled to one member of the Second House of the Riksdag if its population does not exceed forty thousand souls, and also to one for every municipality of ten thousand inhabitants. As to the franchise, every Swede who owns land to the value of a thousand crowns, or who has farmed for five years lands worth six thousand crowns, or who pays taxes on an annual income of eight hundred crowns, is an elector.

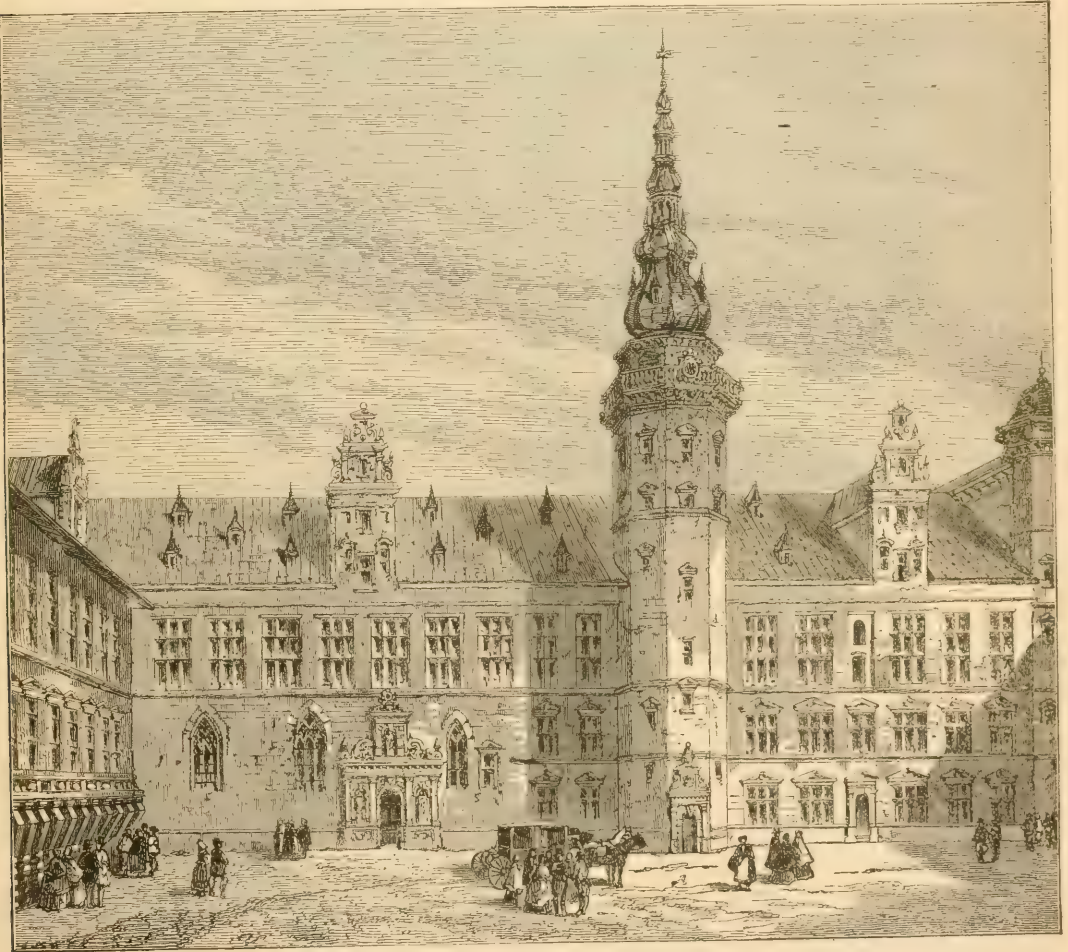
In general, the rule is that every elector is eligible to all elective offices. About six and five tenths per cent of the whole population vote at the elections. The Swedish theory is that both Houses in the Riksdag have equal power. Before bills are discussed they are prepared by boards whose members are half drawn from one House and half from the other. When it chances that on questions of expenditure the two Houses are not likely to favor the same measures, or to oppose the same, the committee that frames the bills for the action of the body is constituted by the vote of both Houses jointly, so that the preponderant majority in this case furnishes the char-

acter of the committee, and gives an advantage to that majority in the administration of the government.

In what we call the administration of the government, each of the twenty-four counties into which Sweden is divided has a governor, called the Landshöfding. To him is assigned the pres-

Duties of the
Landshöfding;
powers of the
Landsting.

tions concerning the county only, such as the right to levy and collect taxes, division into parishes, the administration of government in these, etc. The law under which such matters are determined dates back to 1736, but between that date and 1864 many changes and additions were made, giving new character to the code.



COURT OF KRONOBERG CASTLE.

idency of the local offices within the given county. He is assisted by such officers as the administration may demand. There is, besides, a standing representative of each county, elected by the people of the same, who is a member of the Landsting, or Assembly. Before this body are brought all ques-

In the administration of justice there are three kinds of tribunals, having each its own peculiarities. First, there is the court called Häreädrätter, being a county court, consisting of one judge and from seven to twelve assessors, or what the primitive jurisprudence of the United

Organization of
Swedish inferior
courts; the Su-
preme Court.

States would call associate judges, having their election from the people. Their power when occupying the bench with the judge is negative rather than positive. If they vote unanimously in any way against his judgment, his decision is thereby annulled. The second courts are the higher courts, which were found necessary in the great cities of Stockholm, Jönköping, and Christianstad. Each of these consists of three *hofrätter*, or judges. Its nature is that of a superior municipal court, both for civil and criminal causes. Sweden has a Supreme Court, consisting of three royal judges, two of whom must always be present in the Council of State if law questions are before that body. The rest of the duty of this court is to pass sentence in the name of the king, and to be a final court of appeal for all questions in rehearing. All proposed changes of the law have to pass the ordeal of this court. It will be noted by the critical reader that the jury is an unknown quantity in the jurisprudence of Sweden. The only case in which the jury of the vicinage is called in a Swedish cause is a question involving the liberty of the press the right to speak and publish.

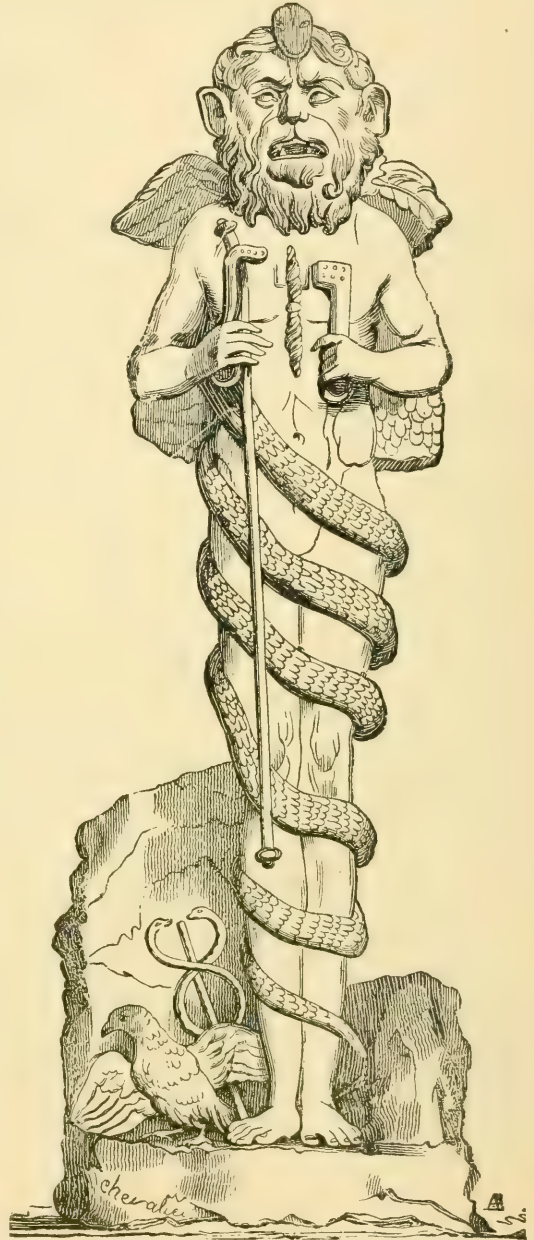
We have seen by what an informal sort of movement the Swedes passed, at an early date, from the open profession

Efforts of the Swedes to gain recognition of Rome.

of paganism to the open profession of Christianity.

But the profession of the latter faith did not, by any means, satisfy the more zealous, especially the missionaries who came into Sweden and found there nothing like the religious life with which they had been acquainted in other countries. During the reign of Swerker Karlsson, that is, from 1135 to 1155, that monarch was constant in his petitions to the popes of Rome to give to the Swedes bishops and episcopal establishments

like those in continental countries. He asked for a Swedish primate also, which measure would bring his people in close connection with Rome. It was in carry-



OLD SWEDISH PAGANISM—A SCANDINAVIAN GOD.

ing out these negotiations that Nicholas Breakspeare, of whom we have already spoken as the only English prelate who ever reached the papacy, was employed. Breakspeare found, however, that the

Swedes and the Goths were ethnically disagreed as to the place for the Holy See, and in a synod at Linköping, in 1152, it was decided that the Swedish clergy should accept the law of celibacy, and that Sweden should bear an annual tax in favor of the pope. Such was the bid which the Swedish nation laid on the altar to secure the primacy at Upsala.

In these Middle Ages of Swedish history we may quickly discover the

Heredity and election; the former upheld by property.

struggle of the two forces of heredity and election.

There seems to be among the people of the Teutonic race a diversity of instinct relative to the method of choosing their public officers. The inference appears natural enough that the capacity of a great king will be transmitted by birth and the laws of descent to his offspring. Moreover, the education of the prince at the court, his being in contact with his father's work, and the visible demonstration of what his father does are likely to affect in large measure the formation of his character. But some other laws of nature are against the conclusions thus drawn; namely, in the first place, that as a rule genius is not transmitted; secondly, that greatness of character is generally born in out-of-the-way and unexpected corners of the world; thirdly, as has been noticed in a majority of the instances in which the rule has been applied, that the king chosen on the hereditary principle is not well chosen. It is doubtful, indeed, whether the principle of hereditary descent, as it is practiced in our times, could be maintained at all, so far as rights are concerned, if it were not that it is so closely combined with the principle of property. By blending political and property rights a powerful system has been instituted among civilized nations, tending to hereditary

rights as it respects civil prerogative, and also as it respects property.

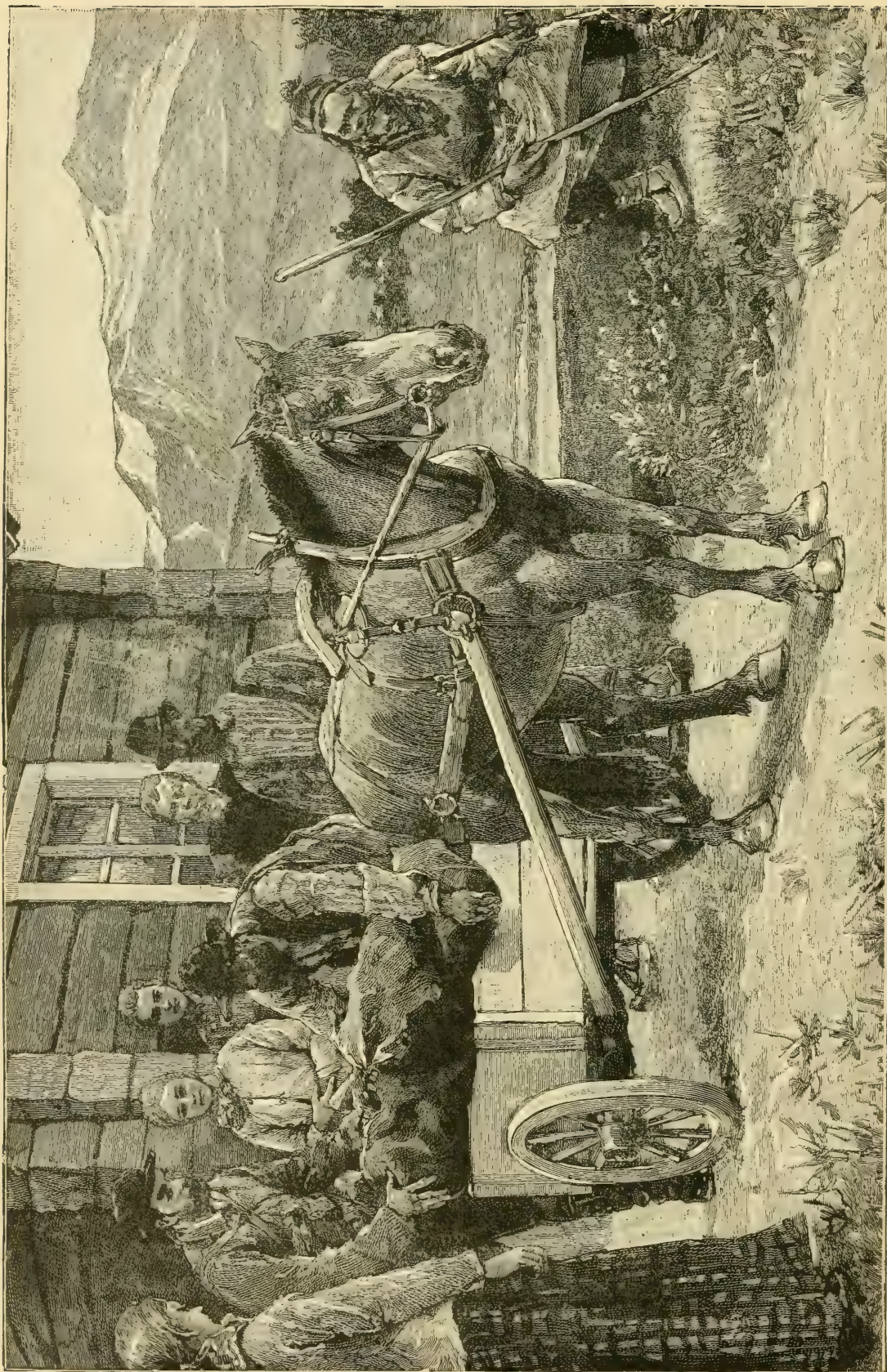
The history of Sweden shows an evident trace of the conflict between election and birthright. When Swerker was slain, in 1155, the Goths of Southern Sweden wished to make his son king, in virtue of hereditary right; but the Swedes

Historical vicissitudes of the Swedes in Middle Ages.

chose Eric Edwardsson, who reigned until 1160. The Swedes thought that their effort at election was so great a success that Eric should be canonized. It was by him that Upsala had been made the city of the primacy. He it was who began the movements which led to the annexation of Finland to Sweden. For a long time the Finns had been on a plane but a little above actual piracy. The northern coasts of Sweden had suffered extremely from the marine robberies and invasions of the Finnish warriors, who knew no law but rapine. The union of Finland with Sweden was a measure beset with troubles, prejudices, dangers; but Eric was successful in the complication, drawing the Finns into a union with the Swedes, and doing thereafter as much as he might to have them converted to Christianity.

Along the south line, which divided the Swedes from the Goths, there was, from the middle of the twelfth to the middle of the thirteenth century, almost constant warfare, each people choosing its own king. It was an ethnic controversy. The Göta had a loyalty for the descendants of Swerker, while the Swedes preferred the House of Eric. The latter were known as the yeomen kings, for the reason that Eric had himself originally belonged to the bondar. This gave him the great popularity which was transmitted by tradition. He was the bondar king, therefore close to the people. The

Struggle of the bondar element with the Swerker.



EN ROUTE TO LAPLAND—SWEDE AND FINN TYPES.—Drawn by Myrbach, from a photograph.

kings who were members of the Swerker dynasty continued to reign until 1222, while the rival House of Eric was preserved until the death of Eric the Halt, in 1250. Then it was that the crown of the country was given to Waldemar, whose mother was a sister to King Eric.

We may now see illustrated on a wide scale a general fact in the civil history of the Teutonic nations. This is the preference of the race for a powerful executive, generally in the form and under the name of king, with the reservation, under the unity thus afforded, of local self-government to the various parts. Such a principle may be said to be a summary of the constitutional history of the Teutonic nations. In the choice of this great executive head by the two principles to which we have just referred, namely, heredity and election, there has been much diversity, but on the whole the hereditary principle has prevailed, and the elective system as applied to kings of this race is exceptional, not the law. Even where the form of election has been preserved, as in the case of Germany, we may readily see that the institutional growth has been in the direction of hereditary descent.

The German empire has, in our own days, with the concurrence of the Germanic race, adopted the fact and principle of heredity, not only

Heredity determines the prince; union of Scandinavia.

as it respects the descent of the Prussian crown in the House of Hohenzollern, but also as it respects the descent of the imperial crown in the same line. The form of the election is retained, but not its spirit and vitality. We have already seen that in the Union of Kalmar, at the close of the fourteenth century, this was the real thing accomplished. Den-

mark, Sweden, and Norway were brought into unity as it respected the executive head, the king, while each retained its legislative, or parliamentary, independence. We have seen how far into modern times the parliamentary freedom of Scotland has been maintained, though she has now been one with England and Ireland for nearly three hundred years.

Nor are the reasons for this fact of the jealous preservation of local self-government, with the absolute-

Reasons for contradictory methods of the Teutonic races.

ness and far-reaching prerogatives of monarchy, far to seek. The Teutonic race has shared in a large measure the passion for spectacular greatness. It takes delight in that form of human character which sounds and roars and gives back an echo when struck with a spearhead. It would even accept a wooden horse, as it has always been willing to do, provided the same presented itself as an effigy divine or an explanation of a mystery. But the Teutonic peoples have learned that government is a small affair, and a very limited affair—that it is best attended to when the neighbors get together and do it. This is to say, that they have learned how salutary is that kind of law which is the crystal form of a usage that has become authoritative by long and unvaried custom.

Thus the peoples of this race have agreed, even though it may expose them to philosophical ridicule, to maintain the mediæval sovereign, with his absurd pretensions and Chinese flappers, in order that they may have a Divine Big Man for their ruler! But at the same time they have insisted with singular pertinacity in placing human government in the hands of the Commons. These facts we may see well illustrated in the history of Sweden and Norway. There was for centuries together an entire

willingness of the two peoples to be united under a common king, but even at the beginning there was a practical government of the people, meeting each part to itself, to consider what things were best as rules of conduct and administration.

Nor may we pass this point without observing how large a figure these two

Race ideas interpenetrate national institutions.

principles of hereditary and elective right cut in, at least, the spectacular

parts of human government. It is not so much because Ireland has remained Celtic as because she has not remained Celtic that in our own day the clamor has arisen, of which we hear the echoing in all the treetops, that she be free to manage her home affairs under a home administration. It is precisely what the English-speaking race has been doing for itself in other parts of the domain. It is the substitution of the confederate for the imperial plan of government. The imperial plan has never been able to flourish where the Teutonic speech has been spoken. It has only *seemed* to flourish even in Russia. If we look at Ireland, we find that the race ideas of the English family have penetrated the country and have raised the very questions which will now be answered. One can but wonder at the folly of those statesmen who, claiming the name of such, would put off and palliate, would parry and even deny the great issue which rises from the side of Ireland; rises of itself, born not of the flesh, but of the spirit, and crying back across the Irish sea the very thing which the mother country herself has, in her oral utterances, her dreams and tangible practices, been crying out for centuries, namely, the right of local government under a general system of administration.

We have already used the fact of language more than once in demonstration of the race division of Northern Teutonic peoples. Should we look in

Distribution of Teutonic language; Swedish appears.

on the nations of the Baltic at the epoch of Charlemagne or Alfred, we should find that they are all of a Teutonic origin; that there are two branches of the family, a Germanic and a Scandinavian; that the German branch is Ingavonian German and that the Scandinavian branch spreads through all Denmark, Sweden, Norway, and Iceland. These were the Scandinavian countries up to the coming of the eleventh century. Denmark was in all of its earliest stages of development associated with Iceland and Norway. The common language thus used by all the tribes of the Baltic peninsulas and as far out as Iceland was Old Norse. True, a linguistic differentiation had already taken place, and the Norse dialects were plainly parting company for the formation of languages that were to be; but the Danish was not, until the eleventh century, more widely deflected from the Norse standard than were the rest. It was thus out of a Norse stem that the Swedish language of to-day was developed. It appears, however, that the change was exceedingly slow. It is alleged that the oldest sagas of the Swedes were still understood at the court of Upsal as late as the fourteenth century.

While the character of the Swedish language was thus in process of determination by internal forces and characteristics, it was also pressed to a considerable degree by foreign influences. The introduction of Protestantism among European nations did as much by indication as by direction in changing the

Language determined by growth and foreign influence.

course of the intellectual, moral, and physical currents of modern Europe. Take, for instance, the simple question of commerce, of trade. As a general thing the commercial relations between the German towns and cities on the one side, and those of the Latin races on the other, were broken off at the epoch of the Reformation. Europe was divided into a Catholic and a Protestant

affected the growth and development of the Swedish language. It became the most German of any of the Scandinavian tongues. From the first, that is, from the day far off, when the difference between it and Old German was only dialectical, it had departed less from the common type than had Danish or Norwegian.

We have here again precisely the



COMMERCE OF THE BALTIC—HARBOR OF STOCKHOLM.

movement. Hitherto the trade of these Baltic states, for instance, had been, particularly after the substitution of Christianity for paganism, carried on with the Roman emporiums of the Mediterranean and of the Western coasts of the continent, but the coming of Protestantism drew tight the cords between the Scandinavian and the South Baltic Germans. Now all of these facts

same problem which confronts the naturalist in dealing with the animals and plants that inhabit the surface of our globe. They are divided into species and genera. But what do species and genera mean? These terms have respect to certain well-marked deviations of organism and certain variant functions. As, for example, the dog barks,

Striking analogies of language to facts in natural history.

lolls out his tongue when thirsty, follows a trail by scent. The manifestations of the desires and passions in the calf are wholly different, and those of the pig are different from the latter. There are thus found streaming across the landscape of animal life certain radiating lines that are unoccupied, certain spaces that seem to be devoid of any form, while well-marked forms are seen on either hand. The objector sees in these chasms the evidences of different originals, and asks boastingly, looking first to one side and then to the other side of the vacant band: "Where are the intermediate links, where the forms which have filled up this space, marking the slight departures between the living creatures on the two sides of the chasm?"

One has only to look intently at the question to discover the answer. No such intermediate forms of *life could exist*. If they had ever existed they would have perished. Take, for instance, the question of locomotion. The three general means of propelling an animal body are by feet, by wings, or by fins. What possible use could there be for something intermediate between a foot and a fin? What use could it subserve? Is there any arena in which an organ half foot and half fin would be of advantage to its possessor? Is there any other region where an organ half foot and half wing could be found useful in the struggle for life? Is it not at once apparent that a demand for the missing links in the scheme of universal nature is a demand for something which could never be, at least could never successfully be? Considering the nature of the world, we may easily perceive that there are only a few general schemes of organization that can succeed. Nature is not so given to folly that she must needs

spend her energies in making experiments, known by herself beforehand to be useless, simply to fill up gaps in the museums of philosophers who could not otherwise discover the universal regularity of the natural world!

It is thus that all the vital phenomena with which we are acquainted flow in bands, divided from each other by spaces of vacuity. It is so among the worlds on high. We have there interplanetary spaces where no life is; and again, planetary spaces which are rich in organic development. It is not that intermediary forms of life never were in the spaces now unoccupied. The organic forms that now compose the vital expression of being on the earth have passed across those spaces in their way to the bands of organic evolution. The worlds have grown in the belts which they now occupy. Man has grown in the belts which he occupies, and what is of particular interest to us here, languages have grown in the belts which they occupy. We have in certain cases the gradings off by which one linguistic plant is discriminated from another, but generally the intermediary stages have left not even fossils behind them. It was not found advantageous, desirable, easy, to grow linguistically into a form which had two other forms, one on either hand, so nearly analogous to that which it proposed to assume as to make its own endeavor supererogatory.

There are no missing links in language, as there are no missing links among living creatures. But while we say this, we must remember that there are occasional forms still surviving in the world of life which typify the stage of transition by which animals and plants have passed through or passed up from the

The quest for impossible intermediate forms in nature.

Vital phenomena parted in bands, with spaces of vacuity.

No missing links in language; anomalous animal forms.



SWEDISH FAMILY SCENE.—THE GRANDFATHER'S BLESSING.—From a painting by Tiedeman.

lower to the higher plane of existence. Such, for instance, are those minute marine animals called *Sepia officinalis*, which make their progress, even at rapid speed, through the water by throwing a

jet backward, a manner of propulsion which could certainly not be classified with fin work, or with wings or feet. It is an exceptional case, wherein, under limited circumstances, peculiar forms of

locomotion have been found to be advantageous and have been retained. Or again, the flying fish has a modified apparatus for moving along or just above the surface of the water. It is a fin and wing contrivance, having in it the elements of both. But for other reasons such a contrivance was only advanta-

of preventing its extensive employment as a means of locomotion. Now, in the world of language we have the like occasional specimens, we may say, that have survived *in the intermediary regions*, and that still express in tolerable form the missing link.

All this has been suggested by the re-



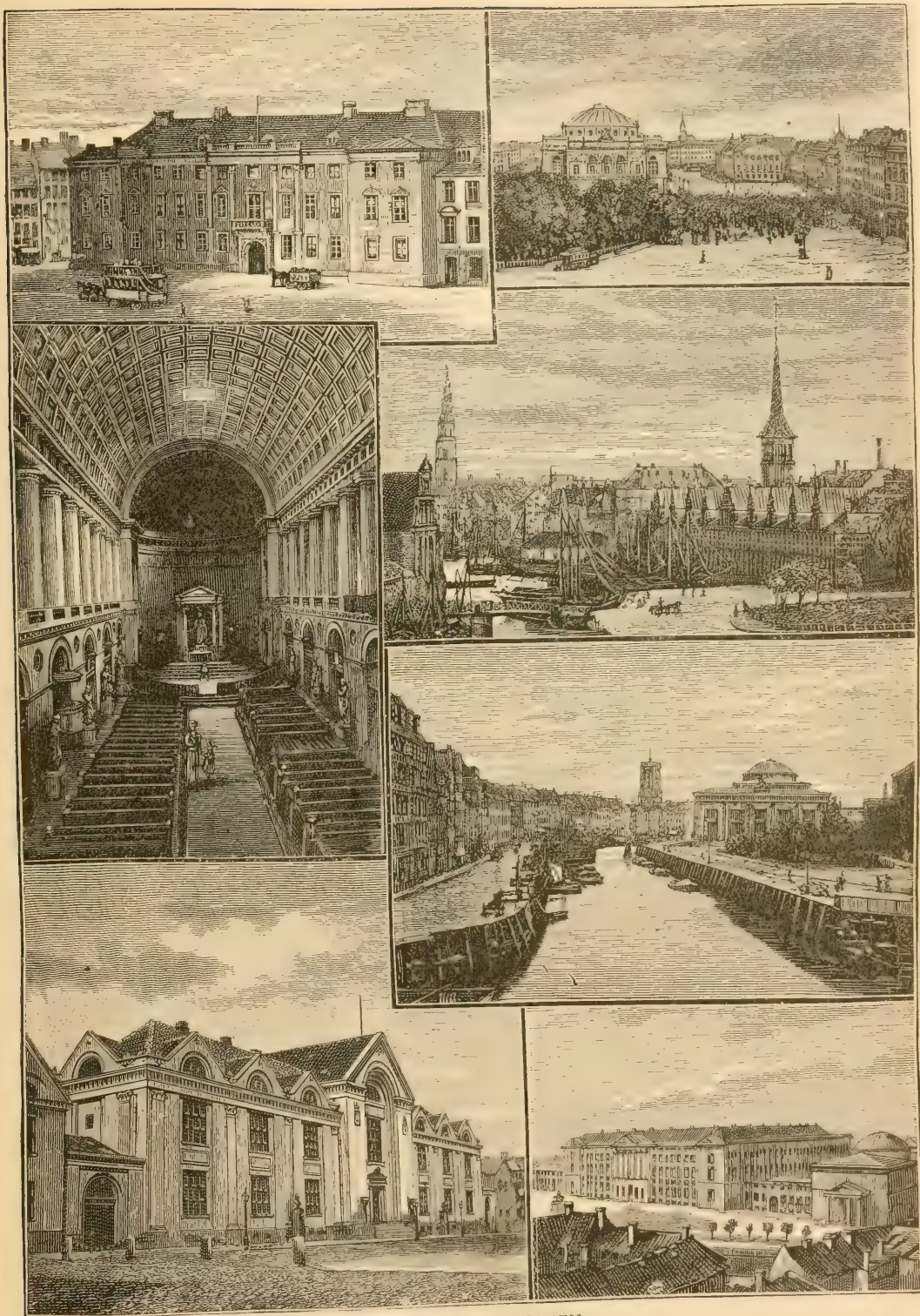
SWEDISH FUNERAL.—From a painting by Basil Peroff.

geous to a limited number of creatures. We might also cite the flying squirrels as an intermediary form between the winged and unwinged animals. The sheet of the bat and the flying squirrel is a compound of wing and foot, but the existence and development of such an organ is hampered by the conditions of atmospheric environment to the extent

lations of Swedish to German on the one side, and Scandinavian, or Norse, on the other. Swedish lies too close to German

Place of Swedish in relation with Norse and German.

to permit of an intermediary form; that is, of any useful form advantageous to the intercourse of men over and above those already possessed. On the other side, the difference between Swedish



VIEWS IN COPENHAGEN.

- (1) The Charlottenberg Palace; (2) The Interior of Vor Frue Kirke; (3) University; (4) Kongens Nytorv; (5) Bourse;
 (6) Thorwaldsen Museum; (7) Christianberg Palace.

and Norse—by which we mean the Norse of Iceland—is not so great as to permit the interposition of languages between the two bands of their development. There was a time, as we have said, when the whole difference between the Germanic and the Norse branches of the Teutonic languages might have been regarded as dialectical, but the departure grew greater, the space of vacuity between the one and the other grew wider and deeper, until each assumed a final fixedness, constituting distinctive features that might not be confounded the one with the other. Then in like manner the German tongues began to divide and did divide to a certain degree. The Low German departed from the Old High German. Then the various Scandinavian languages—including up to the eleventh century the speech of Denmark, of Sweden, of Norway, and Iceland—began the same process of divergence, until one dialect stronger, more cogent than the rest, became a type for all, and became Danish, Norwegian, Icelandic, Swedish, as it was in the one country or the other.

Several circumstances supervened in the formation to give a modified character to the Swedish tongue. There were epochs when the influence of German was almost overwhelming. The trade of the Henseatic towns took the place of that with the old Roman emporiums of the South. This brought a multitude of German merchants into the Swedish marts. The Christian religion contributed largely of religious phraseology almost wholly Latin in its original. Subsequent to the Union of Kalmar, Danish was regarded as the superior speech of the united country, and was much affected by the upper classes. Next came the Reformation

proper, which again threw the waves of the German tongue, somewhat angry with breaker and foam, high on these Northern coasts. In the latter half of the seventeenth century, however, we have the remarkable spectacle of an attempt to shake off all foreign influences and to substitute therefor the corresponding folk speech, grammar, and vocabulary. A race of native scholars and authors grew up who set the example of writing pure Swedish, of preferring the literary models native to that language, and who, if they did not positively restore the ancient genius of the Swedish tongue, succeeded in checking the introduction of foreign elements.

As the eighteenth century drew to its close in Europe, French models were affected in nearly all the literature and art of the continent. To this foreign culture the Swedes yielded in a measure, and we may even yet see in the books of the period the fashionable vestiges of the French style. All of these vicissitudes, these fluctuations and excitements, have been felt more keenly in Gothland, that is, in Southern Sweden, than in the northern provinces, where the language has kept its Norse purity, with little foreign infection. There are districts in which the Danish models have been substituted for those properly Swedish, but Swedish is the language of the land, the language of education, of science, and, for the most part, of the press. There has been a struggle of forces in the matter of the forms of the alphabet. The original Swedish alphabet was German as to the forms of its letters, but the Roman alphabet has encroached upon the other and almost overmastered it, though the German letters are still much used by the Swedish authors.

French models
affected by
Swedish writers
of 18th century.

How Swedish
has been modified
by German
influences.

CHAPTER XCIV.—THE SWISS.



N many parts of this work we have had occasion to notice the peculiar ethnic manifestations which are seen along the margin of races where they roll together. It is like the action of the waves on the surface of a great river. Opposing currents become confluent at an angle, and a long line of broken water indicates the presence of a linear vortex. Such a phenomenon has been present for many ages by the confluence of the Teutonic and Celtic races on the line of the Rhine. Should you take your stand at Zurich and look almost due north, to the extreme of Holland, you might follow with your eye, in a general way, the line upon the surface of the ethnic life of the world where the waves of Teutonism have rolled up on the shores of the Celtic races. Through this region we may pass clear across the Continent, from the gulf of Genoa to the German ocean, and find traces of the ethnic warfare that has gone on since the prehistoric ages. Here are several peoples whose place it is difficult to decide with certainty, because of bendings and twistings of the line of race formation. Switzerland is an example of such a country. On the north, it has Germany; on the east, Austria and Liechtenstein; on the south, Italy and France; and on the west, France. Nearly the entire boundary is composed of mountains, of lakes, and rivers. It is the highest part of Europe. But we are here concerned to note the ethnic relations of its people.

There is no doubt as to the foundation,

the substratum, of the population. This is the Helvetia of Cæsar. The collective name of the tribes was Helvetii. They were of Celtic origin. So it may be fairly confessed that at Cæsar's day they were; like the Belgians, though not to so great a degree, Germanized in their manners and customs. The center of the race appears to have been among the Rhetian Alps, and curious scholarship has discovered what is claimed to be an Etruscan, or Tyrrhenian, origin for this nest of men in its mountain eyrie. At the present time the people occupying the original seats of the race are known as the Grisons, and their language, based as it is on a Hellenic root, has constituted one of the problems of philology. It is as though a section of logwood should be found in one of the notches of Marshall's Pass!

One of the first strokes against the Roman race by barbarism from the direction of the Alps was out of this country of Helvetia. In the year 107 B. C. the three nations of Helvetians, Tigurinians, and Tugenians, in alliance with the Cimbri and the Teutones, and led by the Helvetian general, Divico, fell upon the Romans, commanded by their consul, Lucius Cassius, and almost annihilated the army. It came to be considered a national disgrace and shame, and though it might seem to us a poor excuse that Cæsar should refer to a fight that was old before he was born as a good reason that he should draw a sharp sword against the Helvetians, yet the sting was sufficient.

The course of history at least here runs smooth. In the year 101 the Cim-

Helvetian progenitors of the Swiss; impact on Rome.

Swiss race intermediate between Celt and German.



ASCENT OF MONT BLANC.—Drawn by A. Slom.

brian allies were overwhelmingly defeated by the Romans, and the remnant of the

Caesarian com- race returned after the Hel-
plication with vetians had already gath-
the race; Helve- ered into their mountain
tia Provincia. fastnesses. It was one of the Helvetian

tribes, instigated to such action by their leader, Orgetorix, that undertook the project, when Cæsar had command in the North, of descending from the Alps into Gaul and retaking their original seats. We are surprised to see them burning their towns and destroying their villages and crossing the Saône with so little apprehension, so little conception of the real nature of the undertaking they had in hand, though they might well have been excused for underestimating such a phenomenon as Julius Cæsar. This vanguard of the Helvetian nation was met by the Roman general at Bibracte, the modern Autun, and almost exterminated in battle. The conqueror followed them back to their old Alpine haunts and

race, occupying at the beginning of our era the country about the headwaters of the Rhone, had a Gallic origin, and that they themselves had come by conquest into the mountainous region now known

Prehistoric history of the Helvetian stock.



OLD HELVETIAN TYPE—GUIDE FROM THE ENGADINE.

overpowered the whole nation, making Helvetia into a province of the republic and of the empire that was soon to be.

It appears, then, that the Helvetian

as Switzerland. It would appear, moreover, that here they had been considerably interfused with peoples of the German stock, but that they had taken

on a national character before their subjection to the Romans. During the continuance of the empire of the West, or at any rate until the beginning of the barbarian inroads by which the empire was destroyed, the Helvetians, conformed as they now were in large measure to Roman usages, institutions, and laws, remained an imperial province. As early, however as the second century, more particularly the third and fourth, these mountainous peoples were harrassed with the premonitions of a deluge whose waves should go over the mountaintops. The first of the German tribes who broke from their settlements beyond the Rhine and the Danube struck the refined but weakened provinces which were now no longer defended from foreign ravage by the sword of Rome.

Thus came the powerful Allemani, of whom we have spoken, into the country of Switzerland; thus also the Burgundians and the Goths. Switzerland was divided among these nations.

Germanic elements mix in to form the Swiss. In the sixth century the terrible Frankish warriors drew the sword against them all, and retook the Swiss cantons, also, for the Christian religion. Bishoprics and convents were founded at this early date, and the great ecclesiastics rose to influence and power in a time when merely secular authority seemed to fall into utter dismemberment. During the ascendancy of the Franks the country of the Swiss was divided into Rhetia and Thurigan on the one side, and into what was called Little Burgundy on the other. It was on the north that the entanglement with the Germans was constant. Burgundy was the open road through which flowed the almost common life of the Mountain Celts and the transdanubian Germans.

Whatever may have been the tie which bound the original Swiss to their country—bound first the Rhetians to the mountain fastness so far from their ethnic base, and then bound the Gaulish states as with an anchor to the Swiss valleys—certain it is that the tie was strong. It might be difficult to find any other modern government whose origin has been of a like kind with that of the Swiss. The central idea is that of a league or confederation. In course of time, after the Franks had held Switzerland up to the reign of Charles the Fat, the country was lost to the Germans. The north part went to the Duke of Swabia and the south part was given to Burgundy. The Hungarian invasions of the tenth century increased the importance of the Swiss towns, many of which, by fortifications and defense, rose to the rank of independence, like the free cities of Germany.

For a season the country held the relation of fiefs in the German empire. Noble families sprang up in the mountain heights, and others became extinct.

Free cities: confederation of the four cantons.

Such free cities were Bern and Freyburg. They attached themselves to the German empire. Meanwhile Zurich, Bern, and Basel formed an alliance, with the intention of making themselves absolutely independent, and, perhaps, the country with them. The event showed, however, that the independence of Switzerland was to be deduced from another source. The three ancient cantons of Schwytz—from which the modern name of the country and the people has been derived—Uri, and Unterwalden entered into a league, ever famous in the annals of the country, to protect themselves in common and to defend the freedom of their native land.

The immediate occasion from which the Swiss confederation took its rise was | tons of the German empire, and this project the Swiss steadfastly resisted.



RUTLI—SCENE OF THE CONJURATION.

the death of Rudolph of Hapsburg. | After Rudolph's death the effort was
Intrigues had been going on for the in- | made by Albert, his son, to promote the
corporation of the Swiss cities as can- | unity of the Swiss with the Austrians.

Bern and Zurich flew at once into open secession, and were successful in their resistance, but Albert succeeded temporarily in setting up his authority in Schwytz, Uri, and Unterwalden. There was on the common frontier of these three old cantons a meadow known as the Rutli, where, on the night between the 7th and 8th of November, 1307, thirty-three of the greatest men of the canton, whose names, however, have not been transmitted to the immortalities of human history, met in their own right to swear the expulsion of Austria from Switzerland.

A document had been prepared, known as the Everlasting League of the Men of Uri, Schwytz, and Nidwald—the latter being the ancient name of Unterwalden. No account has been preserved other than tradition of what was done on that memorable night when the everlasting league was sworn, but the meaning of it was the liberation of the country from Austria. There had already, fully half a century before, been used in Uri a common seal to attest independent acts. The same fact appeared in Schwytz as early as 1281. But in Nidwald, or Unterwalden, no such effort at independence had been hazarded until the league was sworn. The fundamental principle involved was not so much community of existence as mutual aid and backing in case of attack from without. To this there was added a sort of extradition against the higher grade of criminals. Minor causes and civil actions, however, were attended to according as the crime was committed in this or the other of the cantons. One of the strongest features of the league was that it required most of the officers to be native and to the manor born. It

rarely happened that any one who was a stranger to the country could become judex or hold other responsible trust.

It is doubtful whether any other covenant ever made by men took so strong a hold upon their imagination, or held it with such pertinacity, as did this conjunction of the Rutli. There were other leagues. Indeed, the age was rife with them. Sometimes a greater, sometimes a less, number made solemn oaths amid the Swiss cantons to stand or to fall together. No modern declaration of independence, not even that of the United States in 1776, made so powerful an impression upon the patriots whom it bound. The student of history knows what followed; how Austria struggled to recover and maintain her preëminence and authority; how the heroic, but perhaps impossible, episode of William Tell inflamed the mind of the people until the implanting of Austrian tyranny among the Swiss Alps was barred by an everlasting interdict.

During the Middle Ages there were in Switzerland, or at least in adjacent localities, several striking conflicts of arms, the like of which for determination and persistency could hardly be found in any other period of human history. The whole struggle on the part of the Swiss was for free charters, and the whole resistance on the part of the Austrians was against the independence which would be implied, and perhaps guaranteed, in such documents. It was a confederation on the one side and the House of Hapsburg on the other. We might almost call it a contest of Liberty with Absolutism. The bad or despotic personal characters of several of the princes of the German empire had much to do with keeping

Attempts to unite the Swiss with the Austrian Germans.

The oath holds the faith and imagination of the race.

Everlasting league of Uri, Schwytz, and Nidwald.

Struggle of the Swiss with Austrians for free charters.

up the contest. In the times of Leopold war broke out, and on November 15, 1315, that monarch, with about twenty thousand men, passed along the shore of lake Egeri to destroy the town of Schwytz. The entrance into the district was a hillside pass, steep and difficult, between the mountain and the lake. In this had gathered a band of nearly fifteen hundred Swiss. Here the battle was had. The Swiss warriors threw down huge masses of stone from the heights above on the army of Leopold, and destroyed about fifteen hundred of their infantry. The defeat was overwhelming. The German invaders began to get a wholesome dread of the mountaineers. Such was the battle of the Morgarten Pass, famous in mediæval history.

The next great struggle was in 1386, on the 9th of July. In that year the Austrian army made its way into the country, and the league prepared resistance. Again the disparity of numbers was about four to one. Leopold III was now emperor—nephew of him whom the Swiss had overthrown at Morgarten. The battle took place at Sempach, ever afterwards memorable in the annals of the mountaineers. The field is described as an area of sloping meadowland, crossed by streams and hedges. The situation was such as to compel the Austrians, who were in armor, to dismount, and the day so hot as to be unendurable to a foreign soldiery. It was a long time, however, before the Austrian lines could be broken. Finally, as is known to all the world, the heroic audacity of

Arnold von Winkelried sufficed, by self-sacrifice, to make an opening in the Austrian phalanx, with which the Swiss made a charge and routed the enemy to defeat and overthrow.

If we pause to consider a moment the significance of these terrible battles of

Climax of Sempach; episode of Winkelried.



BLOWING THE ALP HORN.

the Swiss against the Austrians, we shall find, perhaps, that they are an expression of old tribal antipathies, going back to the times when the inhabitants of Uri, Unterwalden, and Schwytz were Celtic. As the traveler to-day passes

Significance of the Swiss contest with Austria.

over the country from the higher mountain regions down toward Baden into the land of farmers and peasants, from the land of chamois hunters and goat herds, he will be surprised at the ethnic change which passes over the landscape. It is evident that the people of the lower country toward Baden are Germanic, those on the French border from

in a former part about the establishment of great despotisms on the plains of the East, and to note the strong contrast afforded by the solidified peoples of the plain and the races of the mountains. It is doubtless this very circumstance of open plain on the one hand and inaccessible heights on the other that has led, or at least contributed, to the building



BAUSCHANZLI AND LAKE ZURICH.

Neufchâtel to Basel are French, while the mountaineer Swiss have a race character of their own, which has been differentiated in the last ten centuries from a Celtic basis.

It is probable that the indisposition of mountain peoples to submit themselves to absolutism and other fixed conditions

which they must first accept and then bear, is traceable primarily to physical causes. We have had occasion to speak

of despotic governments under one environment and of republican liberties under the other. Switzerland is the republic of Europe. The Alpine horn was wound not only for the Swiss themselves, but for all the democrats and republicans of modern times.

Something of this is found in the survival of old tribal liberties in countries situated as is Switzerland, but much more of it may be discovered in the fitness of things. In the lowlands vast masses of

men may be aggregated in proximity with the food supply. They may be commanded, disciplined, organized in the open plain. There they may be prepared for battle, arranged in squares, directed with precision and with massive effect in carrying out the dictates of some individual will. Besides, in such situations man is even as his fellowman. They are parts of a block which may be put together. The individual is in the block and not in the part. In the mountains all these conditions are reversed. It would be beyond the truth to say that patriotism is limited to the hills, but it has there its nesting place and its fastness. Thus we may see evolved from a certain ethnic origin, by a peculiarity of national discipline, and more particularly under a given environment in sequestered valleys and among the Alpine glaciers, a national character and a type of institutions for which we should look in vain in any other part of modern Europe.

An examination of the vital statistics of Switzerland brings out many points of interest. There is, as in most European countries, an excess of women. Partly from the emigration of men and partly from the immigration of women this inequality between the sexes has been produced. The dissolution of the marriage bond is much more frequent than in some other countries of parallel development. It rises as high as six per cent of all the marriages. If the situation were accessible, the element of foreign population would be greater than it is. As the case stood in the census of 1880, nearly one in thirteen of the inhabitants was foreign born. As in the case of most of the German-speaking races, the largest emigration is to the United States of America. Our country has

within recent times been receiving from Switzerland between three thousand and twelve thousand per annum. Switzerland also shares the German disposition to distribute the population into country districts, to fill the farms and hamlets, and leave the cities with comparatively small development. According to the census of 1880 only three Swiss cities, namely, Zurich, Geneva, and Basel, had passed the limit of fifty thousand inhabitants each. A great majority of the common people are rural farmers, gardeners, and hunters. Religiously considered the country is slightly Protestant. The Catholics, however, are only in a small minority, while those who are known as non-Christians only reach a few thousand in the aggregate.

There are in Switzerland over one million six hundred thousand acres under cultivation, one million nine hundred and seven-
Classification of
the land areas of
Switzerland.
 teen thousand acres are

in forest, while two million eight hundred and sixty-six thousand acres are reckoned as unproductive lands. From these simple figures an estimate may be made of the exceeding ruggedness of the country. Out of the necessity of the situation arises a large area of common ownership. To this, whether arable, meadow land, pasture land, or forest, the name of allmend is given. The Alpine slopes are divided, according to their elevation, into three classes of pastures. Those of the least altitude are called voralpen, and are used in the pasturage of cattle early in the spring. The mittelalpen lands are the next in height, and generally mark the limits of cattle grazing, but the hochalpen meadows are inhabited with flocks as high as nine thousand feet above the sea. It is in Neufchâtel, Bern, and the Grisons that the hochalpen flocks most abound. Of

Lessons to be
gained from vital
statistics of the
Swiss.

the forest, a considerable portion still belongs to the government, but the larger part has gone to private ownership. Two facts have dependence, in the evolution of Swiss life, upon the prevalence of the forest. The first, wood carving, is one of the most ancient arts, but now of less importance. The prin-

Relation of
Swiss forest to
building and
wood carving.

twelve hundred and two men and a hundred and five women engaged in hand carving of the original style.

The second circumstance is Swiss building. The houses were originally altogether of wood, and were of two kinds, a block-

Characteristics
of the Swiss ar-
chitecture.

house and a posthouse. The blockhouse is in structure much



SWISS SHEPHERD WITH FLOCK (NEAR GLACIER OF MORTERATSCH).

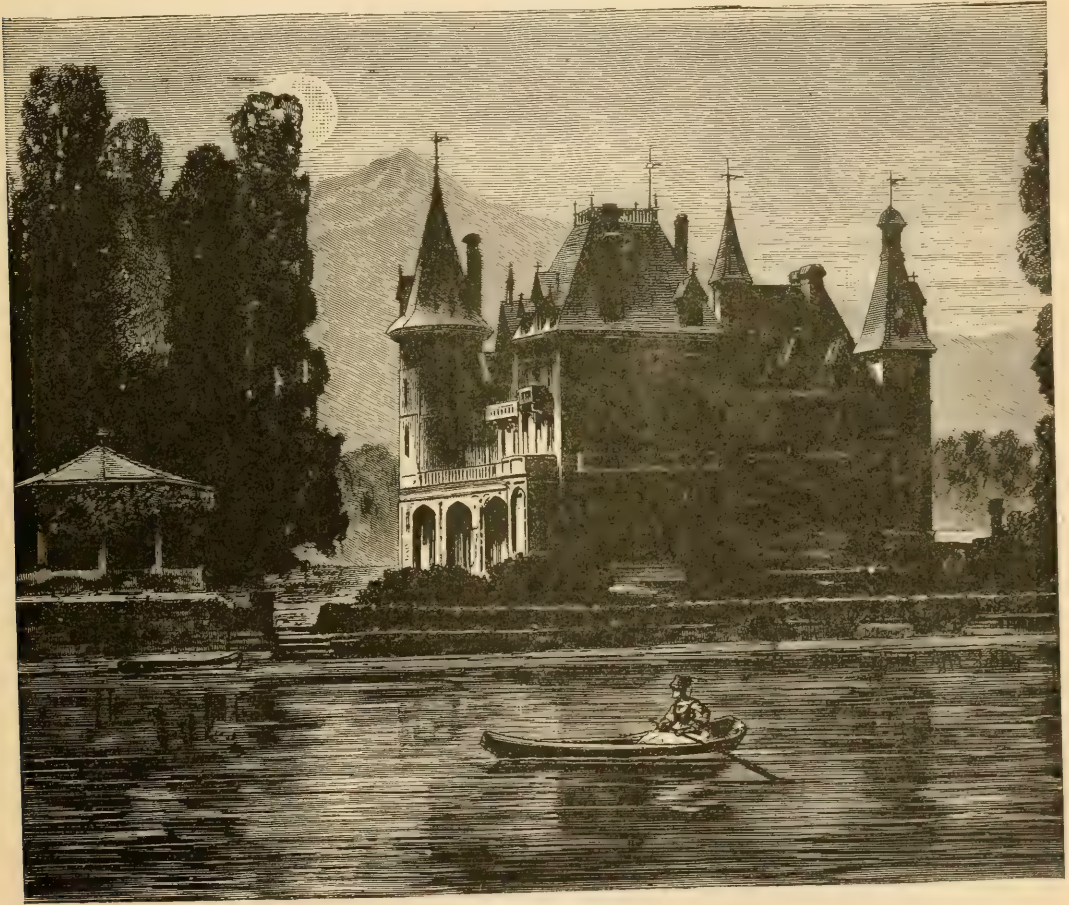
cipal seat of the modern industry is in the Bernese Oberland, where the old woodcutting of the Swiss fathers is repeated by their descendants, who have become artistic in this regard by hereditary discipline. Since 1881 attempts have been made to revive the industry, and in the year just named there were

like an American loghouse, being built by framework and the superposition of logs. The posthouse, as the name implies, is a structure of which the post is the first principle, and then a framework, the intermediate parts being closed up with boards. So long as Switzerland continued to be limitless in

its supply of forest trees, the old types of building were maintained, but more recently a third style has been introduced, much like the posthouse already described, except that for the intermediate parts of the wall bricks and stone are used. Such a structure is known as *riegelhaus*, and it is most frequent in those

where abounds is that afforded by the statistics of imports and exports. As to ground wealth, whether of the shallow or deep earth, Switzerland is one of the poorest in all Europe. The only mineral product the exportation of which exceeds its importation is asphalt, and the

Great vigor of the race; poverty in minerals.



SWISS ARCHITECTURE—CHATEAU OF CHADAU.

countries where the cost of timber has become considerable from the reduction of the native woods.

We should in the first place note the vigor of the Swiss. They are hand-craftsmen, peasants, hunters, but under whatever garb, are personally vigorous. Perhaps the high altitude has something to do with the energy of the race. One evidence of the industry which every-

production of this is virtually limited to the county of Neuchâtel. Iron is said to be found at thirteen points within the limits of Switzerland, gold in three places, silver in twenty-two, copper in twenty-nine, and lead in twenty-seven, but in no place is the yield of these minerals a source of great profit. Only thirty-five thousand tons of iron ore were raised from the mines in 1870.

Bituminous and block coal are wanting, and anthracite is found to only a limited extent in the county of Valais. There are some tertiary and quaternary formations resembling coal, but even of these poor materials only about six thousand tons were raised in 1881. The sources for the production of artificial

value within the limit of an insignificant weight. It is only in recent days that the Swiss have given much attention to statistics, but we are now able to see how the balances of trades stand as between Switzerland on the one side and Germany, France, Italy, Austria, Belgium, Russia, and several of the minor



SWISS INDUSTRIES—SMITHY OF LANGNAU.

heat are therefore limited. Wood supply and peat are the chief materials used for this purpose. A small amount of salt is procured in Aargau.

But notwithstanding this underground poverty, the Swiss are manufacturers.

Swiss manufactures; adverse balance of trade.

They have a genius for the production of forms, especially those small forms which are capable of compassing a great

states. The balance of trade is against the Swiss, though not seriously. Thus the trade with Germany is, importations two hundred and forty-nine million francs, against an exportation of one hundred and fifty-seven million francs. The only two great countries between which and Switzerland the imports of the latter are less than the exports in aggregate value are the United States

and Great Britain. With the United States the Swiss trade shows a balance in recent years of about eighteen million of importations against seventy-eight million of exportations, while the imports from Great Britain have reached the value of fifty-one million, as against an exportation of ninety-nine million. This last aggregate is made up, as the reader will already have conjectured, to a great extent of silver watches. The gold watches are more largely exported to Germany. The watch trade with the United States also has been very extensive until recent years, when the improvement in American machinery and methods has put the Swiss at fault. Their trade with the United States is now more largely in leather and the products therefrom.

It is interesting to note the character and extent of the educational system of the Swiss. As far as the primary edu-

Essentials of
Swiss system of
education.

cation is concerned, it must be, according to the statute of 1874, "sufficient, obligatory, gratuitous, unsectarian, and under public control." These criteria constitute, perhaps, as good a standard

for the training of the youthful mind, whatever may be the ulterior object of life, as may be found among any other people. Civilized nations are still debating whether the compulsory feature



LACE-MAKER OF ST. GALL—TYPE.

shall or shall not be a part of the primary education of mankind. But since the state has no right to *deprive* any one of its children of an education, and since on the other hand any child, under whatsoever conditions born and reared, has a *right to demand* an education at

the hands of the state, it were difficult to see at what conclusion we may arrive other than that the state is driven by an unanswerable argument to make the instruction which it has prepared for all children, of whatsoever class or condition, an obligation on their part. What should be said of such a provision in the curriculum of early life as would, by compulsory process at the public expense, prepare food for the stomachs and clothing for the bodies of children—of children for whom no other adequate provision had been made in these respects—and then at the same time should not be armed with a prerogative to the extent of seeing that the food be taken and the clothing worn?

Since primary education is so great a fact in the life and condition of every civilized people—aye, since to so large a degree it has always been so—we may pause a moment to note one or two others of its undiscovered bourns. At what age should it be begun? What is the Swiss usage?

The rule varies from five to seven years in the different cantons, and the closing year is fixed all the way from twelve



PEASANT GIRL OF PAYS DE VAUD—TYPE.

to sixteen years of age. These limits, perhaps, may be made to cover the best judgment of modern times respecting

the ages at which the formal education of children may be undertaken and at which the primary discipline may be said to end. Somewhere about these limits, undoubtedly, the truth is found. Beyond this rises the secondary education. In Switzerland all the cantons

Theory of primary schools; public maintenance of institutions.

universities, namely, those of Basel, Bern, Zurich, and Geneva. It has been noticed as a fact of peculiar interest in educational differentiations that natural growth will bring into existence a natural fitness of conditions. The statistics from 1876 to 1881 show that each of the four Swiss universities has taken a peculiar



STATUE OF ROUSSEAU AT GENEVA.

have their colleges, or gymnasia, and industrial schools have in recent times particularly attracted great attention.

The Swiss have been strong and persistent in clinging to the idea of the public maintenance of their system, not only for the primary and intermediate institutions of which we have thus far spoken, but for her four principal uni-

Specializing tendency in Swiss universities.

direction, or rather a direction of its own: one to the arts, one to law, one to medicine, and one to theology. In Geneva the preponderance is to medicine, being four hundred and sixty-nine students in that department against two hundred and eighty-eight in the arts, one hundred and eighty-eight in law, and one hundred and thirteen in theology. At Basel theological studies forerun all



SWISS TYPES.—From *Magazine of Art*.

the rest. At Zurich the arts have a like promotion over the other branches of university instruction, and at Bern law studies are in excess. All of the Swiss schools of higher grade have been famous from the Middle Ages, or from the date of their respective foundings.

This brings us to speak of the distinctive features of Swiss civilization.

Spirit of mental independence finds refuge in Switzerland. It is isolated, not indeed detached from common interests and sympathies with the thought of Europe, but set off by itself. It were difficult to say at how early a date this peculiar intellectual eyrie was created in the rocks of the Alps. The spirit of political independence found at a very early age a complete analogue of intellectual freedom. It could not be stated with exactitude when men of independent habits began to escape to the fastnesses of the Swiss lakes in order to secure there the mental liberty which was not known in any of the lowlands of Europe. This fact is of all facts the one conspicuous thing which has given Switzerland her greatness in the estimation of the modern world. It would be impossible that any country should inherit and possess so large a percentage of fugitives and exiles without becoming thereby the owner of the world's jewelry. There was, in the first place, in these upper regions about Geneva a seat of great intellectual activity. The people had grown strong and free. One may easily perceive flashing out from the pages of Cæsar the evidences—albeit unwillingly recorded—of the greatness of some of the chieftains with whom he had to contend. No fools or weaklings were they. The speech of Ariovistus was as good as his own—in argument, better. Nor might a country well flanked with such countries as Italy, France, Austria, and Ger-

many, held in place for centuries by the strongest nationalities of the West, and set immovably in the Upper Alps, be easily disturbed in her growth or changed in the lines of her evolution.

To the present day we have seen issuing from these regions at times some of the greatest and best men

of the age. As far off as Les misérables at rest around lake Lemman. the Middle Ages those lone-

some men who live in the company of their own souls, who walk under great trees, sit by great rivers, and study the nature of things in order that men may know the essentials of whatever is and thereby be better and greater, began to gather from strange quarters of the globe into the mountain-bounded region about lake Lemman. Some came to write, others to think, others to organize, others to construct ideal universes after the manner of that dualism which had been invented more than two thousand years before, by the Persian seers. Geneva became the resort of the discontented, the unhappy, of what Hugo has chosen to call *les misérables*; but it also became the city of the human mind. We may not see that the results wrought out in this mountain fastness were always good and great. It might be alleged that Protestantism suffered in the hands of the Genevese. The student of history knows well through what a transformation the work of Luther was passed when it ascended the Alps. The future will show that though in many respects the system was intensified, in few was it bettered when it left the hands of the German reformers for those of Geneva.

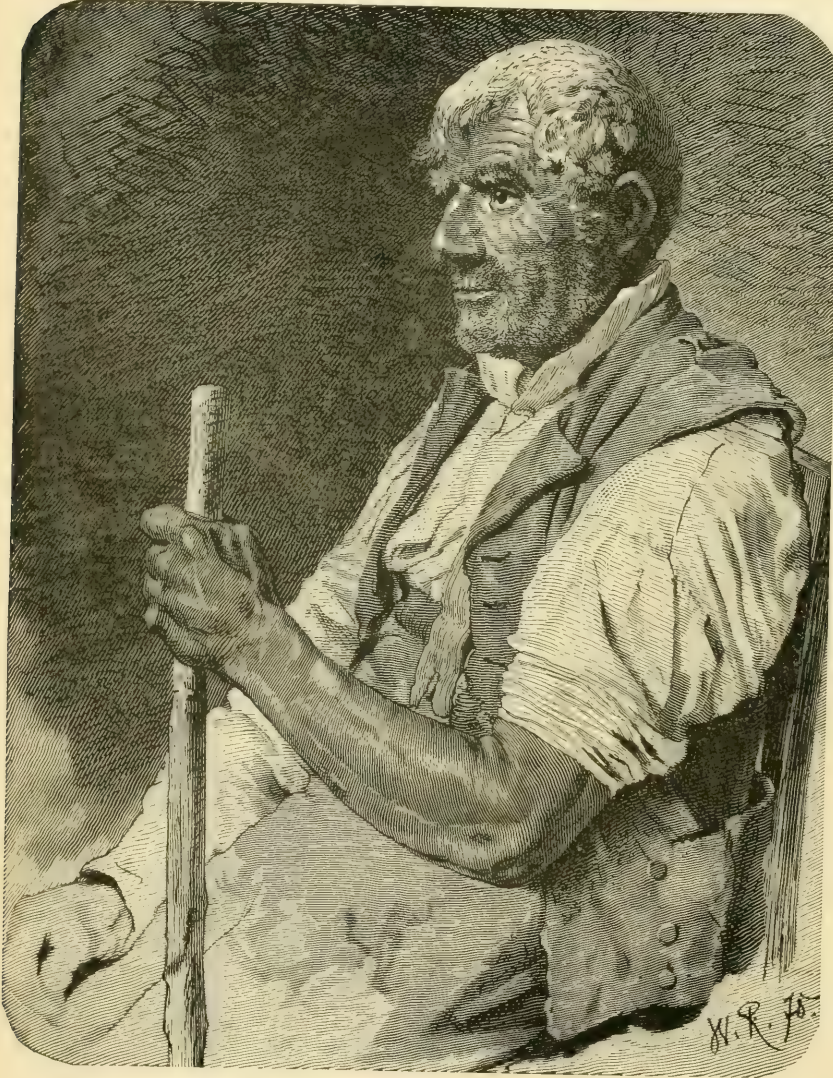
More and more with the changed condition in Europe, more and more with the revival and expansion of the intellect, did the mind look to a residence in that high region from which it might

Hardships of the human mind in quest of freedom.

look down into Italy, into Germany, into France. The modern reader may not well apprehend to what extent the human mind has been fugitive. It has been pursued through all the earth. It has been hunted in the wilderness and

which they were capable, the sole liberty which they cared to enjoy and possess. But few have known, have cared to know, within the last century the extent and variety of that malign animosity with which the best thought of the Mid-

dle Ages and of the subsequent times, in both Catholic and Protestant countries, was whipped and scourged and branded until it put on a shivering, frightful appearance, as if it were one of the escaped goblins of the Purgatorio. There were many places where, in these ages, a comparative refuge was found. Here the strong-winged birds were permitted to flap for a moment on the broad summit of some distant cliff; and beyond, the forlorn spirits of light gathered anon in the night-time and built a fire in the gloom of the woods; but for the most part



SHEPHERD OF THE MEGLIS ALP, IN APPENZELL—TYPE.

the desert. It has found no place for the sole of the foot, no seat, no pillow. In every age the advanced guard who have chosen freedom and love for their inheritance, generosity and truth for their work, have gone to exile, even to bondage, to death, for the sole enjoyment of

it was flight, flight, flight.

The character which Switzerland, and particularly Geneva and Lucerne, obtained as a refuge for the fugitive warriors of the Teutonic and Gallic races was extended down and enlarged to the

European genius gathers around the Alpine lakes.

close of the eighteenth century, when all the restlessness and discontent of Europe seemed, at some time or other, to fix itself around the Alpine lakes. The European air had become miasmatic, and the most highly organized were the quickest to fly from the infection of the low countries. From here came forth Necker, attempting to apply the principles of honest banking to the vast scheme of frauds and brilliant jugglery which Calonne had instituted in

As we have said on a preceding page, much of the formal knowledge of our time has been Swiss-derived. Much of the teaching to teach, which The Swiss have taught the teachers to teach. has marked the last half of the nineteenth century, has had its origin among the Swiss or on their borders. How vastly changed, and how rapidly for the better, have been the systems of instruction which have supplanted the old scholasticism of the schoolroom and the lecture hall



PEASANTS OF THE VALLEY OF MOESA—TYPES.

France. Here Necker's daughter lived, when the audacity of her pen could be no longer borne in Paris. Here the lover of De Staël's mother, housed in his arbors and humble villa at Lausanne, toiled through the better part of twenty years to produce to the world the strongest historical work which has ever appeared in the English language. Nor was there local want of sympathy for any of these high spirits who found for themselves opportunity and freedom on the shores of the Swiss lakes.

among the civilized races! It was from the region and the people now before us that Frobel and Pestalozzi showed all the young womanhood of mankind how the childhood of mankind might be taken by the hand. When the New World was searching for a naturalist, she found him in Louis Agassiz, from the beautiful Pays de Vaud.

It has been the practice in the course of these pages to admit the large influence of nature, her counteractions and incitements in the formation of race

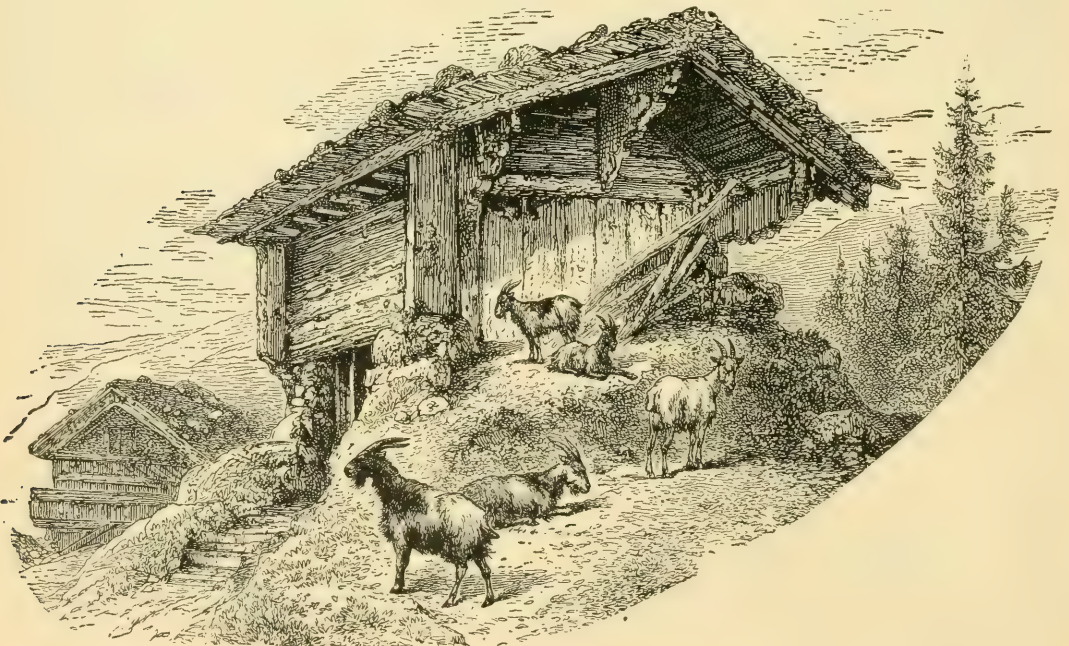
character. All this may be clearly traced among the Swiss. Beginning with the open countries on the side of Germany or Italy or France, the discerning traveler will note as he enters the Alps the increasing departure of the inhabitants from the lowland type of people behind them. The picturesqueness of nature becomes the picturesqueness of man. The manner of life departs more and more from the common standard of the valleys and plains. The air grows thin and fine, and man becomes individualized and intensified. Vines and flowers have ascended the valleys to the limits of the avalanche, as if the beauty and richness of the lower world would thus meet and conquer the glaring ice-pestle of the mountain, where

"The glacier's cold and restless mass
Moves onward day by day."

In these high and wild surroundings the character of the Swiss race has taken its form and substance. It is one of cheerfulness, of patriotism, of en-

ergy, of endurance. In so far as the race has an ethnic origin in common with the Germans, it has a sufficiency of the spirit of adventure to carry it forth into foreign lands; otherwise, it remains profoundly attached to the locality and the local interests with which it was first associated. The manners and customs of the people are almost primeval in simplicity. A disposition prevails to perpetuate the ancient forms of artisanship and art. Swiss music has the same peculiarities. Its qualities are such as are common to all the mountain regions of the earth. The singing and reed-instrument playing of the Swiss have a character of their own which may not be mistaken. Here the alpine horn is heard, flinging its echoes from height to height, across abysses and over valleys that are too profound for the eye; and here the Swiss yodel, strangest evolution of the human voice, bears its wonderful melodies from the herdsman's lips in the hochalpen pastures to his sweetheart in the mountain hut at sunset.

Outlines of the mountaineer character; peculiar traits.





BOOK XIII.—THE SLAVS.

CHAPTER XCV.—THE LITHUANIANS.



T now remains for us, after this wide excursion through Central and Western Europe, to fall back to one of our original points of view in order to note

the progress and development of another of the major European peoples. We must again return to the country between the Black and the White sea, and plant ourselves in that great migratory current of peoples by which all the North Europeans, with very few exceptions, were distributed to their respective places. We must, in doing so, consider ourselves as prepared to observe the evolution of the last of the great Aryan divisions of mankind in the West. We may consider the point of observation to be above the Black sea to the right, and looking to the north and west.

Point from which to scan the dispersion of Slavic races.

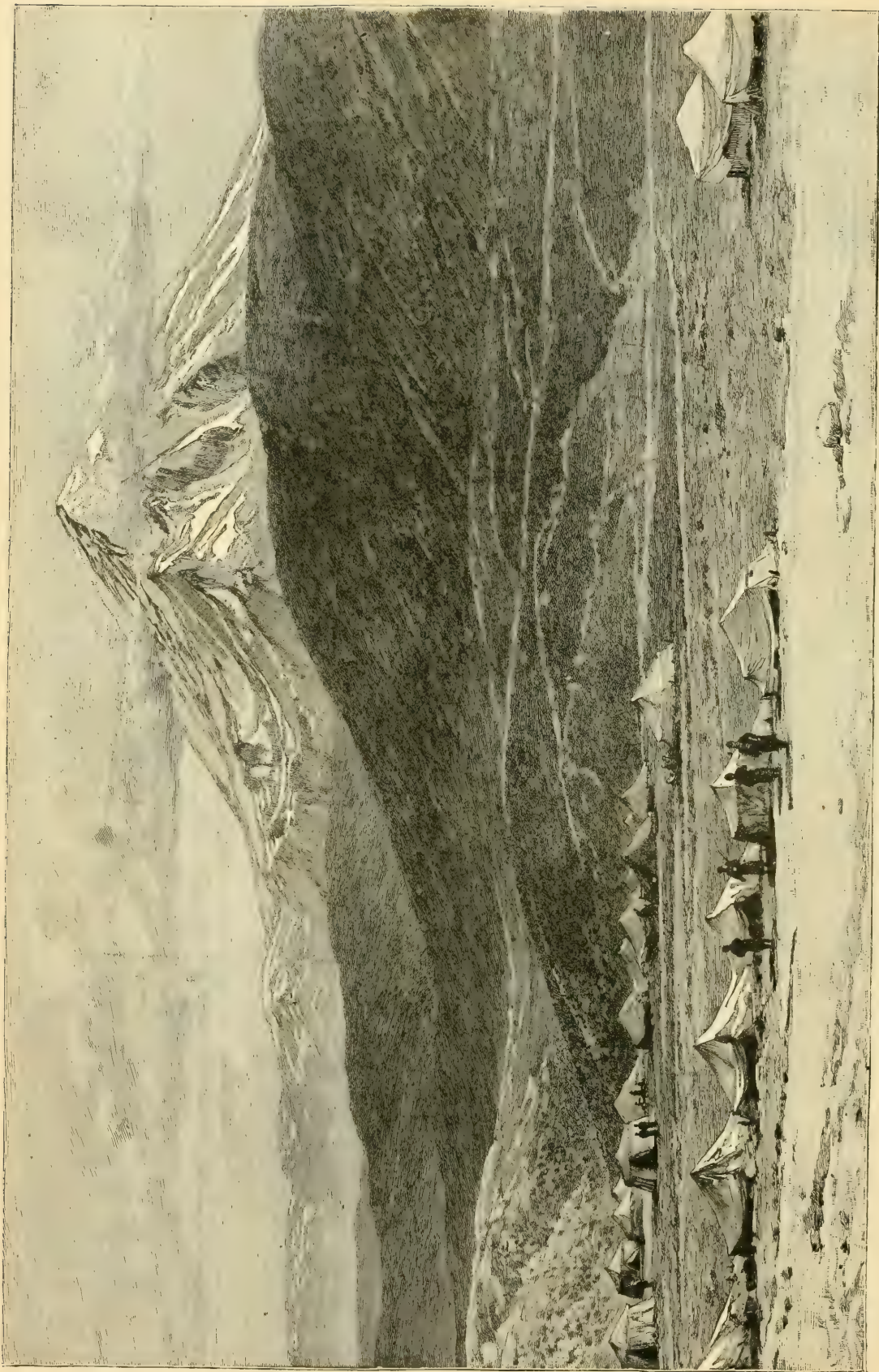
flowed the Celtic and German races to the West. All those vast and populous tribes and nations whom we have attempted to describe came by this route, in ages both earlier and later than the rise of the Græco-Italic race in the

Common route for distribution of all Europeans.

Southern peninsulas; earlier, for we may well conceive of the primitive Celts who traversed the shores of the Baltic, and even found a lodgment, in some prehistoric age, in Sweden, as far in advance of the emergence of the Hellenic tribes in the southeast of Europe; later, because, as we shall now see, the rear guard of the barbarian nations came into Europe at an epoch within the historical limit. In all this we note again the *continuous character* of national movements. They are not, as a rule, sudden and phenomenal, but slow, tedious, and toilsome in their course.

We are here in the old river-bed over which so many human waters have rolled. Through these ethnic channels

It may be asked in the very beginning, even before we have so much as named the Letto-Slavic races as the family to which we are now to give our



GRAND ARARAT WITH COSSACK CAMP IN FOREGROUND.—Drawn by Taylor, from a photograph.

attention, by what kind of indications the historian and ethnographer may

venture in matters of so much importance to state the earlier or the later arrival of a race in a new country in a

prehistoric age. One of the strong indications is language. Let us for a moment consider the languages of all Europe as a series of inflections from a common type, whereby the various races have expressed their thought and indicated their emotions. As we have already said, on such a question as the relative roughness of speech, climate has had not a little to do. The Northern languages are rough; the Southern languages are smooth; the Northern are guttural; the Southern are vocalic and musical. These are the laws to which, however, there are many limitations and restrictions. Apart, however, from those qualities which climate and environment are able to give or to intensify, there has been in the European lan-

guages, if we mistake not, a regular gradation according to age—a gradation in what may be called elaborateness of structure and smoothness and musical utterance. The old languages had a more elaborate structure than those

which were dominant in the earlier centuries of our era; they, a more elaborate than the tongues of the Middle Ages; they, than the dialects and languages of modern times.

This variability in grammatical com-



ANCIENT SLAVIC SCULPTURES AND INSCRIPTION.
Drawn by Puyplat, from a photograph.

pleteness and in musical vocability may be used as a standard to determine, not indeed exactly, but relatively, the era at which a given language was heard on the tongues of men. Now the rough-

Language may be an index of priority among races.

ness, jaggedness, and consonantal stiffness and guttural quality of the Slavic and Lithuanian languages, even as compared with German, much more as compared with Scandinavian, are so striking qualities as to have led many to suppose the Slavic tongues to have been derived from another radix totally different

Middle High German, New High German—we should find an ascending scale of recency, and note infallibly that it corresponds with an ascending scale of roughness and guttural quality. Now, by carrying on this same ascent, we come into the Lithuanian and Slavic languages, and by a rea-



POST-SLEDGE AND COURIER—Drawn by De la Charlerie.

from the Teutonic languages. If we should begin in the extreme West with the Icelandic Norse, the oldest and most isolated of all the Teutonic languages, and trace our way backward through Norwegian and Danish into Ingavonian, or Low German, thence into High German—Old High German,

soning the force of which may not well be broken, we see that the latter are youngest of all the Teutonic arrivals, though some, indeed, have supposed them as ancient as the first of European tongues.

It is not here, however, that we propose to discuss the languages of the great

and widely dispersed peoples included under the general name of Letto-Slavic.

Positive historical proofs of the late arrival of the Slavs.

We pause merely to note that, in addition to the testimony of language, there

is positive historical proof as to the comparatively late arrival in Europe of the races so-called. In general, we may say that the Slavic tongues are bounded on the west by the Teutonic, on the south by the Asiatic dialects of Turkey in Asia and of Persia west of the Caspian, on the east by the Ural river and mountains, and on the north by the Arctic ocean. It is a wide domain, and covers not only the Slavic languages proper, but the larger part of the Lithuanian tongues.

The latter are heard in the western parts of the Russian empire. Several

Place and first mention of the Lithuanians.

of the western provinces, some of the northeastern parts of Poland and Prussia,

the territory on the Baltic coast, and in the valleys of the rivers Niemen and Duina are included as Lithuanian. We see thus how closely in these regions the languages so-called are pressed up against those Teutonic tongues with which we have had some faint acquaintance since the days of Cæsar and Tacitus.

If any of the peoples covered by the general name of Letto-Slavic may be

Lithuanian stock oldest of Slavic races in Europe.

regarded as having an ethnic claim to priority in Europe, they are, perhaps,

the Lithuanians. In all probability the two nations called by Ptolemy, Gelindæ and the Sudeni, were divisions of the Lithuanians. In general, the Lithuanians are the smallest branch of the Rossiyans, or Russians. Also they are the most westerly in their distribution, the most approximate as it respects the Germanic nations. They number, in

all, only about three million inhabitants in the countries named above.

The references in the works of ancient authors to any people whom we may distinctly recognize as Lithuanians are exceedingly rare and uncertain in character. Nor is this more than we might

Uncertainty of classical references to this people.

reasonably expect, for we have seen how greatly the knowledge of even such authors as Tacitus has had to be corrected and restrained by better information—this as it respects the peoples on the line of the Rhine and the Danube. What, therefore, should we expect of an ethnographer writing in the epoch before our era who should discuss in a shadowy way a people of whom he may have *heard*, called Lithuanians, on the Baltic sea?

In the tenth century, however, the name of Litva had appeared to designate those races that we now define as Lettic, or Lithuanian. At this time

Apparition of the Lithuanian race in the tenth century.

they occupied the southeastern shore of the Baltic, extending from the Vistula to the Duina, northeasterly to lake Peipus, southeasterly to the watersheds between the rivers flowing into the Baltic and those flowing into the Black sea. To the north lay, in a nebulous outline, the Finnish nations, and on the other parts of the periphery, except the Baltic, the Lithuanians were bounded by the Slavonians proper.

It may be worth while at the outset to say something of the lands chosen by these tribes as a habitation. They were wide enough, but hardly fruitful enough,

Character of Lithuanian forests and swamps.

for an empire. Hardly any part of Europe has a more forbidding aspect than the region which we have here described. It is a flat, undulating country, almost as low in level as the Baltic, and there-

fore occupied in large part with marshes and lagoons that are only lakes by the courtesy of being so denominated. In the northern part of Lithuania the soil is formed of sand, but in the south of clay, which in its texture approximates the character of bowlder. In all parts it is unproductive. At first it was a universal forest, thick, dark, and dank. For the last three centuries these wild, low woods have been penetrated by a class of peasants known as Budniki, who, with fire and axe, have sought to destroy the forest and open the country to culti-

The swamp forest, which may be described as the fundamental condition of the Lithuanian countries, has performed an important part, passively, in the history of the peoples inhabiting these regions. The woods have rendered the nations who have had their abodes therein inaccessible to foreign invasion. The history of the Lithuanian race, its mythology, poetry, and music are all derived from the wild marsh country which the people inhabit, and are harmonious in tone and rhythm therewith. To as late a date as the fourteenth century the primitive rites of the Lithuanian worship were performed in the native woods. There a high priest, called the Judge of Judges, sitting serenely at the head of a hierarchy of seventeen orders, interpreted the tradition and decided the myth of the nation. Here the wild men of paganism were assembled. Here the Waidelots brought their offerings which were laid at the roots of the oak tree. A fire, like that of the Parsees, was kept perpetually burning in the untrodden forest, and it is said that unto the present day, in the further villages of the Lithuanians and the Letts, the ancient worship by fire is preserved, repeating again, as we have seen already repeated in the oak forests of Britain and more dimly in the woods of Germany, the outlines and suggestions of the old Zoroastrian belief and ritual.

Force of environment in fixing religion and society.

Ethnic analysis of the Lithuanian family.



OLD LITHUANIAN PROPHET—TYPE.
Drawn by B. Vereschaguine.

vation. A century ago, during the reign of Catharine the Great, that princess thought to enrich and ennoble her courtiers and lovers by distributing to them large areas of this comparatively worthless land. In this way a certain percentage has been reclaimed, and with the incoming of the sunlight and the outgoing of the marsh gas more favorable conditions have supervened for the progress of civilization.

So soon as we begin the work of classification among these people, we are again confronted with the easy ethnic gradations by which one race of mankind sometimes descends to and mingles with another. At the opening of the fifteenth century we find the Lithuanian race divided into three great branches. The first included the Borussians, or Prus-

sians; the second, the Letts, who gave to themselves the name of Latvis; while the third class were known as Lithuanians proper, but were subdivided into many tribes. So we see that the Lettic line is thrown around into Prussia, and includes at least a part of the country



BLACK-HAIRED TYPE FROM THE NIEMEN.
Drawn by D'Henriet.

afterwards so known. Yet who shall deny to Prussia a German antecedence? This is to say, that in the direction which we are here traveling we find a Lithuanian descent into a German plain.

On other borders we should find a like approximation, but there were three main divisions of the people well marked in their distinctions, and preserved in the same to the present day. There was also another group of tribes with whose place ethnologists have been much confused. On the Upper Niemen and the Bug were found a numerous and warlike black-haired people inhabiting the thick of the woods. They had in general the qualities of a Lithuanian people, and to the present time

Black-haired
races of the Nie-
men woods.

their personal characteristics are preserved in the country where the White Russians are mixed with other nations, in the provinces of Grodno and Plotsk.

There is on the Russian side a certain want of definition between Lithuanian and other Slavonic races. It has not been known with certainty whereabouts the Jemgala or people of Semigallia should be placed. They lie on the left bank of the Duina, but whether Slavonic or Lithuanian it were difficult to determine. The race of Kors, generally classified as Russians, have been many times numbered among the Lithuanian tribes. The Golad, on the banks of the Porotva, and the Courons, of Courland, have likewise a disputed ethnological relation. Even the Krivitchi, who now possess the government of Smolensk, have such striking resemblances to the Lithuanians as to lead some authors to classify them therewith. In all such regions and among all

Mixed Lithu-
anian and Sla-
vonic tribes.



BLACK-HAIRED TYPE FROM THE BUG.
Drawn by D'Henriet.

such peoples we may consider the relationships as deduced from both sides. It is the case of mixed races, whose qualities will gravitate in course of time to the one ancestor or the other, but who

for the present display the characteristics of both.

It appears that not even among the ancient Germans themselves was the principle of tribal subdivision carried out more fully than among the Lithuanians. Each clan and village was separate from the other. Forests and marshes lay between. The people had

Localism of the race; foreign invasions.



OLD LIVONIAN TYPES AND WINTER COSTUMES.
Drawn by D'Henriet.

no liking for towns, duns, and fortifications. To the present time writers of acute observation visiting these regions are struck with the woodland character of the country and the people. It is likely that in the Middle Ages Lithuania, as much as any other country

of Europe, lay open to hostile invasions. An open border is to the barbarian instinct a card of invitation which is rarely declined. The Russians broke into the Lettish territories, and also the Germans. The Borussians, or Prussians, thus suffered conquest on the German side. They passed under the dominion of the latter people and ceased to be independent. Strange would it have been to explain to their leading chieftains, in council assembled, how the name Prussia, from the Mark of Brandenburg, was destined to give, in after times, a powerful accent to civilization, and to contribute one of the most solid dynasties to the after times of monarchy.

In like manner the Letts were displaced and driven to the North, where they were mixed with the Livs, to constitute the Livonians. The Lithuanians, however, succeeded in forming an independent power early in the Middle Ages, but the history of the country is at the first legendary. We may perceive that it was an existence of constant warfare, mostly with the Slavonic nations. In the thirteenth century, Ryngold, a Lithuanian chieftain, succeeded in unifying his own people and in conquering a large extent of territory from the adjacent races, particularly the Russians. It was thus that that class of people known as Black Russians were constituted. The authority of Ryngold was also extended over the republics of the Red Russians. Those peoples of original Lithuanian descent who had planted themselves among the Livonians now encouraged the policy of reinvasion, and the wars between Livonia and Lithuania proper ended in the ascendancy of Ryngold's family. His son, Mendowg, was made king, and carried forward the pol-

Rise of the Lithuanians to unity and power.

icy of his father. It was at this time that Christianity made its principal inroads among the Lithuanians, the House of Ryngold itself leading the way in the patronage of that religion.

The time and occasion of which we here speak was one of those by which

the vast outlying northeastern parts of Europe were knit together somewhat

with the destinies of that better known Europe whose history was already known. It appears that Mendowg had far-reaching views of policy. At his time there was in Lithuania a Livonian order of knighthood, representing those old families that had been expelled in the past. It was believed that by conceding something to these there might be a great gain in unifying the people. The demand was that the Lithuanian chieftain should become a Christian, and he was accordingly crowned by Innocent IV. But his faith was not as substantial as his policy might have proved excellent. He relapsed into barbarism and was presently killed. At the close of the century a new dynasty of native Lithuanian princes received the country and enlarged its boundaries. In 1325 Gedymin, a member of this house, appears in history in a treaty with Poland against the Livonians, and from this time forth the Lithuanians are seen ever and anon on the northeastern frontiers of Europe.

In the Middle Ages there were in nearly all European countries two diverse

political tendencies. One was to concentrate political power in the hands of

one member of a given family, the other was to divide it among all. The one tended to monarchy, the other tended to feudalism. The one represented the earlier Middle Ages, the

other the later. It might be difficult to cite a single example of a country in Europe that has not felt the accession and recession of these forces, and since the enlargement of our knowledge of the history of the Orient, we find that the countries of the East, as well as those of the West, have been passing through a like vicissitude.

Of Gedymin's seven sons, Olgerd and



OLD LITHUANIAN BEGGAR—TYPE
Drawn by D'Henriet.

Keistut gained the rule, and presently Olgerd alone. He advocated a union with Russia. He greatly increased the

influence of the kingdom by his diplomatical relations. His wife and sons became Christians, and he also was baptized after the Greek ritual, but his brother, meanwhile, was a reactionist, in favor of the old nationality. Thus, seeming to oppose himself to all the radical and aggressive movements of his brother, he became recognized as a sort

Keistuta
national hero;
union with Po-
land.

of national hero, standing for independence, freedom, and the oneness of the Lithuanian race. At the middle of the doing so it was agreed that Olgerd should be king. The consolidating tendency was very apparent. Yagello, the



LITHUANIAN TYPES.—Drawn by V. Foulquier.

fourteenth century the two agreed on the policy of reëstablishing the national independence of their country. In son of the king, took in marriage Yadviga, princess of Poland, and received baptism in a Latin Church. In 1386 he

was crowned as King of Poland. Thus the two countries were brought into political union at a time very nearly coincident with the great union of Kalmar.

The circumstance which we have here narrated of the consolidation of two kingdoms on the border of German Europe and the spreading out of Lithuania into a single great state, having her border lines as far east as the banks of the Moskva, the sea of Azof, and Odessa, may well excite our wonder as an example of that common fact which has appeared at some time in the history of every nation—its barbarian effort for unity. During the fifteenth century, however, the union of Lithuania and Poland was nominal rather than real. Not until the reign of Sigismund Augustus, in 1569, did a more stable form of political development appear. At this time the country was compact. In such cases there always ensues a leadership of one or the other of the united states. Scotland was united with England, but the preservation of independence was impossible except as to local institutions.

In the case of Lithuania and Poland, it was the former that was merged with the latter. Sigismund, of whom we have just spoken, was King of Poland. It might be truthfully said that the history of the kingdom of Lithuania as a separate power ceases from this date and becomes a part of the Polish annals. From henceforth the Lithuanians and the White Russians partook of the fortunes, shared the honors, and shared also the disasters of the kingdom of Poland, until finally, by the three great partitions, as much as did not fall to the Western powers went to the Russian empire.

It may be proper, then, in this connection to look, first of all, at the phys-

ical characteristics of the Lithuanian people. Their form and features are almost as finely marked as those of any other race.

Ethnic features of the people; the Polish contrast.

In general, there is not much departure among them from the standards of beauty and regularity; that is, there are only a few who are unusually tall or bony, and only a few who are obese and clumsy of build. The features are finely cut, but have a peculiarly elongated expression. At the first sight a stranger is struck with what seems to him to be the long-visaged character of the race. The hair is very fair in color and texture. It may well remind one, as it floats on the heads of girls and even on men of mature years, of the blonde, almost colorless, hair of the Swedes. The eyes are blue, and have much of the German character. The skin is delicate, and blushes easily. By such qualities the people are well discriminated from the Poles and Russians. There is another particular, also, in which the Lithuanians are greatly different from the peoples just named. The Poles are among the most showy people in Europe as to dress. This is said particularly of the upper classes of society. But the Lithuanians prefer gray or neutral colors, not calculated to attract attention from the person by the brightness of the tint or the copiousness of the pattern.

A striking peculiarity which is soon recognized among the Lithuanians, at least by scholars, is the astonishing similarity of their language to ancient

Striking similarity of Lithuanian and Sanskrit.

Sanskrit. It is declared by those who are, perhaps, competent to judge, that whole phrases and idioms unmistakably Sanskrit are heard on the banks of the Niemen among the Lithuanian peasantry. Of course it is made up of a

great vocabulary and structure of grammar peculiar to itself, but it has retained from the ancient folkspeech of the Indic Aryans a fair percentage of the phraseology which was common to all branches of the Indo-European race before their departure to their respective seats.

On the other hand, an analogy is noticeable between the Lithuanian and some of the Germanic tongues, even the

Teutonic analogies; prevalence of Lithuanian diminutives.

Anglo-Saxon as it was spoken in our ancestral woods.

This is the copiousness of the speech in words descriptive of the natural world and in that other class of words, hardly less important, which expresses the subjective states of the mind under the influence of natural phenomena. Still a third group of peculiarities includes the numerous diminutives with which the language abounds. We have seen how in the verbs and nouns of the Greek and Latin, and even of the more recent Aryan speeches of Western Europe, diminutive forms are freely admitted, but it has remained for Lithuanian to show us the practicability and beauty of employing diminutive adjectives and adverbs. Nevertheless, the tongue which is thus spoken in its native strength has received but a slight amount of culture, and the language may be said to the present day to run in the wild.

Only a few of the Teutonic languages have shown a readiness to absorb from

Hostility of Lithuanians to foreign elements in literature.

other tongues their life and qualities. Modern High

German, for instance, abhors the admixture of foreign elements, and when the progress of knowledge makes it desirable for the German language to accept contributions even from the mere vocabulary of other tongues, the repugnance of the mother speech to such additions is painfully manifest.

Upon this quality also may be established the relation of the Lithuanian speech with that of the German tongues. It has been with difficulty that the literary career has been started among the Lithuanians. By this is meant that foreign methods of thinking and expression are received in no kindly spirit. The literature has extended no further than a few religious books and translations from languages that have fallen under the dominion of Latin or Greek Christianity.

The native life, however, is there. Philologists and travelers have discovered among the Lithuanians an undoubted aspiration in the way of native epic and

Literary aspiration and promise of the Lithuanians.

lyric poetry. A great many vernacular songs are already floating in the ethnic stream. It is said, moreover, that the spirit with which this song-work is pervaded and fired is of the highest poetic order. Love and melancholy, feelings of true sentiment, adoration of nature, whether in man or the external world, perfect chastity of thought, are said to be the qualities with which the vernacular songs are imbued. Criticism has shown that the lyric productions of the Lithuanian race are rarely warlike, and not particularly sociable, but are always melancholy and love-burdened to the last degree.

It is along the lines we are here pursuing that some of the problems of North European ethnology have been solved, or at least

Relation of the Lettish and Lithuanian languages.

put in process of solution. The kinship of Lettish, for instance, to Lithuanian is of a kind to throw clear light on the derivation of the peoples speaking the two tongues. The relation of Lettish to Lithuanian is that of daughter to parent. But in this case we must not think of the parent as a primitive tongue, but itself a derivative. It



GREEK CHURCH AND MONASTERY.—Drawn by Gerlier.

is like the kinship of Italian to Latin. The movements of the two races within the historical period have been such as to convince us that there has been no anom-

alous change of speech on the part of either nation, and we are therefore left to the conclusion that the Lettish is a branch of the Lithuanian, with a large

intermixture of German and Slavonic phrases and words. It has been marked as another evidence of the more recent character of the Lettish tongue that it bears more freely the expression of foreign literature by translation than does Lithuanian.

There now exists in Lettish a large cycle of literary works which have been passed by translation out of the Western languages into the tongue of the Letts.

Western influences in the literary product of the Letts.

Shakespeare, Schiller, and many other of the great works done by Western poets in their hours of inspiration have thus gone back over a pathway which, historically, would seem tortuous and difficult in the last degree, but to the ethnographer plain as the daylight. It has also been noted that a peculiarly democratic spirit, unlike the somewhat baronial disposition which displays itself in Eastern Germany, has marked the thought of the Lettish people. Their songs have the patriotism of a primitive commonwealth, fired with the hope and expectation of liberty.

The religious vicissitudes of the peoples inhabiting the Lithuanian countries may be readily inferred from their geographical position. Their

Predominance of Greek Catholicism; religious complexity.

late appearance as individual peoples in the Eastern empire gave the old solid Catholicism of Rome and Constantinople not much hold upon nations yet in their infancy, but at a later date, after schism and disruption had accomplished the work of separation, the Greek Catholics made a general harvest of the peoples in this region. But the latter were still in a primitive condition and subject to great and easy vicissitudes. Lutheranism crept into Courland and into many other parts of Lithuanian Europe, making havoc of the solidarity of the Greek

Church. It must be understood that statistics have not yet made clear, by the doctrine of averages, the condition of the peoples in this part of Europe, but a hint has been given here and there by an actual census of the condition of the different races. Thus it is said that the Letts, of Courland, belonging to the Greek Church, now number only about fifty thousand, while all the rest are Lutherans. It is found that the Samoghitians, another large branch of the Lithuanians, belong to the Roman Church, and it is contended that here, more than in any other part of Lithuania, the more ancient features of the race have been preserved. It is as though the people of Italy should at the present time most nearly represent the Romans of the imperial ages.

Looking abroad at the vocation of the people lying around this part of the Baltic coast, we find them generally engaged in agriculture. We have seen

The agricultural life preponderates.

under what hard conditions these pursuits must be prosecuted. In common with the other states of the Teutonic world, there is a general preference for the rural over the town life. Cities do not, as a rule, flourish, but in Lithuania there are large numbers of Jews, Poles, and Germans who are tradesmen and merchants. This gives larger development to the municipal side of Lettish civilization. The Samoghitians are expert in hunting, and it has been noted by travelers that a great majority of the Lithuanians are fond of bee culture, as well as of rearing herds of cattle.

It should be kept in mind, in making up a scheme for the life of this people, that until recently the lands were held by chieftains and feudal lords, and only occupied by the peasantry. No doubt the

Land system of the Lithuanians; breaking up of estates.

tillage of the country has been much held back by these circumstances. The great Russian families held a kind of mass of the people under the old system became serfs, preferring foreign land-owners to natives. It was under these



LITHUANIAN JEWS—TYPES.—Drawn by V. Foulquier.

princely authority over wide regions of country that gave forth nothing, simply because there was nothing to give. The circumstances that the German and Polish landlords made their way into a large part of the Lithuanian countries

and reduced the working classes to a rank of great misery. Such a condition was antecedent to the Polish insurrection of 1863, and the Russian government was wise enough to discover the true solution. The landed properties were broken up by a process almost as violent as that which characterized the proceedings of the French Revolution a hundred years ago, and the serfs became landowning peasants. Hard is that historical problem which thus at intervals confronts the student, whether the bet-

ter right to the earth lies on the side of immemorial possession—whether the greater wrong is done by destroying what the centuries have agreed to perpetuate—or whether, without regard to the personal hardships of those who have never sinned themselves, their landed estates shall be broken up without mercy and distributed without cost to the peasants who for ages have worn out their lives in making those estates what they have become. In such questions precedent goes to war with humanity.

CHAPTER XCVI.—THE RUSSIANS PROPER.



F one should take a general view of the European kingdoms during the last three centuries, it would present a strange recession at one extreme

The Black sea was the place for mercantile and national intercourse with the rest of the world. It has cost the Russian race an enormous sum in treasure and life to rectify the error, and the process of rectification has been the outline of Russian history during the more important part of its career.

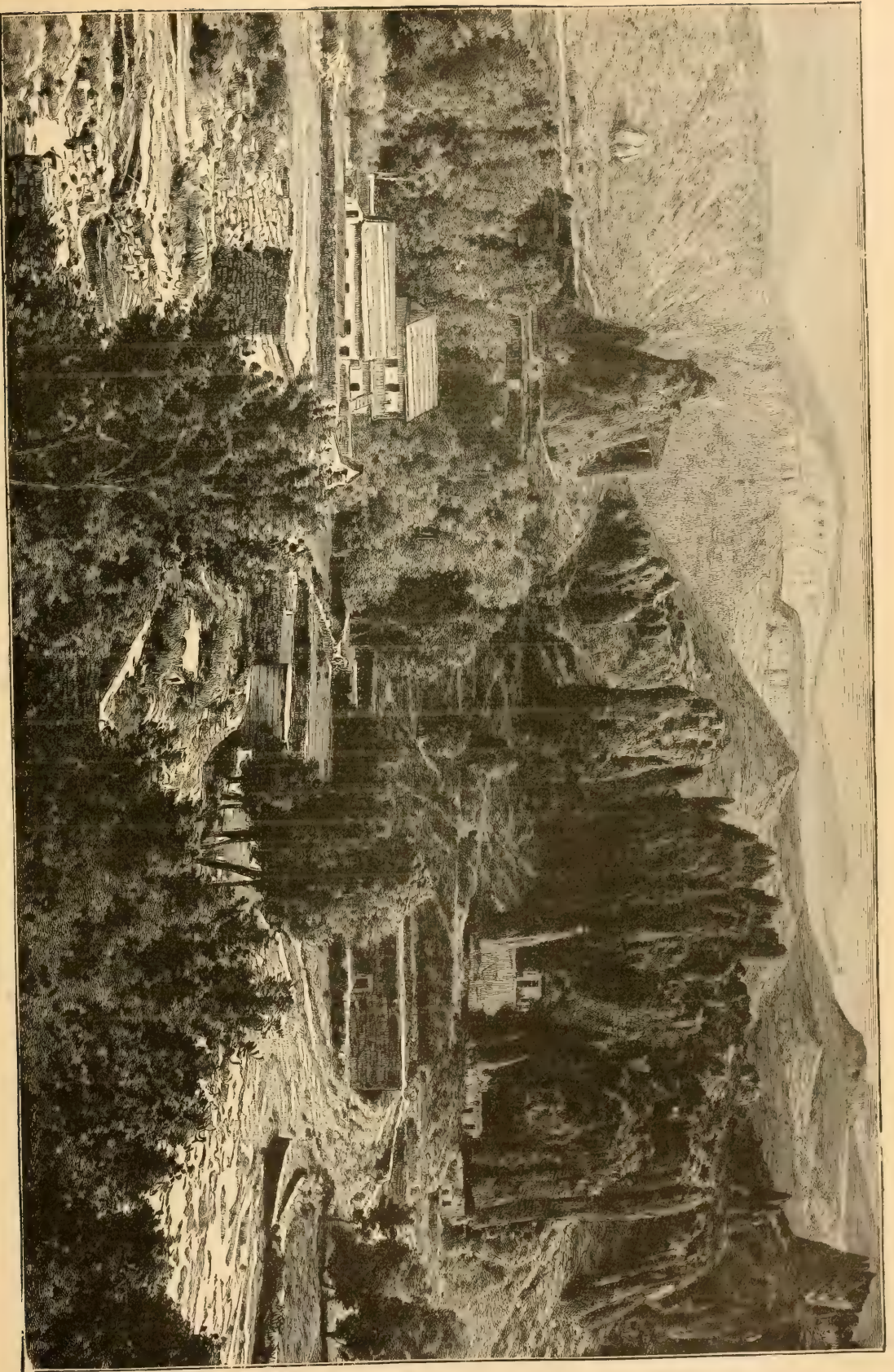
The smallness of European monarchies territorially considered, and even in their population, has been frequently remarked. As we progress to the western coast, everything seems narrowed to a span. But in the north-east, everything opens out as if to infinity. The Russian empire embraces an area of eight million five hundred thousand square miles, being equal to about one sixth of the entire land surface of the globe. If we look at the earth as a whole, including all oceans and seas, the entire geometrical superficies, the Russian empire is equivalent to one twenty-third. Yet it is without water, that is, without great waters, and is thinly peopled. Though its area to

Vastness of territorial areas occupied by the Russians.

Emergence of the Russian race in Northeastern Europe.

sion of a mighty power over all the northeast of Europe, has continued steadily until the present day. All European history and every question of international law has, since the age of Peter the Great, hung about the relations of this extraordinary power to the other principalities and kingdoms of the West. There can be no doubt that the one prodigious mistake of Czar Peter was in the removal of his capital to the north instead of the south or west.

the whole land area of the earth is one



RUSSIAN LANDSCAPE.—VIEW OF GHIROOSI.—Drawn by Taylor, from a photograph.

to six, its population to that of the whole earth is slightly less than one to fourteen.

No point of observation which we have thus far occupied has given us better opportunities to study large movements of the human race than the one here in Russia. The first migrations into Europe, indeed all migrations except the Graco-Italic, proceeded from the limitless territories here stretched out on either hand. Those primitive movements, those prehistoric efforts of the human race to escape into new areas beyond, were as waters gushing out. All who may have noticed the breaking of the dam on the further side of a large area of water may have seen how rapidly, by the sudden vent, the waters find exit; how soon the surface in all that area sinks; how rapidly the lake diffuses itself, runs away in streams, seeking its own course by the conformations of the land. Presently, however, the subsidence is less rapid. The water goes away by an easy and dallying course. Perhaps it seeks the old channels, now dry, where the first floods went forth; but if so, it flows at a lower level and with less vehemence. The volume is not so great. Still, the process goes on. The level of the great reservoir sinks gradually until the land appears here and there. It is as though the whole bottom would be exposed even as the other regions. But the movement itself becomes sluggish at the end. It is a pressure in the direction of the break, and we may say—departing in a moment from the analogy—that the break in this case is always on the western or southwestern frontier.

In a manner precisely similar the human floods make their way into distant parts. We call the movement migra-

tion, and so it is. But it is not like that process which we usually call migration. It is the breaking of the barrier on the further side that we have here before us. All the Celto-Germanic races flow from Russian reservoir. Germanic races flowed out of this Russian basin as well as the later peoples, but with every giving way on the western side the pressure was relieved, until finally the movement of the Dacians became slow and easy, a pressure which was sometimes intensified for a season and then subsided almost to zero. Now the latter condition has been that which we have witnessed in our own times. Russia, the mighty, has been pressing on the northeast of Europe. It is the subsidence of the old floods. The movement is no longer violent, but the flux of the Slavonic nations toward Constantinople and the West is as manifest to the eye of the historian and ethnographer as it was five centuries ago.

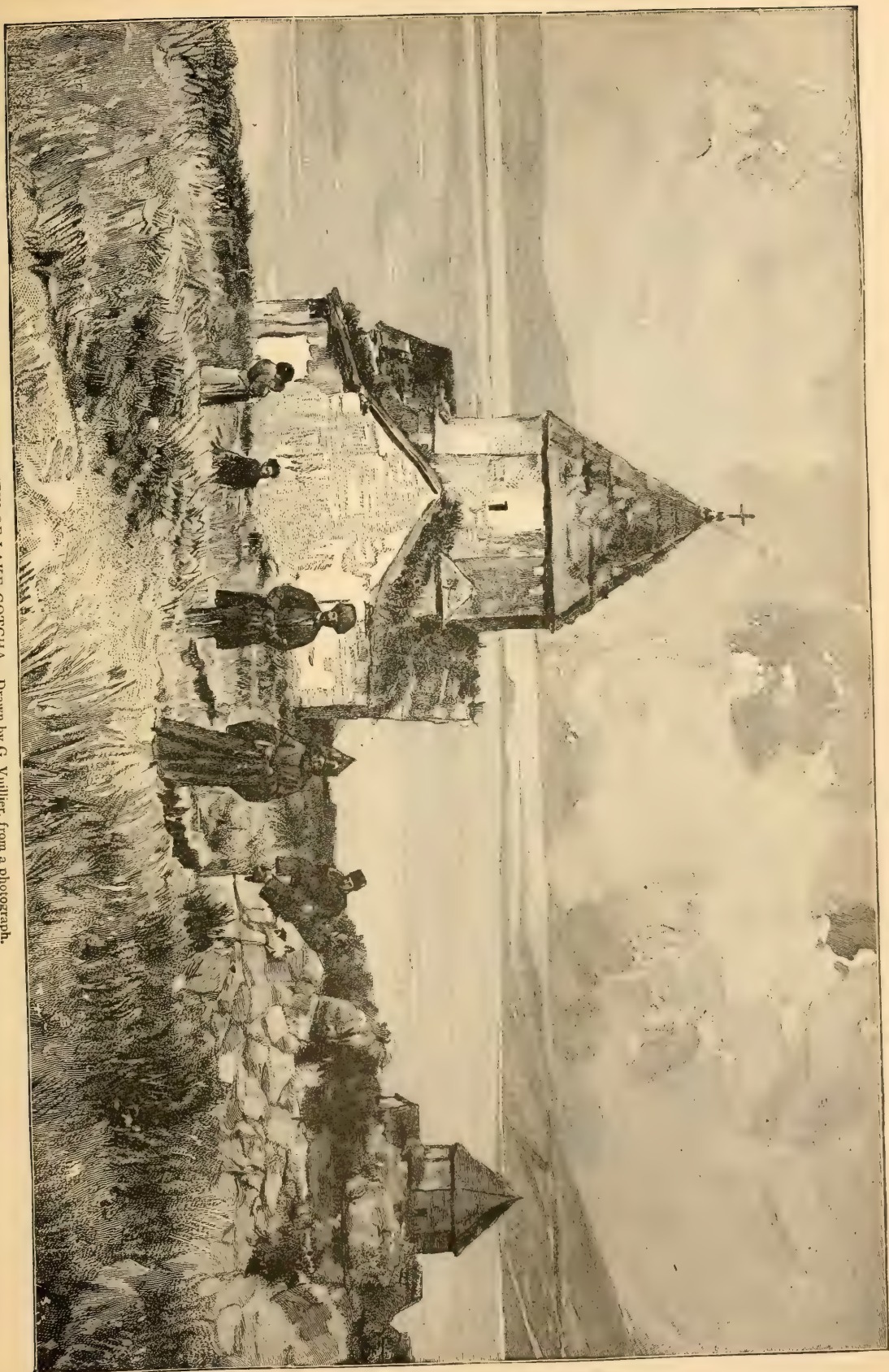
The reader must be on his guard against confounding European Russia with Asiatic; that is, against mistaking the Slavonic countries for those belonging to the Brown races of mankind.

Place and distribution of the Russian Slavs.

The Slavs, if we look at them with respect to the Russian empire, are fixed rather in its western part. We may not suppose that any branch of the race after the migratory era ever turned back from the hither bank of the Volga. The Asiatic Russians belong to the vast and varied families whose ethnography is difficult and uncertain, but the Slavic races of European Russia are better understood both as to their derivation and distribution.

As already said, Russia has no hold on the ocean. Even the feeble possessions which she had at sea in the last century she has given up. The islands

VIEW OF LAKE GOTCHA.—Drawn by G. Vuillet, from a photograph.



which she still holds are littoral, and are regarded as outlying parts of the mainland. It is a whole lesson in history to note the sale, cession, and gift of group after group of her insular possessions within the present century. The sale of Alaska and the Aleutian archipelago to the United States, in 1867, is the most conspicuous example of the disposition of the empire to part with her water lands, reserving only continental parts for her imperial growth.

Indifference of the race to maritime possessions.

We are now to consider the European Russians and the cognate Slavonian tribes. The latter include the Poles and the other minor divisions of the Slavic race.

Enumeration of the Pan-Slavic populations.

But the great predominant body is Russian. Of the more than sixty-nine million of people in European Russia—that is, Slavic European Russia—more than sixty-three million are Russians proper. About one million and twenty thousand are Poles,¹ and about one hundred and eighteen thousand are Slavonians of other blood. We thus see at a glance how great is the preponderance of that Slavonic mass which has constituted for some centuries the body of the population between the Black sea and the Arctic ocean, the Ural range and the Baltic.

It may be of interest to continue this statistical estimate of the nations possessing Russia in Europe. First, of the Russians themselves: the Great Russians number nearly forty-two million, the Little Russians over seventeen million, and the White Russians four million three hundred and thirty thousand, making, as we have said, a total

¹ The Poles here enumerated are those living within what was Russian territory before the partition of Poland.

of nearly sixty-three and a half million of Russians. The Poles have an aggregate of between six and seven million, the Bulgarians one hundred and ten thousand, the Czechs nine thousand five hundred, and the Serbs the same, giving a total of nearly seventy million for the European Slavonians. We have already given the estimate of the Lithuanians, or the Lettic branch of the race, at three million. Other details of Aryan populations run up the total to seventy-four million five hundred and sixty thousand. To this we must add certain Jews, North Asiatics, and other elements from foreign regions to make up the entirety of Russian population. But the great branch is, as we have insisted, the Slavic, and all the rest may be considered as subordinate thereto.

We are left somewhat to conjecture as to the time and manner of distribution of the Slavonian race in Russia, but we are able to discover several circumstances worthy of special note. One is that in no other part of the world has the diffusion of mankind and the consequent establishment of a common type over a great geographical area been effected with so little difficulty. The flat surface of the country, its uniformity, its endless woods, all its physical conditions, have been as nearly uniform as the variety of nature could permit on so great a scale. Russia has an extent considerably greater than the rest of Europe, and yet the uniformity of inhabitants and condition is so great as to attract the attention of all travelers and historians.

Reasons for the uniform development of the Russian races.

These striking facts have been the basis of the uniform development of the Russians, the community of political institutions, the establishment of peoples

Great diversity of types within the Slavonian borders.

widely derived, but under similar conditions, throughout a country far greater in extent than any other well-organized monarchy in the world. One traveling through Great Russia might think himself brought into acquaintance with every Aryan type of mankind. Raymbaud has preserved on a single plate over forty Great Russian types, so well distinguished the one from the other that we might think them derived from great distances and from totally different environments. And yet they are all under a single government, similar in its principles and administration throughout, and all Slavonians by race descent.

But the Slavonians were not the first Russian people. Russia also has her archæology, her prehistoric period, in which are found the remains of a short-head and also a long-head type of men, neither of which belong to the present era. It is, therefore, not known who were the ancestors of the Slavonians, whether they were Sarmatians or Scythians, but it is believed to be a settled fact negatively that they were not Mongolians, having few of the features of that type of men. It is chronologically in the first century that we gain our first glances at the inhabitants of these regions. The character of the movements then going on was the recession of certain peoples from the borders of the country, as though they had been driven away by a stronger people within. It was in this manner that the Northern Finns went forth from the valley of the Duina toward the West. In this region also the Sarmatians issued, from the country of the Don, and not long after the Hunnish race flung itself out of the borders of what is the present Russian empire to fall on Europe. Then came

the Avars, and then others with whom we are still better acquainted.

We are thus face to face with one of the greatest facts of ethnic history, namely, the original seat, The fountain of the barbarian dispersion considered. or fountain rather, out of which issued those barbarian races of whom Europe had cause, in former days, to be in dread, and of whom she has been wont to speak with detestation and hatred for the greater part of our era. It appears, from a survey of all the facts, that in the period extending from the first to the fourth century A. D. the Slavonic races, which had already thinly diffused themselves by migration and birth over the surface of the larger part of Northeastern Europe, began to multiply to the extent of pressing outward from a common center. If we mistake not, this was the origin of the progressive movements which were started westward. Not, indeed, that there was no Asiatic fountain. That there was an Asiatic fountain from which have flowed all the Aryan nations is the bottom axiom of all ethnology, but when we consider the nature of the countries into which the Northwestern Aryans would have precipitated themselves, the illimitable expanse, the comparatively unoccupied condition of all the European continent, we must conclude that no mere migratory disposition would have carried the moving tribes into the West until they were pressed by causes other than the original impulse.

These causes were secondary. Sometimes the character of the country prevented progress, sometimes it encouraged it. Hardiness and fecundity of the Slavonic race. The prolific or unprolific habits conduced to the rapid or feeble expansion of a given tribe and the consequent necessity of continuing the march. The great country which we call Russia was



GREAT RUSSIAN TYPES.—Drawn by Gagniet.

1, Woman of Novgorod; 2, girl of Novgorod; 3, girl of Pskov; 4, woman of Pskov; 5, old man of Novgorod; 6, young man of Novgorod; 7, 8, girls of Pskov; 9, woman of Tver; 10, woman of Torzhok; 11, woman of Kaluga; 12, 13, citizens of Moscow; 14, 15, women of Smolensk; 16, woman of Trogouboue; 17, girl of Dro-
goboue; 18, girl of Viazma; 19, woman of Orel; 20, girl of Orel; 21, boy of Orel; 22, woman of Riazan; 23, girl of Riazan; 24, girl of Saratov; 25, woman of Saratov;
26, man of Kolomna; 27, woman of Kolomna; 28, girl of Kursk; 29, woman of Kursk; 30, girl of Lgov; 31, man of Kursk; 32, 33, 34, boy, woman, and girl of Saratov;
35, girl of Tula; 36, 37, women of Tula; 38, 39, workmen of Tula; 40, girl of Dankov; 41, girl of Riazan; 42, girl of Tambov; 43, 44, men of Kursk; 45, 46, girls of Lgov.

not naturally fertile, but it was naturally easy, and the race was strong. If the modern ethnologist be required to select from among the races of men the type which has the greatest animal vitality, which can most endure, which can stand the severest shock, to whom even the blow of battle is not fatal, the Slav, the Russian, must be chosen at once. He has been such from antiquity, at least from the Dark Ages. With this was

sources. At this time the southwestern plains were peopled, also the valley of the Vistula. In the ninth century the Upper Vistula was populated. At that time the Lithuanians lay on the west, Finnish tribes on some borders, and Turkish tribes on others, mixed somewhat with the expanding Slavonian population. Far in the southeast the Turkish Mongolians still continued to

Contributions to
the population
of Russia.



NOMADS OF THE NORTH—TYPES.—Drawn by A. Paris, from a photograph.

coupled great fecundity. It makes little difference by what name we call this vast northeastern fountain of Aryan humanity. It is sufficient that it existed. While the East supplied its emigrating tribes, the native disposition of the race, its power of increasing and enduring, constituted the secondary causes which led to the multiplication of barbarism for many centuries, until at last it loomed up, dark and ominous, along all the frontiers of the civilized parts of Europe.

It was, perhaps, in the eighth and ninth centuries that Russia received its final contributions from ultra-European

extend their sway. The Udrains left their abodes in the Ural mountains and made their way across a large part of Europe into the valley of the Danube.

It appears, however, that these movements are not as rapid and violent as might have been expected. We have said and repeated that the country was so wide and open and so thinly populated as to offer no strong opposition to the progress of migrating races. It is, however, from the consideration of such elementary conditions as are here presented that the usual analysis of the Slavonians into

The country offers no obstacles to migrating races.

three general divisions has been made. The first of these is the Western branch, including the Poles, the Czechs, and the Wends; the second is the Southern branch, of which the Serbs, the Bulgarians, the Croatians, and some others are the principal ethnic streams; last, the Eastern branch, including the Great Russians, the Little Russians, and the

people, like those of many other countries, are composite. In their progress the Slavonians have taken in a variety of Finnish nations and of Turco-Finns.

The Slavonian type composite but permanent.

Still, the Slavonian type has predominated, and this with great persistency. Archæology has been of much service along this line of investigation. Many



UDRIAN VILLAGE OF THIRTEENTH CENTURY.—Drawn by D'Henriet.

White Russians. To these about three million of Ukrainians, or Little Russians, in East Galicia and in Poland must be added. A general survey of this distribution will show that the Slavonians proper are a great compact body, covering nearly all of the western, central, and southern portions of Russia in Europe.

From these elementary conditions we see to how great an extent the Russian

Slavonian skulls, much more than a thousand years old, have been examined, and it has been found that their qualities are reproduced with remarkable fidelity in the skulls of the present time. We should not, however, be so greatly surprised at these results. The Slavs have, perhaps, occupied the greater part of the country between the Black sea and the Arctic ocean for from ten hundred to thirteen hundred years. We have in-

sisted upon the singular uniformity of this region—vast marshy woods, rising into steppes, inhospitable, an unloving but not an unloved region, where man has been subject to few outer vicissitudes and consequently to few changes in himself. Did the country rise into moun-

the accession of Charlemagne or of Alfred, there could be few reasons assigned since that period for any remarkable departure from the original character of the race.

Some of the incidental customs have also tended to preserve in a remarka-



SWAMP FOREST OF RUSSIA.—Drawn by De la Charlerie, after a painting of Ruysdael.

tains, with long and sheltered valleys stretched here and there at angles, receiving in some cases, rejecting in others, the sunshine—in other words, were the country Greece instead of Russia, Western Europe instead of Eastern Europe, we might have expected a different result. If we suppose the Russian type, that is, the Slavonian type, to have been fixed in its character before

ble degree the integrity of the Russian form and features. One of these is that in emigrating or moving from place to place the Russians do not go singly or by twos and threes, but by whole villages and colonies. Moreover, the chasm between the Slavonians and the Turanian Asiatics has been a very different abyss, more wide and deep, more

Circumstances that preserve ethnic features of the Russians.



RUSSIAN MILITARY TYPES.—ISMAIL BEK AND HIS THREE TCHATARS —Drawn by Thiriat, from a photograph.

difficult to pass, than are those shallower divisions which separate the different branches of the Aryan family from each other. This signifies that the Russian features would be maintained, even along the Turanian border; that they would not give and take by intermarriage freely, as do the kinspeople of Aryan derivation. And to all this we must add the overwhelming mass of Slavonic life strong enough and vast enough to draw up and extinguish any

feeling and practice tends in a large degree to maintain the integrity of the Russian people around all other frontiers of the empire.

It is from these causes that a tolerable degree of purity has been maintained in the Russian race. Even when the Slavonians reinforce and improve themselves by the introduction of other ethnical types, they do so by absorption, and the rise of half-breed races among them is rarely or never known. It is declared



PEASANTS OF THE CAUCASUS.—BOUROUKI WOMEN CHURNING.—Drawn by G. Vuillier, from a photograph.

ethnical difference that might incidentally make its appearance. There is, besides, a very strong national feeling, rather a race feeling, among the Slavonians which tends to preserve the characteristic features of the race. The Russian man, when in foreign lands he chances to see and admire a woman of another race, does not hesitate to take her in marriage, but the Russian woman has a deep antipathy and a prejudice, which she shares in common with all the other women of her race, against the marriage with a foreigner. This

by those who have traveled much across the empire that the North Russian type, which one journeying east-ward first strikes in the country of Novgorod, is maintained to the very shores of the Pacific, with only minor differences along the outskirts of the belt. Not that other nations are wanting in this long march across Northern Asia, but the Russians assimilate without being assimilated, and thus maintain the integrity of their race.

It could but happen in the case of

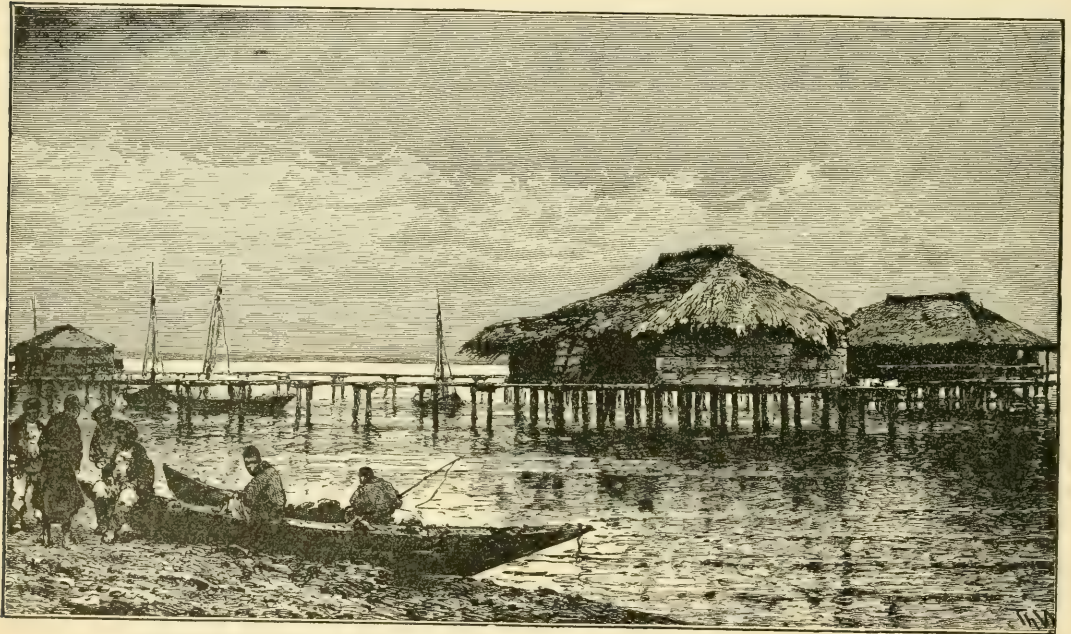
Slavs absorb
qualities of other
races without
change.

peoples so multitudinous as the Slavs, and so widely distributed, that there should be certain differences in custom and habit and in the appearances of the different divisions of the race. We should remember in this connection the great climatic variation to which the race is subjected, and the modifications in environment from east to west, from north to south. We should also remember how the Russian people proper are

Modifying influences contend with race persistency.

and by the ethnic forces around him he must submit to modifications in the customs, habits, manners, and usages peculiar to his own race. Without doubt, these forces playing long upon the Slavonic character have tended to give it its present aspect, but the sap and potency of that character are in the race itself, and to this extent the race is self-determined in its features and elements of life.

Of the Russians proper there are three major divisions which present ethnic



RUSSIAN VOCATIONS.—FISHING STOCKADE.—Drawn by Theodore Weber, from a photograph.

obliged, around all their borders and in many of the interior provinces of the empire, to mix and mingle with peoples of other races. Now it is, on one border, that the Russian must conform himself in his intercourse with the Mongolians. He must, on another frontier, communicate with many branches of the Samoyedic family. He must conform somewhat to the manners of Teutonism around the greater parts of his western boundary. With the Persians he must entertain relations social, commercial, and political. Thus alike by climate

variations and national characteristics sufficiently distinct. These Divisions and subdivisions of the Russians proper. are (1) the Great Russians, (2) the Little Russians, and (3) the White Russians. The heart of Slavonism, its energies and greatness, lie within these divisions. We are not to forget, however, that beyond the borders of the races thus defined we must hereafter consider as Slavs the Poles, the Bulgarians, the Serbs, the Croats, the Czechs, and several other subdivisions of the race. For the present, our attention may be confined to the major

families of this powerful division of mankind.

In general, the difference between the Great Russians and the Little Russians is one of latitude. The former belong to the north, and the latter to the south.

Compass of
Great Russian
influence; races
included.

The Great Russians reach down into the center of the empire, and include the Novgorodians as one of their subdivisions. They also reach out to the northern and northeastern boundaries of the great dominion and extend far into Siberia. They sweep around many foreign elements, holding whole bodies of Tartars, Buriats, Ostiaks, and the like, within their circuit. They are more than twice as numerous as the Little Russians, and are not, on the whole, so well advanced in the human evolution. Their progress has been retarded by the inhospitalities of climate, by an original barbarity, and by the influence of the Turcomans, the Finns, and many other nonprogressive peoples whom they have included within their dominion.

The Little Russians belong to the south. They cover the steppes and rise along the southwestern slopes of the

Distribution and
strength of Lit-
tle and White
Russians.

empire, resting against the Carpathians and the Lublian range of mountains.

On their eastern borders they rest against the Cossacks of the Don, who are regarded as an offshoot from the Great Russian family. They also extend into the Northern Caucasus, and have for their border province the territory of Stavropol.

Of still minor importance are the White Russians. These aggregate fewer than five million of souls, being less than one third of the numerical strength of the Little Russians or one eighth of the Great Russians. They belong to the central upland of Western Russia, where from their position they have received increments from not only the Great and the Little Russians, but also from the Lithuanians and the Poles. They are thus more infected with extraneous race influences than are the major divisions of the Slavonic family. Nor should we fail to remember that in the ethnic distinctions which we are here drawing among the Slavic races as a whole we are dealing with differences not greater than those which may be found among the Teutonic peoples of the German empire. The Great Russians, the Little Russians, and the White Russians—to say nothing of the Poles and the Lithuanians—may all be regarded as but the predominant or subordinate expressions of a common national life.

This life, however, feels the effect of the many ethnic streams that flow with greater or less volume into its channel. The Teutonic races are preponderant in the Baltic provinces of Russia, and the influence of the Letts is felt in the same region. To this we must add a certain race contribution from the Finns and the Lapps, and a more considerable Iranic increment on the side of Persia. These elements the Slav race absorbs and assimilates with itself.

Other ethnic
streams flowing
into the Slavic
channel.

CHAPTER XCVII.—THE SLAVONIC ENVIRONMENT.



HAT, then, shall be said of the environment of this great race? First of all, Russia is the most inland of all the great countries of the earth.

Her territories touch the seas here and there, but hardly reach to the ocean shores. The distance between the

Inland character of the Slavic territories.

water areas that bound the domains of the Russian race is great. Note with

the eye the immense extent of the country from the northern shores of the Black sea to the southern gulfs of the Arctic ocean. Such a region is favorable for the development of one of the strongest divisions of the human family and for the maintenance of its solidarity.

We may here glance for a moment at the leading features of this immense

General landscape of the Slavonic countries.

territorial area. First of all, there is a great plateau occupying the central part

of the country stretching from the borders of Thibet and Mongolia to the easternmost parts of the continent. This, however, is that Asiatic Russia whose inhabitants we have already considered.

Glancing from the Caucasus on the south, and from the Ural mountains westward, we see the tremendous stretch of European Russia. The country first descends from the great mountain heights just mentioned to a flat area, and then spreads away to the Arctic ocean in the one direction and the Caspian in the other.

Within this tremendous country are interminable forests, limitless and unexplored swamps, occasional great lakes,

and finally rivers of the first magnitude. The features of the country become uniform at a slight elevation above sea levels, and this uniformity is maintained over a territory capable of accommodating not one empire but many. Special features of the Russian environment.

Throughout European Russia there are few obstacles to the progress of migrating nations; few barriers against the free movement of peoples, whether civilized or barbarous; few conditions likely by physical compulsion to throw the population into masses or impede its spread over the whole extent through more than twenty degrees from north to south and fully forty-five degrees of longitude.

In the nature of the case, so great a country must show remarkable variations of climate and con-

ditions. The climate, however, is more uniform than we should expect. All of Russia is a cold country, though on the side of Turkistan and Transcaucasia climatic phenomena are so much moderated that we note the beginnings of the cultivation of cotton and silk. Characteristics of climate; trial of human constitution.

For the rest, there is no other country in Europe, or hardly in all the world, so trying to the constitution of man as is Russia. The human race in this great region of forest, steppe, and river is the residuum of trial by frost and snow, by storm and sleet, by wind and rain, and by the alternations of a short, hot summer, with the long and rigorous chill to which the powers of human life are subjected for months together. Physical conditions can hardly be devised more severe, and the result, as might be



COACHMAN AND BRUSH PEDDLERS—TYPES.—Drawn by Gerlier.

expected, has been the evolution of the hardest division of mankind.

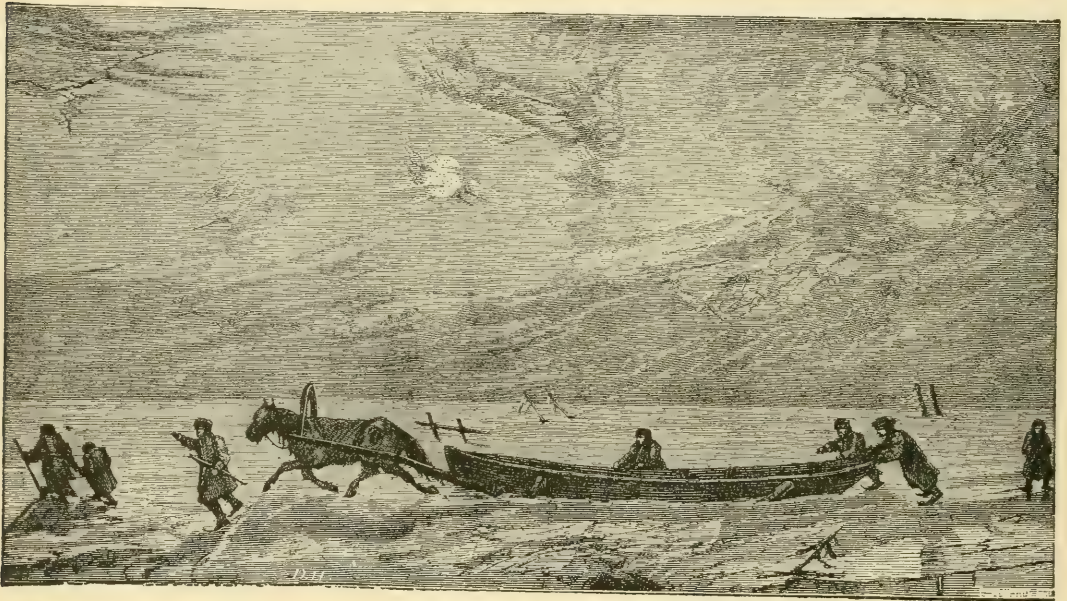
The Russian climate may be compared with that of Western Europe;

but it is more intense, particularly in the fall of temperature and the long continuance of winter. Western Europe is greatly modified by the Atlantic cur-

rents and by other circumstances calculated to make warm and humid the climate. Russia feels not any of these forces, but lies under the dominion of such elements as play over the great land areas of the earth. With October, in the central and northern parts, and early November, in the south and east, the season of frost returns with great severity. All the north-bound rivers become congealed. They are converted

Comparisons
with Western
Europe; rigors
of winter.

The country is spread through the illimitable areas with a sheet of white. The solitary forests are heaped with banks of snow. Winter settles rigorously over all landscapes, and the millions of inhabitants are forced to the shelter of their huts and villages. By this trial all animal life is hardened to a degree. It becomes strong, muscular, fibrous, heavy-boned, heated throughout with the rapid and continuous consumption of oxygen.



FROZEN VOLGA AND SLEDGE BOAT.—Drawn by D'Henriet.

into winding bands of glittering ice. For about one hundred and sixty-seven days on the average this rigor continues, and all travel and commerce are reduced to the method of sledges. The great Volga himself becomes a glare of crystal. Even the Don and the Dnieper for a period averaging more than a hundred days in each year are solid ice. The Vistula, far off to the west, is frozen each winter for nearly three months. The thermometer sinks lower and lower. Many times it ranges from twenty to thirty degrees below zero F. The cold is steady. At intervals great snows fall.

With the latter part of April or the beginning of May this rigor relaxes rather suddenly, and the flush of a warming and all-pervading spring supervenes. The rivers melt. The snows subside. There is an epoch of water and slush on plain and hillslope; then a sudden burst of vegetation. It is one of the hardships of the climate that a returning rigor generally comes with the latter part of May with severe frosts and freezing—a circumstance greatly detrimental to the interest of the Russian farmers.

The spring flush
and beauty of
nature in summer.

When this peril is passed in safety warm weather sets in in earnest. The Russian spring, though rather brief, is cheering and beautiful. Nature bursts forth anew. All forms of animal and vegetable life revive in vigor and beauty. The ensuing summer is really hot. The months of July and August show a temperature as elevated as that which prevails in the western parts of Europe. The heats, though trying, are perhaps not as enervating as

course, frigid conditions have prevailed, and the vegetable life is reduced to shrubs and lichens, to dwarf willows, northern birches, and arctic mosses. Only in the more favored localities do vegetable products appear analogous to those of the more habitable parts of Europe.

By far the larger area of Russia is that of the forest. It extends from the borders of the arctic region just described far and indefinitely to the south.



SPRING ON THE KALVA.—Drawn by Bazin.

those which supervene in Southern Germany and France, and the continuation of the summer trial is much more brief.

The conditions which we have here described are intensified, especially in the direction of cold, throughout those parts of Russia that lie off against the arctic waters. On the other side the

Severity of arctic coasts;
dwarfing of vegetation.

conditions are greatly ameliorated toward the Black sea shores and the Caucasus. In the arctic regions we come to a coast country as high up as the seventieth parallel of latitude. Here, of

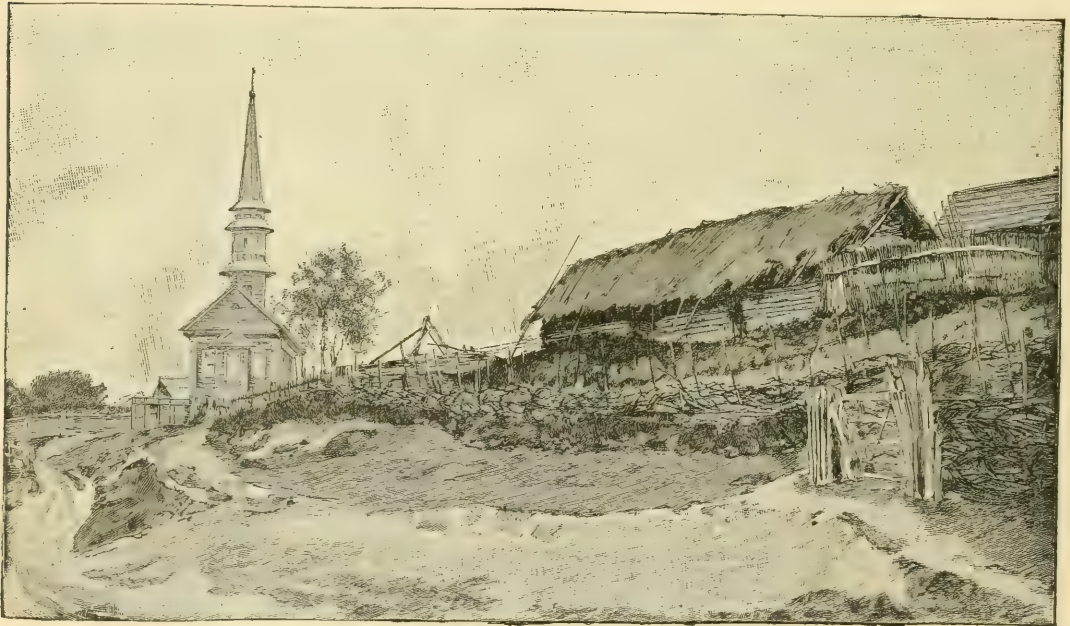
It is one of the most broadly spread forest districts of the world. Vast area of forest swamps; prevailing tree-growths. Certainly a region so vast may not be uniform throughout. The forest fluctuates according to latitude and elevation above the sea. It is also broken by the recurrence of great swamps which lie here and there, and by those cleared and cultivated areas which have fallen under the dominion of man. In some parts there are lakes, but the country is not in this particular so well supplied as is the great central region of North America.

In other parts the forests decline into thickets of undergrowth and vast spaces of native meadow not unlike the minor prairies of our own country, but more solitary, less beautiful.

Among the prevailing forest trees may be mentioned the oak and the fir. The birch also flourishes through a great extent of country. The beech is able to maintain itself only as far eastward as Poland and on the shores of the Black sea. In the southern parts the

forest, though solitary and gloomy in winter—though almost impenetrable and seemingly forbidding to the adventure and energies of men—is, nevertheless, decorated by nature in summertime with a vast array of flowers and blossoming shrubs. The sudden spring brings beauty to nearly eight hundred species of flowering plants and trees. It is needless to point out the restful and inspiring vicissitude which this sudden and

Pleasant reactions of nature lead to song and sentiment.



VILLAGE CHURCH AND LANDSCAPE OF URALSK.—Drawn by Karl Vogel.

maple is found. The larch, the cedar, and the Siberian pine constitute many of the forests of the Middle Urals, and extend far to the north. As a rule, the forest growth is coniferous in character, but associated with the conifers are the varieties of tree-growth already mentioned and many others, such as the ash, the alder, and the wild cherry.

It is not needed that we should dwell upon the character of the Russian woods. Information on such topics is easily accessible from many sources. It is sufficient to point out the fact that the Russian

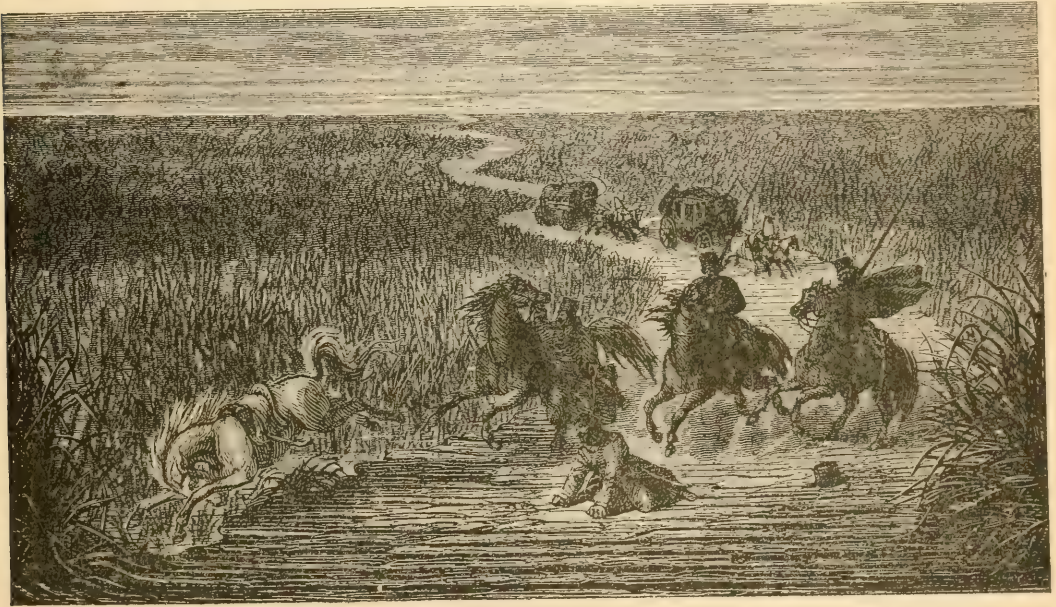
widespread efflorescence furnishes to the senses of mankind. Ultimately we shall expect that the reactions of nature in this particular will favor the development of the sentiments and poetical faculties. The recurrence of dream and vision, of song and love, must needs be expected in every land where nature, even though she visit the earth with a long and desolate winter, returns with a smile, and garlanded with flowers sits on steep and river bank.

No sketch, however imperfect, of Russia may pass as adequate that does not

include some reference to the steppes. All the southern part of European Russia is embraced in the steppe region. In the extreme south, that is, from the borders of the Black sea and the foothills of the Caucasus, reaching northward into West Russia and the southern parts of Great Russia, are the steppes proper. These consist of high-lying plains of varied surface, traversed with

Aspects and
vegetation of
the steppes.

is green and abundant. This, however, does not hold with the oncoming of summer, the green of the landscape gives away, and the steppes, notwithstanding the fertility of the soil, take something of the desert aspect. Closer scrutiny, however, will show here and there considerable areas of rich vegetation, having deeper root and capable of bearing the summer heat. The valleys, with their strips of woods, also remain green,



TRAVERSING THE STEPPES.—Drawn by Vaumart, after a sketch of Madame de Bourboulon.

streams and valleys of small extent, and bearing a fertile soil. The leading feature of the landscape is its treeless character. All of this part of the country is devoid of tree-growth except in the valleys, which mark the courses of summer streams. It is the peculiarity of the situation that such woods are developed below the line of vision. The observer, standing on the upland, sees only an expanse of undulating country more irregular in surface than the American prairies, but having much of their general appearance.

The vegetation of the steppes in spring
M.—Vol. 3—10

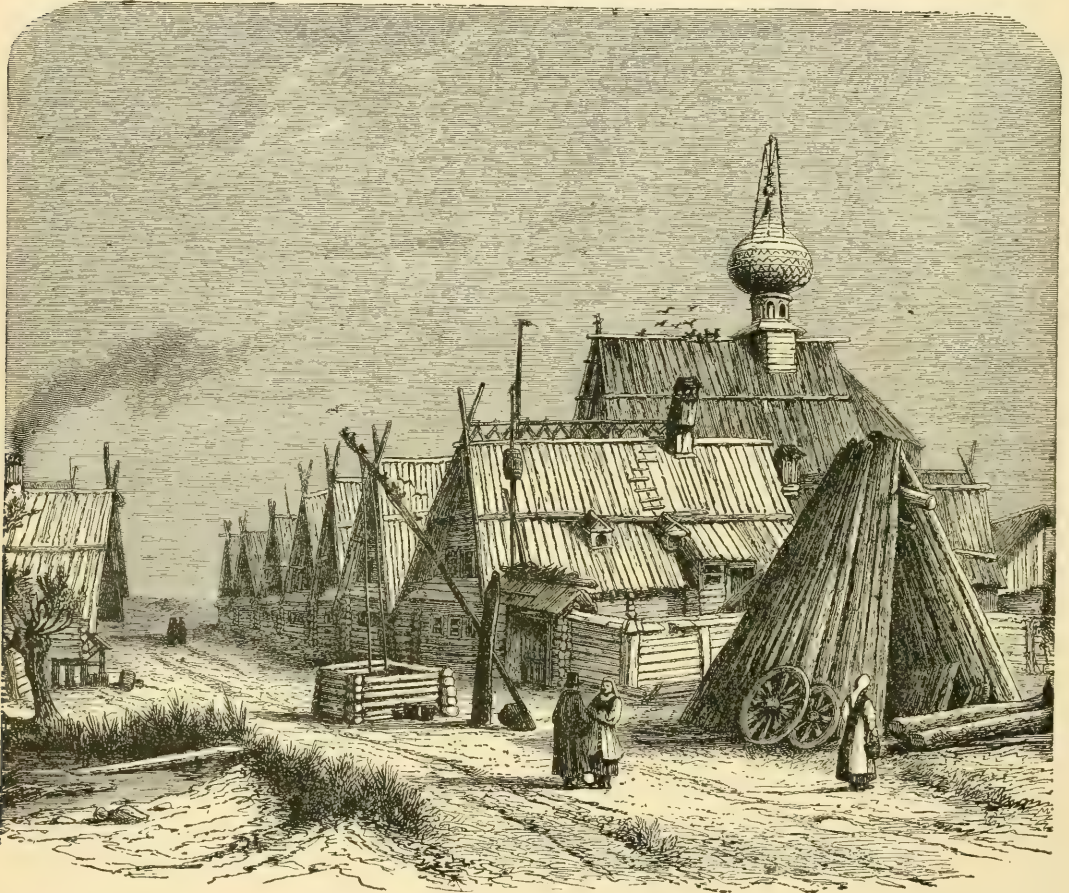
and the country, even in August, is not disagreeable or forbidding to the eye.

We may here insist on the fertility of this part of European Russia. Here the cereals flourish. Rye and wheat and barley grow according to planting and cultivation in most of the steppe country throughout Western Russia and as far north as the southern districts of Finland. Corn has also here a footing. The extent of the plantation of this great grain has widened to a large part of Central Russia, so that in the essential of grain the country has nothing to fear.

Large product
of the cereals
and fruits in
Russia.

The same may be said of fruits. Of course all fruit trees have to struggle against the rigors of the Russian climate; but they, like the other plants and the animals, have become hardened in the environment and quickened in their energies by the limitations of the brief summer. Apples and pears are produced throughout a great part of the

environment. The Russians are notable for many peculiarities of their ethnic life. One of the principal of these is the strongly agricultural and rural character of the population. Of all the European nations the Russians have shown least disposition to congregate in towns—the strongest disposition to hold the country as against the municipality.



VILLAGE NEAR MOSCOW.—Drawn by A. de Bar.

empire, and the smaller fruits are abundant.

It would be impossible here to enumerate the vegetable products and varieties of animal life prevailing within the borders of so vast a region as the Russian empire. We pass on to consider the race of man as adjusted to this

Thus by way of comparison we may lay Russia alongside of the United States. In the latter country, according to the census of 1890, we have, with an approximate aggregate of sixty-four million of people, twenty-five cities of the first class; that is, twenty-five cities having a population in excess of a hun-

Prevailing disposition of Russians against municipality.

Comparison with United States; the country life.

dred thousand. The Russian empire, with a total population nearly thirty-six per cent in excess of that of the United States, has only twelve cities of the first class. Of the Russians, no more than nine per cent of the whole live in towns. The fifty Russian governments contain only about six hundred towns, and many of these are so small that they may be more properly designated as villages. It is estimated that fully sixty-eight million of the European Russians live in the country, constituting as they do the vastest rural population in the civilized world, unless we should designate as such the closely massed peoples of China.

While the Russians thus by preference and by the suggestions of their territories dwell outside of towns, it should be remarked that they have a strong disposition to live in small villages. Such settlements are the characteristic feature of the social estate of the Slavs in Europe. Without doubt, there are some advantages to be derived from the

Preference for
the village com-
munity; its ad-
vantages.

village method of life. The aggregation of small clusters of houses and families furnishes support and sympathy. There is a small local life in the Russian hamlet which conduces to the welfare of the members of the community. The means of subsistence are more easily procured and kept in such a situation than when distributed absolutely house by house through the open country. Notwithstanding the vast mass or aggregate of the Russian population, it is not so great as the country over which it is distributed. If the population did not gather in villages, the distribution would be so sparse as to make all progress and comfort extremely difficult of attainment. The village system is an evolution. In European Russia there are approximately five hundred and fifty-five thousand villages, containing more than ten and a half million of houses. In these is established the body of the Russian race, and here the Russian character, manners, and method of life may be studied in its native development.

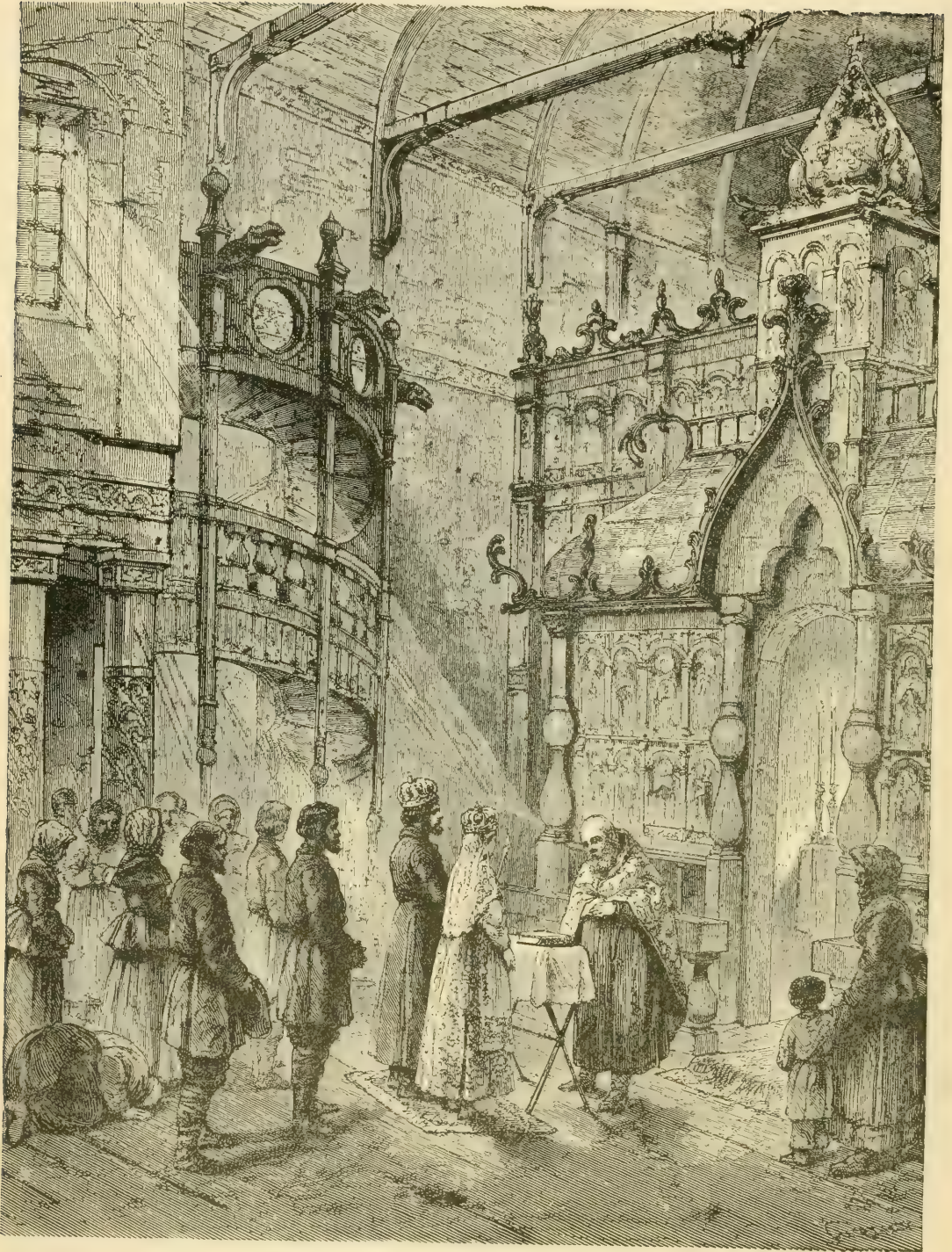
CHAPTER XCVIII.—SOCIETY AND LANGUAGE.



THE social system of the Russian peasantry differs not greatly from that of other rural populations of the Aryan races. The law of the sexual union is monogamy. One man and one woman are joined for the foundation of the family. This is done in accordance with that natural preference which has prevailed, with more or less stringency, among all the Indo-European peoples. The law found its highest expression in

the civilization of the Romans and the barbarism of the Teutonic race. With the latter the native impulses of the Slavs are in close affinity. As in the case of Rome, the native tendency has been assisted and sanctioned by the religion of the race. The monogamy of the Romans entered easily into combination with primitive Christianity. The latter has taken up and strongly promoted the principles which were innate in the Roman race. It is in the light of this fact that the monogamic impress

Slavic monogamy harmonizes with that of Rome.



MARRIAGE CEREMONY.—Drawn by G. Vuillier.

has been left so strongly on all the civil- poused the cause of single marriage.
 ized peoples of the West. The Greek The Slavs on their conversion readily
 Church, hardly less than the Roman, es- accepted the teachings of the Church,

and multiple marriage has found no family administration among the Slavs
 foothold under the dominion of either are thus almost as closely allied with



RUSSIAN PRIMARY SCHOOL.—Drawn by Gerlier.

the secular or the ecclesiastical arm of Russia.

The institution of marriage and the

Greek Christianity as are the corresponding facts in Western Catholicism. It should be noted, however, that the

Russian laws of divorce are more liberal than those of Rome, and the Greek Catholic priesthood have by no means so complete an espionage of the family and dominion over it as does the Roman hierarchy in the society of Catholic countries.

The social life of Russia has lagged behind. The evolution of a civilized

Backward estate of education among the Russians.

condition has been as slow in this particular as in the matter of political emancipation. The backward condition of all social institutions has been shown painfully in the matter of education. It is only within the present time that primary instruction has prevailed sufficiently to influence the general character of the people. As late as the ninth decade of our century there were fewer than two million of children in the primary schools of European Russia.¹ The secondary grades of instruction were scarcely in a better state of development. At the time referred to there were a hundred and eighty gymnasia in the country. To these were added nearly fifty normal schools, and more than that number of theological seminaries. Of secondary schools under the grade of gymnasia there are about eight hundred and forty in European Russia. It is needless to point out to the American reader the total inadequacy of these institutions for anything like the general or liberal education of the Russian people.

The same paucity of means should be noted in the higher education. At the present time there are scarcely more than seven Russian universities properly

The Russian universities favor liberalism.

so-called. In these about six hundred professors give instruction to more than ten thousand students. It has been for a long time the policy of the government to educate the sons of the aristocracy and thus to improve the resources of the governing classes. Under the patronage of the autocracy, the universities have reached a high degree of proficiency, rivaling those of the German empire.

Strange it is, however, that these seats of learning are constantly invaded with the liberalizing tendencies of the age. The students themselves, whether issuing from aristocratic families or from the homes of the poor, take quickly and enthusiastically to the suggestion and possibility of freedom. The professors go over constantly to the side of the people and strain toward democracy. The government is much annoyed with the liberalizing tendency of the universities, and one edict after another has been found necessary in order to restrain them from becoming the leading factors in the revolutionary passions of the age.

It is from this point of view that we may properly appreciate the tremendous ferment of the Russian mind. All mind tends to free itself by culture. The despotic organization of society and in-

Philosophy of the ferment of the Slavic mind.

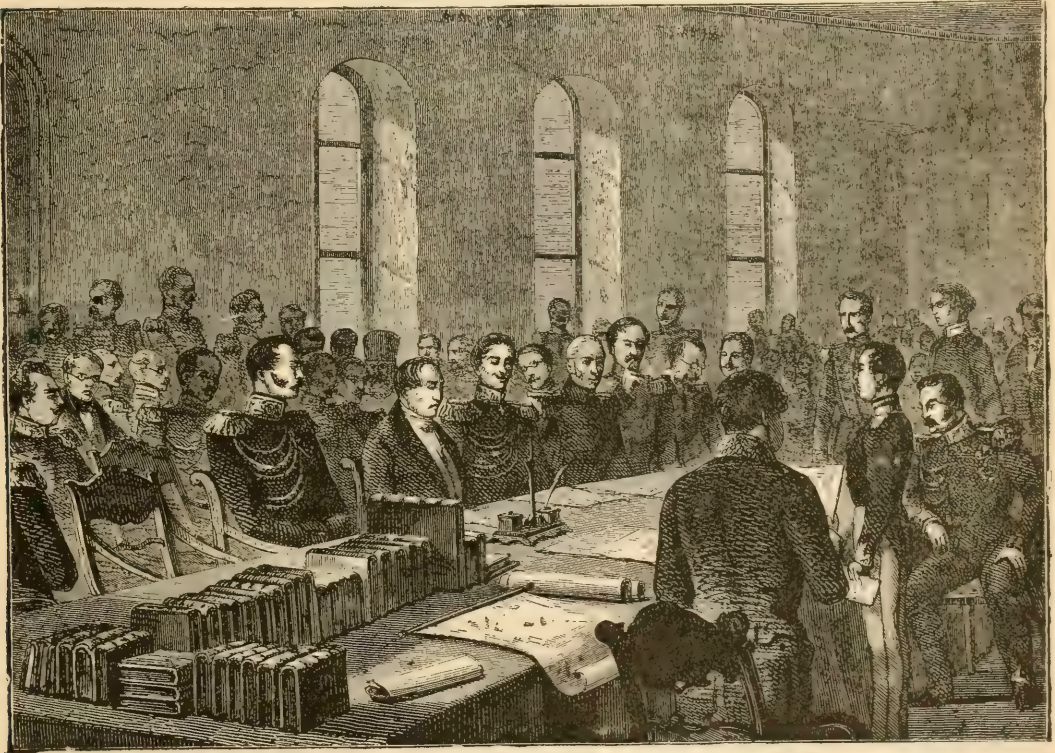
tellectual freedom can not coëxist. At least they can not dwell together in amity. The one assails the other. The despotic force attacks freedom of thought because it sees therein an actinism which must necessarily dissolve all arbitrary and irrational contrivance of which itself is the most conspicuous example. Free thought, on the other hand, sees in every autocracy and contrivance of tyranny a thing which must to itself appear both cruel and absurd.

¹ If the same ratio holds in Russia as in the United States, there are in the former country not fewer than twenty-five million school children between the ages of six and twenty-one years!

Possibly it is because of the absurdity of despotism that free thought most vehemently attacks it. Reason assails unreason and puts it away. It does this as much because of the unreason that is in it as because of any immorality that may exist in the institution or principle which it attacks.

In no other country—illuminated

progress which has pervaded the nations. Not to do so is to fall back toward barbarism and to lose rank among the civilized states of the world. But the autocracy, if it educate, does but sharpen a knife for its own throat! How painful, therefore, is the dilemma of that unfortunate power—civil, political, ecclesiastical—which, born out of the com-



MILITARY EDUCATION.—EXAMINATION OF CADETS.—Drawn by Bocourt.

dimly by the torchlight and starlight of civilization—are these principles so strikingly illustrated as in Russia. The Russians must educate. If they educate they must emancipate themselves. The emancipation, if it come, must sweep away much that now is, beginning with the government itself! Hence the warfare between the Slavic mind and its civil and political environment. The autocracy sees the necessity of moving forward along the lines of that universal

Hard dilemma of the Russian autocracy.

pulsion of a barbarous past, has come into an inheritance which it can not maintain without destroying itself!

We may now go forward to consider some of the leading developments of this great race. From the languages spoken it has taken the name of Slavic, or Slavonic. A study of these languages has shown the race-affinity of the Russian peoples and the cognate nations with the Teutonic branch of mankind, and more largely with the Aryan divi-

Relations of Slavic to general scheme of language.

sion of the human race. As already indicated, it has been a matter of dispute | Slavic division should be derived directly from the old Indo-European stock.



A MOLLAH EXPOUNDING THE LAW.—Drawn by H. Rousseau.

whether the Letto-Slavic stem should be set into the Teutonic after the departure of the latter from the greater western branch of Aryanism, or whether the | Probably the Germanic and Slavic races flowed together for a certain distance in time and space before they separated into their respective channels.

These views are supported by a study of the Teutonic and Slavic languages. Perhaps the latter, of all the great divisions of Aryan speech, has received the least critical attention. The lateness of its literary development and the remoteness of the races speaking Slavonic dialects have led to a neglect of their study, and at the present time much remains to be done before their character and capacities are well understood.

We may here remark, in the first place, upon the great volume of Slavic speech. It is interesting and instructive to compare the races

Extent of races speaking Slavic; comparisons.

of mankind on the linguistic basis. Of the Indo-European peoples the most populous branch as determined by language is the Indic, or Hindu, branch. The populations speaking dialects of Aryan speech in the great peninsula of India aggregate, perhaps, two hundred million souls. The immense extent of this race development as measured by language has been overlooked by the Western peoples, even by their scholars and thinkers.

Next to the Indic population, the English-speaking race is largest in volume. The peoples who are classified together on the broad platform of the English language number much more than a hundred million. Third in the list as determined by the classification of languages, that is, of Indo-European speech, come the Slavs. The Slavic-speaking peoples certainly number more than eighty million. Indeed, it is not certain but that the Panslavic race presses hard upon, or possibly surpasses, the English-speaking family.

Not far behind the Slavs are the Germans, or, more largely, the Teutonic division of the Aryan race. These aggregate about seventy million. It is,

of course, difficult to draw the line of demarkation around the true Germanic area. The languages called Teutonic branch off in this direction and that, and flourish abroad with more striking developments than even in the native Germanic seats. After the Germans come the French-speaking race, and then the Persic division; finally, the Spanish-speaking division, the Portuguese, the Wallachian, etc. The Slavs are thus seen to represent by the criterion of a common language the third group of races belonging to the Indo-European division of mankind.

Among the various Slavic peoples there has been shown great variety in linguistic development.

Variety of linguistic development among the Slavs.

It is claimed that the Bulgarian is the most ancient form of Slavic speech. Its literary development may be dated from Saint Cyril's translation of the Bible, about the close of the ninth century. Already the Teutonic race had attained a standard literary form in the Mæso-Gothic of Ulfilas. Modern Bulgarian has departed greatly from the ancient standard, in so much that the Cyril Bible is designated as Old Slavonic.

Next in order of development came the Russian languages proper, that is, Great Russian and Little Russian or Ruthenian. Both of these went forward by fair stages into literary form. Fragments of such development are found as early as the eleventh century. Next in order came the Servian, and then the Croatian, the Carinthian, the Styrian, etc. All of these tongues have developed into literary form, and are now fixed as the established dialects of a common Slavonic stock. In the West we have the Polish and the Bohemian languages, with their fine evolution into classical forms. The Polish tongue is

of late, though precocious, emergence. It dates from the fourteenth century. The Bohemian goes back to the tenth, while the Servian, Moravian, and the like, are as late as the sixteenth century in their evolution. Thus by a series of stages the Slavonic tongues have moved

cause of joining all the Slavs in a single great family on the basis of a common language and institutions. This project has found strong advocates throughout all the Slavonian countries, especially in those that lie along the borders of the Germanic and other races. Thus,



IMPERIAL LIBRARY.—Drawn by De la Charlerie.

out of the barbaric into the literary character.

We may here remark upon that great movement of modern times, namely, the attempt at a Pan-Slavic union. Many of the leading minds of the Russian race have devoted themselves to the

Possible union of all Slavs on the basis of language.

for example, the Bohemian and Hungarian Slavs, as well as the Servian and many of the Poles, have found themselves in a condition where they were likely to be absorbed by other peoples. Native pride of race has led them to desire the maintenance of such a Slavic union as would maintain the nationality

of the race as a whole. The Russian government has been averse to such a movement, for the union of all Slavs would make the autocracy less secure than it is in its present state.

It should be noted that the family feuds of the various Slavic peoples have been bitter and persistent. Such disagreements might, perhaps, be done away by Slavic federation. Underlying the project has been from the first the secret hope of democracy. The leaders of the proposed federative union have been those advanced and revolutionary thinkers who have constituted so great a menace to the established order through all the eastern and more lately the central parts of Europe.

It was impossible within the limits of our treatise to do more than to sketch the general features of the Slavic tongues. The great branches of this linguistic stem are the Russian, the Polish, the Bohemian, and the Servian. If we look for general features we may find them in that framework of the formal language which goes by the name of grammar. The Slavic languages agree with most of the divisions of Aryan speech in having three genders. They accord with Latin in omitting the article. None of them except Bulgarian employ the article, and Bulgarian indicates that part of speech only by affixing it to the noun. Slavic has seven cases, adding to the Latin paradigm an instrumental. It agrees with the Greek and the Sanskrit

in presenting a dual number. The Slavic verb has, in general, a formal development in analogy with the corresponding part of speech in Latin.

Deeper down than this mere gram-

Седьмой день пасхи-5642 года (1882) Въ лихо-
радочныхъ заботахъ и приготовленіяхъ къ предсто-
ящему отъѣзду провелъ я этотъ день. Какое-то до-
селе мнѣ невѣдомое, незнакомое чувство, словно
желѣзные тиски, щемило мнѣ грудь; сердце билось
усиленнѣе, кровь быстрѣе текла по жиламъ моимъ;
мысли въ головѣ роились во множествѣ, путались и
не давали мнѣ сосредоточиться на чемъ-нибудь. Это
былъ роковой для меня день, въ который я готовъ
былъ сдѣлать чрезвычайно рискованный шагъ, го-
товъ былъ привести въ исполненіе рѣшенный мною
нѣсколько мѣсяцевъ тому назадъ вопросъ объ эми-
граціи, объ оставленіи родины и отечества.

Солнце склонилось уже къ закату, когда я воз-
вратился въ домъ родителей, посвятить цѣлый день
прощальнымъ визитамъ. Мать моя неподвижно си-
дѣла на стулѣ, опустивъ голову на грудь и смачивая
своими слезами лежавшую передъ нею большую ев-
рейскую книгу. По приходѣ моемъ она вслухъ ста-
ла читать, какъ будто про себя только. Услышавъ
половину фразы, я ужъ догадался, что рѣчь идетъ
объ исходѣ евреевъ изъ Египта, о жестокости къ
нимъ новаго фараона, не знавшаго ихъ. Но она
вдругъ отвела лицо отъ книги, и слезы потекли еще
обильнѣе. Ее, видимо, мучилъ не вопросъ объ остав-
леніи ея предками непамятного имъ Египта, а бо-
лѣ близкій ея материнскому сердцу—о моемъ отъ-
ѣздѣ, Богъ знаетъ куда и насколько, и опасеніе, что
она должна считать меня для себя заживо похоро-
неннымъ.

SPECIMEN PAGE OF RUSSIAN BOOK.

matical framework we note some of the peculiarities of Slavic utterance. Of all the modern lan-
guages Russian is poorest

Poverty of Rus-
sian in its vocalic
elements.

in its vocalic element. It seems to have come as near as possible to a linguistic form in which vowels and diphthongs are omitted. At the same time the consonantal development is very strong. The consonants are thrown together in such masses and combinations as to make their utterance by Western tongues al-

most impossible. The sibilant element is extremely developed; of all the consonants only *f* is wanting.¹ Nor may we easily discover why it is that this easily produced element is dropped from a language so highly consonantal.

The words of Slavic avoid the vocalic initial. The vowels *a* and *e* are rarely found at the beginnings of words. Strangely enough, the liquids *l* and *r* have a vocalic or semi-vocalic office in the Slavic languages. This must be taken into consideration in the attempted pronunciation of Russian words, many of which employ the letters referred to in such manner as to make unpronounceable combinations except by changing the *l* or the *r* to the vowel character.

The Slavic languages have great strength and capacity. The vocabularies are ample. The character of the speech indicates most clearly the robustness, we might almost say the ferocity, of the race. All smoothness and melody are sacrificed for force and vehemence. These qualities we have already discovered in the Germanic languages, but in Slavic they are exaggerated to a degree. Perhaps no other living tongue is more forceful, energetic, almost rude in strength and energy.

All the Slavic races have in recent times become literary. In the earlier ages of our era Latin was the vehicle of literary expression in the Eastern as well

as the Western dominions of Christianity. Wherever the faith spread there Latin literature was borne. It was the policy of the Church to use its own language in dealing with the barbarian nations. It was long before she would admit—if

Slavic literature behind that of the West.

even to the present day she has admitted—the safety and expediency of adopting the vernacular tongues of the Gentiles. In the Slavic countries Greek also entered as a vehicle of literary expression, but to a more limited degree than Latin. At length, in the later Middle Ages, the native tongues began to assert themselves, and at the present time the volume of Slavic letters is inferior only to the great product of the Western European nations and of America. The writings of the Russians now extend to almost every branch of inquiry, though the progress in polite letters, such as prose, fiction, poetry, fable, and the like, has been more marked than in the realms of profound research.

It is not here that we may enter upon a review of Russian literature. It is sufficient that we note its general character. The literary evolution of the

General character of the Slavic literary evolution.

Slavs has extended to nearly every variety of composition. It began with the ballad and the song, and has ended with history and science. The language has shown its capacity to bear all kinds of literary composition. It is likely that epic poetry on the side of the imagination, and speculative philosophy on the side of abstract reason, are relatively the feeblest products of the Russian mind. The drama flourishes. Lyric poetry abounds. Folklore and romance are eagerly developed into literary forms. In particular, the fable has adapted itself to the dispositions of the race and found a happy lodgment in the language.

¹ The omission of the *f* in Russian seems to be a linguistic fact peculiar to the eastern parts of Europe. It is rather a geographical than an ethnical phenomenon. The ancient Greek tribes brought their digamma (*F*) into Europe with them. They used it at the first, but it died out of the alphabet and the language. If we mistake not, the same thing has occurred in Russian.

CHAPTER XCIX.—ARTS AND CIVIL INSTITUTIONS.



WITHOUT further comment on the linguistic development of the Russian race, or races, we may pass on to the technology and arts of this great division of mankind. It were impossible to do more than refer vaguely to the tremendous industries of the Slavic peoples. The occupations of these races extend to almost every kind of industrial life known to civilized and half-civilized nations.

Circumstances have favored a wide industrial development.

The wide extent of territory, the immense volume of the population, its varying relations to sea and land, and the energetic, and withal progressive, spirit of the people have conspired to extend their industrial activities to a large part of the productions of human skill.

In architecture, the Russians stand midway between Europe and Asia.

Midway position of the Slavs in architecture.

There are traces of the influence of Eastern and Western building in nearly all that the Slavs have produced, and other traces which belong to the native genius of the race. The building capacities of these peoples are seen at the best in the great cities, such as Moscow and St. Petersburg—the former representing the more ancient, and the latter the more recent, building instincts of the people. Moscow looks rather to Asia than to Europe, while St. Petersburg is almost wholly European. The great buildings of the one stand for the sixteenth and the structures of the other for the nineteenth century.

In the metallurgic arts the Russians,

and more generally the Slavic peoples, have reached approximately their best results. The Russian manufacturers of metal products compare favorably

Superiority of the Russians in the metallurgic arts.

with those of Western Europe. Since the close of the seventeenth century there has been a vast development of the iron manufacture through a great part of the Russian empire. The ores of the country are superior to those of almost any other part of the world, and the processes of manufacture have been steadily improved until the markets of the West have been obliged to supply from Russian sources a considerable fraction of their iron wares. Many of the correlated industrial arts have also flourished, or begun to flourish, in Russia as well as in Poland, Bulgaria, Bohemia, and nearly all the Slavic countries.

It is in the direction of commerce that the Russian empire and the Slavic race have fallen behind in competition with the great nations of Western Europe. For this, two or three sufficient

The race has fallen behind in commercial competition.

reasons may be assigned. In the first place, the Western nations had already entered the commercial stage of development before the emergence of Russia from barbarism. A great advantage was thus gained on the score of priority. *Dux ducit*—the leader leads. A nation once gaining possession of the sea and a knowledge of the lines of communication and methods of transmarine trade will readily hold such advantage, keeping back new aspirants from the profits arising therefrom.

In the second place, the situation of

Russia, both geographical and political, has conspired against her and prevented her commercial development. Her vast territories and small seacoast have combined to check the commercial impulse. The want of means of communication from the interior has hindered the accumulation of the resources of trade at

beginning of the eighteenth century did the commercial life obtain the favor of the czars, and then for the first time the obstructions to that manner of enterprise were discovered.

Vainly did Czar Peter beat against the barriers of nature. Vainly did he seek an outlet for the energies of his



ARCHITECTURE.—PALACE OF PAUL I AT MOSCOW.—Drawn A. de Bar.

those few points from which only foreign commerce might be undertaken. Great have been the impediments in these particulars. The establishment of the old capital of the empire and central seat of the Slavic nations at Moscow tended to draw back the energies of all the Russians from the seaward draft. The policy long pursued by the government concurred with these geographical and political disadvantages. Not until the

race and people in the direction of the seaboard. Vainly did he transfer his capital to the cold gulf of the north.

Czar Peter attempts to promote commercial interest.

The results did not, and could not, answer to his expectation and genius. To the present time the unfavorable situation has not been overcome, and the Slavic race, third in strength among the great peoples west of the Urals and Altai, has not been able to obtain its

proportional part of the world's commerce.

In these facts we may see once more illustrated the truth that every nation is determined and limited in its activities by the conditions of its physical environment. Great Britain and Holland were preordained by nature to be the seats of a world-wide commerce. Russia was

Russia destined by nature to an internal life.

the rise of the Czars of Muscovy to their present broad political dominion. The Russian government, now covering all but the outposts of the Slavic races, is by far the greatest autocracy in the world. From one point of view it seems to be the greatest anachronism. This, however, like all other aspects of the aggregated life of man, is but a natural evolu-

The autocracy a natural result of conditions.



MINERS OF KATAR—TYPES.—Drawn by Thiriat, from a photograph.

in like manner predestined to an internal life. Possibly she may yet by way of the Mediterranean reach the broad warm waters of the inviting ocean; but for the present age at least the Slavic peoples must content themselves with production and internal trade.

It belongs to general history to trace

tion from preëxisting conditions. It is hardly within the range of rational statement for the historian or ethnographer to speak of unnatural circumstances in the development of the social and political life of man.

The Russian government preserves in Europe that personal and autocratic

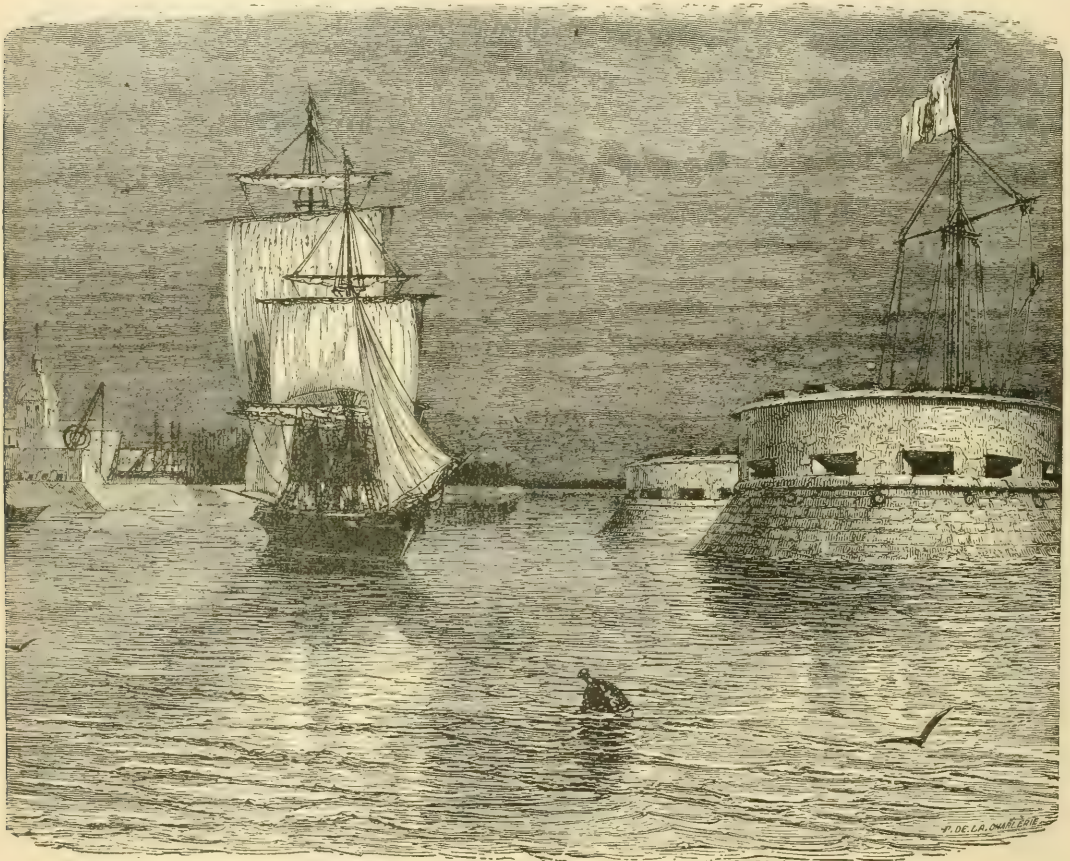
aspect which belonged of old to all forms of government whatsoever. It shows

forth the czar as an absolute monarch, impersonating the state and ruling by his own right. He represents the administration of authority over all the Russians. In him are united the con-

Philosophy of
the czar's place
in civil society.

theoretically, execute his will. By him the ministers are named and invested with their several rights and functions. The czar even interprets for the officers of his government the sense of the law, and the interpretation, even as against the letter of the law, must be accepted.

Looking more attentively at this great

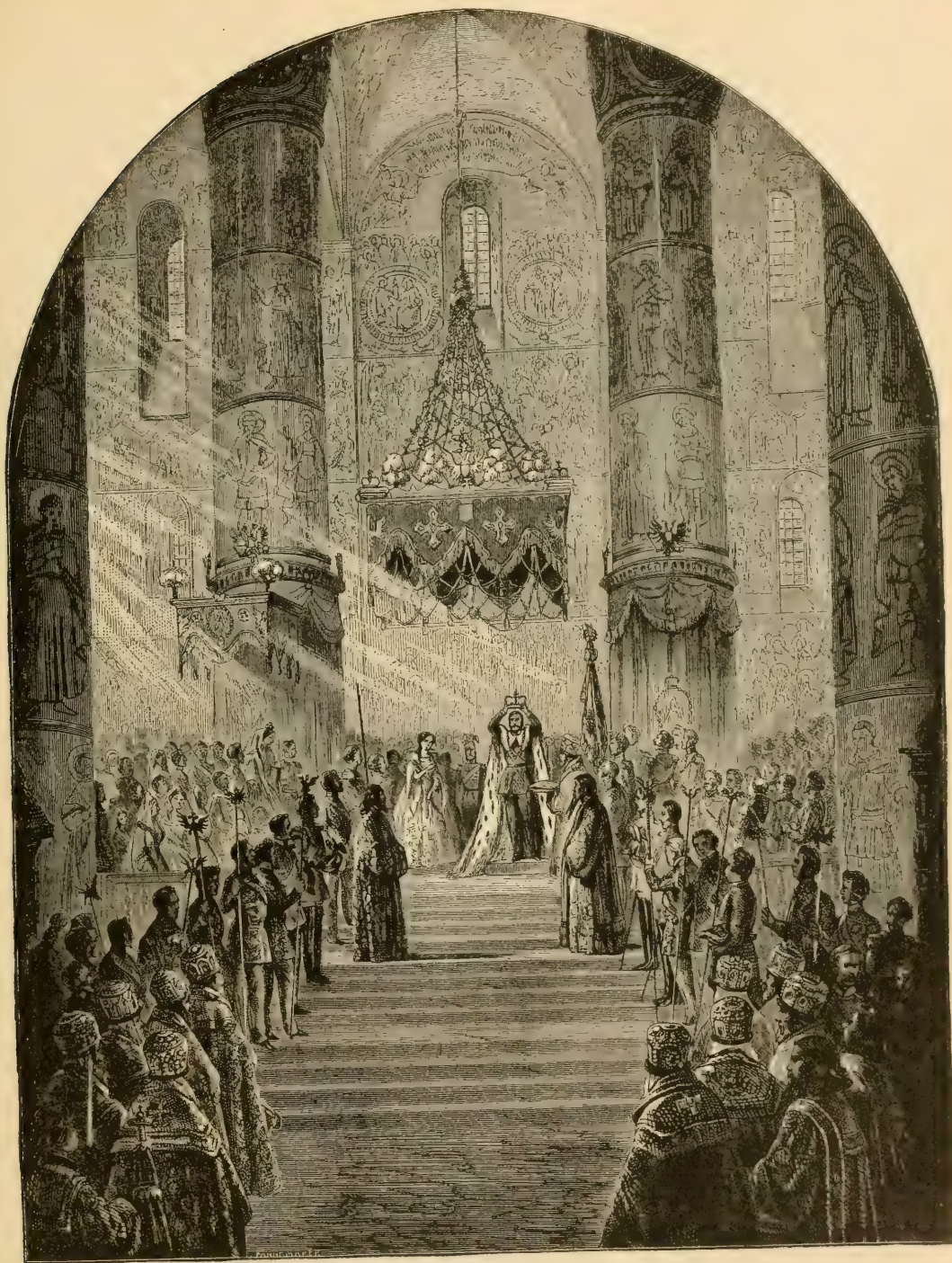


RUSSIAN COMMERCE.—ROADSTEAD OF KRONSTADT.—Drawn by De la Charlerie.

verging lines of legislative, executive, and judicial power. If constitution as applied to government is to be defined as the aggregate of those principles and rules of conduct by which the governing power is restrained and confined to certain methods of activity, then it may be truly said that Russia has no constitution at all. All the councils and ministers and bureaus, as well as the legislative bodies, look up to the czar and, at least

autocracy, we note its principal organs. These, after the czar himself, consist of four great councils. The first is the Ministerial Council; the second, the Imperial Council; the third, the Senate; and the fourth, the Holy Synod. The first of these bodies is composed of a committee of the various appointed ministers. The Imperial Council consults with the czar in the formulation of the

The four great
councils and
their functions.



THE AUTOCRACY.—CORONATION OF A CZAR.—Drawn by Flameng.

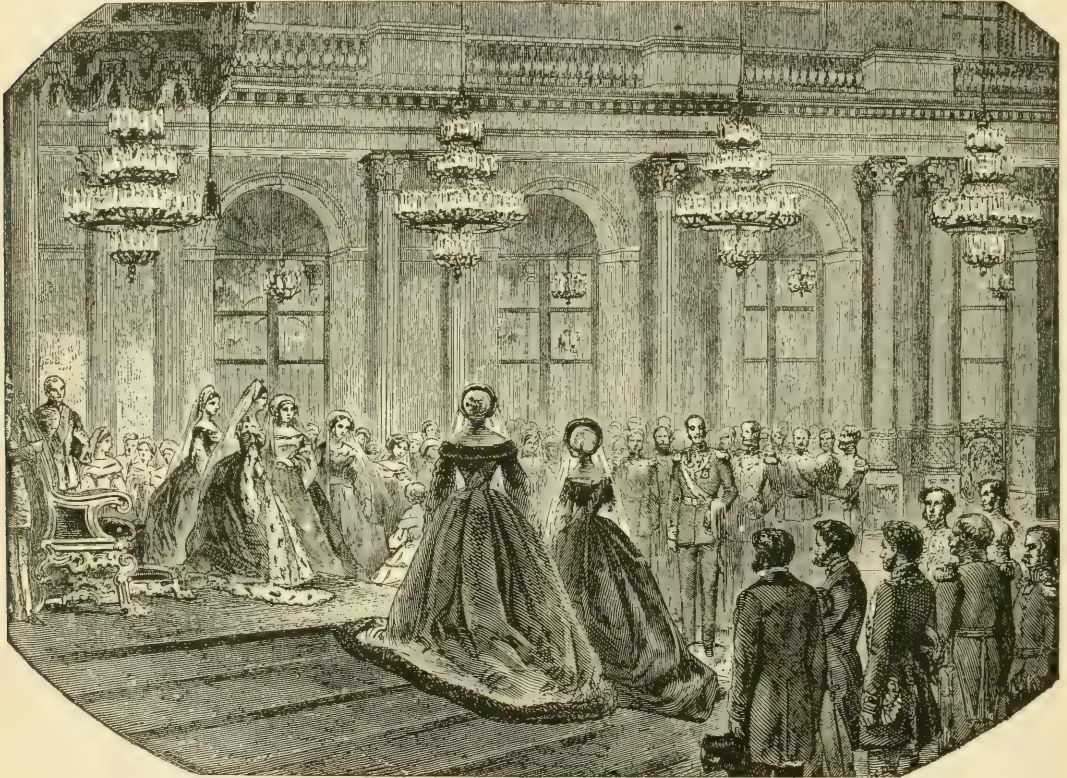
imperial edicts. It is the business of the Senate to discuss and promulgate such laws as are handed down from the Imperial Council. Since the senators themselves are appointed by the czar they can hardly be expected to oppose his will. It is their business rather to find out his will and to express it in laws

for the empire. The Holy Synod may be likened to the lords spiritual of Great Britain. The body has the jurisdiction of the religious affairs of the people, and is composed of the bishops and metropolitans of the cities and provinces.

It is of interest to analyze somewhat the great body of Russian society and to

completely under the control of the superior agents of the government.

A good deal of spontaneity, however, is locally attained under the given system. There are justices of the peace, courts of higher and lower grade, and provincial assemblies. It is sufficient for the government that all such institutions shall hold a modest and unvarying



IMPERIAL SOCIETY.—RECEPTION AT COURT.—Drawn by Gerlier.

discover, if we may, its parts. The unit of the system is not the individual, not the citizen and voter, but the village.

Each village, with or without a surrounding territory, is regarded as a community. The name of the unit is *Mir*. Several of the *mirs* are combined into what is called a *volost*, or shire, over which an alderman is elected by the peasants. This officer is subject to the local police of the empire, and, though chosen on the democratic principle, is

subserviency to the imperial will. The *sobranje*—more properly *sobraniye*—is composed of three elements, the first of which includes the large landed proprietors. These are virtually barons, and answer to the corresponding class in the English House of Lords. The second division of the *sobraniye* consists of the representatives of the artisan and mercantile classes, as distinguished from the true commons, or representatives of the peasants.

As to the underofficers, the Russian

people in great measure choose their own. They elect their justices of the peace, and also the members of their *Zemstvos*, or representative assemblies.

The underofficers and their functions.

There are local executives for the provinces, and an administration which supervises highways, health, and education. The question of taxation—always a critical matter in government—is discussed in the *zemstvos*, but the imperial authority is so diffused as to make the action of the representative assemblies of little practical effect in deciding the rates of taxation. The governors have authority over the representative bodies, and may dissolve them if they carry the principles of reform and democracy to the extent of conflicting with the imperial will.

The Russian empire is divided into fifty subordinate governments. Besides these, there are ten local administrations in Poland. Each of these subordinate governments is subdivided into from

The fifty administration districts of the empire.

eight to fifteen districts. The governor generals are appointed by the imperial court, and are regarded as the organs of central authority. Each governor has his police, his taxgatherers, and administrative officers according to the wants of the various departments. There is thus established a system of consolidated rule which branches everywhere and twines itself around the local institutions of the people. The administration, as a whole, is designed to perpetuate itself, and to make secure the pillars of the empire. Under this general theory of government there is as much local justice and liberality as may be conceded to a people who long for political liberties and have them not.

The present judicial system of Russia is a part of the general reform under-

taken by the czar in the years 1863–64. It was at that time that the serfs were emancipated, and many other measures adopted looking to the abolition of

Reform of judicial system in 1863; the jury.

the abuses which the empire had inherited from the past. All went well in this movement until it came to have a political bearing. Then the government was obliged to become suddenly rigorous. It was involved in all the dilemmas and perplexities which must, in the nature of the case, embarrass a liberalizing despotism. So far as the administration of justice was concerned, that was greatly reformed. The jury system was established, but over the jury there was set a court of cassation which might undo the verdict of the jury at will. The whole aspect is, in a word, that of an arbitrary power, conceding what it may to the people, but at the same time reserving the right to undo and annul every movement of the democracy which seems to touch the imperial system.

We have spoken above of the Holy Synod as one of the four great councils of the emperor. As the name implies, the synod has supervision of the religious affairs of the empire; but the czar

Place of the czar in the ecclesiastical scheme; the Greek Church.

is at the head of not only the synod, but in a larger sense of the Church. Theoretically he is not a pope over Greek Catholicism as is the Roman pontiff in the West. His position is rather analogous to that of the English monarch in his relation to the Anglican Church. Russia is a religious country. It is filled with churches and monasteries, supported in large measure at public expense. The Church is a part of the governmental system. There are nearly forty thousand priests in the empire, and a vast array of monks and nuns. The wealth of the Church establishment

is second only to that of Rome and England, and the influence of the organization over the people and the state is far-reaching, if not positively predominant.

it is a branch of the common Christianity which was established at Rome and Constantinople. The schism which separated the Greek Church from the West-

ern Catholics began with the rejection by the one and the acceptance by the other of the decrees and doctrines of the Council of Ephesus. That assembly was the third of the great œcumenical councils of the Church. The first two—those of Nice and Constantinople—had been accepted by Eastern and Western Christians alike. After that, with the schism just referred to, the Church divided into an Eastern and Western branch. The period of estrangement and separation reaches historically from the fifth to the eleventh century, at the latter of which dates the rupture became final. Henceforth the Greek Church pursued its own course, while the Roman Church, holding itself to be orthodox and all the rest a heresy, spread and established itself throughout the countries of the West.

The Russian Church has its origin from the close of the tenth cen-



METROPOLITAN OF ST. PETERSBURG.

Drawn by Pelcoq.

It is not here that we would recount the origin and history of Greek Catholicism. Of this it may suffice to say that

in the year 992 Prince Vladimir was converted to Christianity. At first the seat of the Eastern Church was at Kiev,



RUSSIAN CLERGY.—Drawn by Gerlier.

but afterwards at Vladimir. Finally, in 1320, the metropolitans established themselves at Moscow,

Origin and development of the Holy Synod.

which became henceforth, until the age of Peter the Great, the ecclesiastical as well as the civil capital of the empire. For several centuries there was a strong tendency to elevate the principal patriarch of the Greek Church to the rank of a pope. This growth continued until it conflicted with the will and purpose of Czar Peter, who, in 1721, having forbidden the election of a new patriarch, appointed a Holy Synod to have supervision of the Church instead. Thus originated that great council which at the present time constitutes one of the leading ministries of the empire.

Meanwhile, the schismatic movement which separated the East from the West

Tendency to independence in the Churches of the East.

extended through nearly all the countries held by Slavic peoples. In Servia a Church was established claiming autonomy; also in Roumania, Bulgaria, Montenegro, and Greece. The vicissitudes of these various ecclesiastical establishments have been as great as the transformations of civil and political society. On the whole, the disposition of the Churches in the various countries referred to has been analogous to that which we have seen in the Catholic kingdoms of the West, namely, a tendency toward independence. As England achieved complete ecclesiastical autonomy, and as France, in the Middle Ages, asserted from time to time her independence of Rome and was, with difficulty, prevented from founding an establishment of her own, so in the East the like disposition has been shown in the Bulgarian, Roumanian, Servian, and Hellenic Churches.

The peculiarity of the Greek Catholic

Church is its less elaborate development of creed and doctrine. It plants itself on the expositions of the first two ecumenical councils, and, to a limited extent, on the doctrines declared by subsequent councils; but the Greek establishment knows little of the elaborate orthodoxy of Rome. The Eastern Church thus preserves better than the Western the original simplicity of Christianity. Such was the condition of dogma and practice throughout the East that at the time of the Reformation the Protestant insurgents were not unhopeful of joining themselves to the Greek Church, or it to them, in a common cause against Rome. The overtures that were made by the Reformers were, however, unacceptable to the patriarchs of Constantinople, and the various parties pursued henceforth each its own way to independence. It may, however, be noted that Protestantism, as the same is professed in America and Germany, lies much nearer to the orthodox Greek faith than either the one or the other lies to the dogma of Rome.

Greek doctrine less elaborate than that of Rome.

The liturgical development in Eastern Christianity has run a course similar to that in the Roman Catholic Church. The East as well as the West has had liturgies many, but in either case they have finally been reduced to one. Each has had its sacred language. What Latin has been to Rome, that Old Greek has been to the Church of the East. It should be observed that Old Slavonic has contended more successfully with Greek for the place of the liturgical language among the Slavic nations than has any Western language within the pale of Rome against the Latin of the credo. The early translation of the Bible into Bulgarian, by Saint Cyril, gave to

Liturgies and language of the Eastern Church.

the Old Slavonic tongue a sanctity for religious expression which neither the language of Luther nor the idiom of Saint James's scholars has been able to attain.

Finally, we may note the universality of the Greek Orthodox Church throughout the Slavic countries. The ascendancy of Rome in the West is less distinct and universal. Even in such Latin countries as Spain and Portugal the prevalence of the orthodox faith is not

Universality of the Greek doctrines in Slavic countries.

so nearly coëxtensive with the peoples professing it as is the reign of Greek

Catholicism in the East. In Russia Proper, inclusive of Poland and Siberia, there are nearly sixty million of Greek Catholics. To our surprise we find the next largest aggregate of orthodox Greeks in the Turkish empire. These are estimated at ten million. Then follow Roumania with four and a half million, Austria with three million, Servia and Greece with about one and a third million each, and finally Montenegro with a hundred and thirty thousand. We thus reach an aggregate of more than seventy-eight million of Greek Catholics. This is the summation of the orthodox only. The Greek Church, like the Church of Rome, has had its schisms and defections. The Dissenters within the countries enumerated above number fully ten million, being a little more than one eighth of the whole. The entire Greek Catholic population of Eastern Europe and Western Asia has an aggregate of scarcely less than ninety million souls.

In conclusion, we may note the fact that the Greek Church and the Russian

Combination of Greek Church and Russian autocracy.

autocracy are strongly combined in a system amounting almost to unity of organization. They support each other

and enter into union almost as firmly

and inevitably as do the monarchy and Church of England. The constitutional development of both countries has included a secular and an ecclesiastical element which have run together, clasping hands and making common cause. It is in the light of these facts that the attitude of nihilism toward the existing order must be viewed and understood. The Nihilist principle is logical to a degree. The movement has been marked with rationality in all of its stages. The theory is, in a word, that *nothing* of the existing order can coëxist with the rights of man. Emancipation must come by destruction of all, not by destruction of a part.

The necessity of this doctrine is found ultimately in the union of the Church and the state. The one supports the other. The secular autocracy leans upon the national faith. The national faith holds and encourages the autocracy. In the West, be it said to the credit of the Roman hierarchy, the Catholic powers have often in the past stood with the people against their despotic rulers. In the East this phenomenon does not recur. The Nihilists, therefore, must attack the existing order as a whole. The reconstruction must be to the bottom. Society must be reorganized, even in its fundamentals.

The force and cogency of nihilism consist in the thorough rationality of its position. The Russian secular autocracy can not reform without destroying itself. With it the destinies of the Greek Church are involved. Vainly would the czar and the metropolitans and the Holy Synod debate a measure for reform when none is possible without abdication, and consequent revolution, and the total reconstruction of society. The situation is peculiar to the Slavic

racess and to the nations which they have organized. The fundamental difficulty is the absence among them of political institutions. Peoples having political institutions may reform themselves without recourse to destructive and revolutionary methods. Peoples having none can not reform the existing order, but must uphold it until the revolution rolls under the fabric and throws it into ruins. It is a condition which philanthropy may regret, and hope postpone, but for which a peaceable remedy does not appear.

CHAPTER C.—THE POLES.



HE western boundaries of the Slavic races are by no means coincident with the proper limits of Russia. The lines of ethnic distribution run out far into

Central Europe. They tend in that direction as far as the Adriatic. Geographically the twentieth meridian east from Greenwich may be taken as the western bourn of the Slavic dispersion.

Areas covered
by the Western
Slavs; the Poles.

After having considered the great body of the race within the limits of the Russian empire, we are now to follow the branching lines westward to their respective terminations. The most northern of these developments is the Poles, terminated at the extreme with the Wends.

It were not far from correct to regard the Poles as the finest race of Eastern Europe. It has been their lot to suffer much hardship in the historical vicissitudes of modern times; but whether we regard them as an independent people, or as a division of the Russian stock, we can hardly withhold the full measure of admiration alike for their race character and their deeds.

Poland as a country, as a nation, has disappeared from the map to reappear as a province of the Russian empire.

Aforetime the country extended east and west from Brandenburg to the easternmost course of the river Dnieper; from north to south the reach was from the gulf of Riga to the Carpathians and the Black sea. It included Livonia, Courland, Lithuania, Volhynia, Ukraine, Podolia, Galicia, and Poland Proper, with its northern and western dependencies.

Polish provinces; primitive movements of the race.

At the opening of history this broad region was occupied by the Slavs, gathered into villages with a tribal form of government, devoting themselves to agricultural pursuits. Without doubt they had issued from the East, being the vanguard of the Slavic race, but the origin of this division of mankind is not definitely known. It lies back in prehistoric and barbarian darkness. Not until the tenth century is the light sufficient to discover clearly the condition of the country and the people. At that date the monarchy appears. Poland had her independence and her kings. During the Middle Ages an even and tolerably peaceable course of development was taken by the race, and at the beginning of modern history we find the Polish kingdom to be one of the conspicuous powers of Eastern Europe.

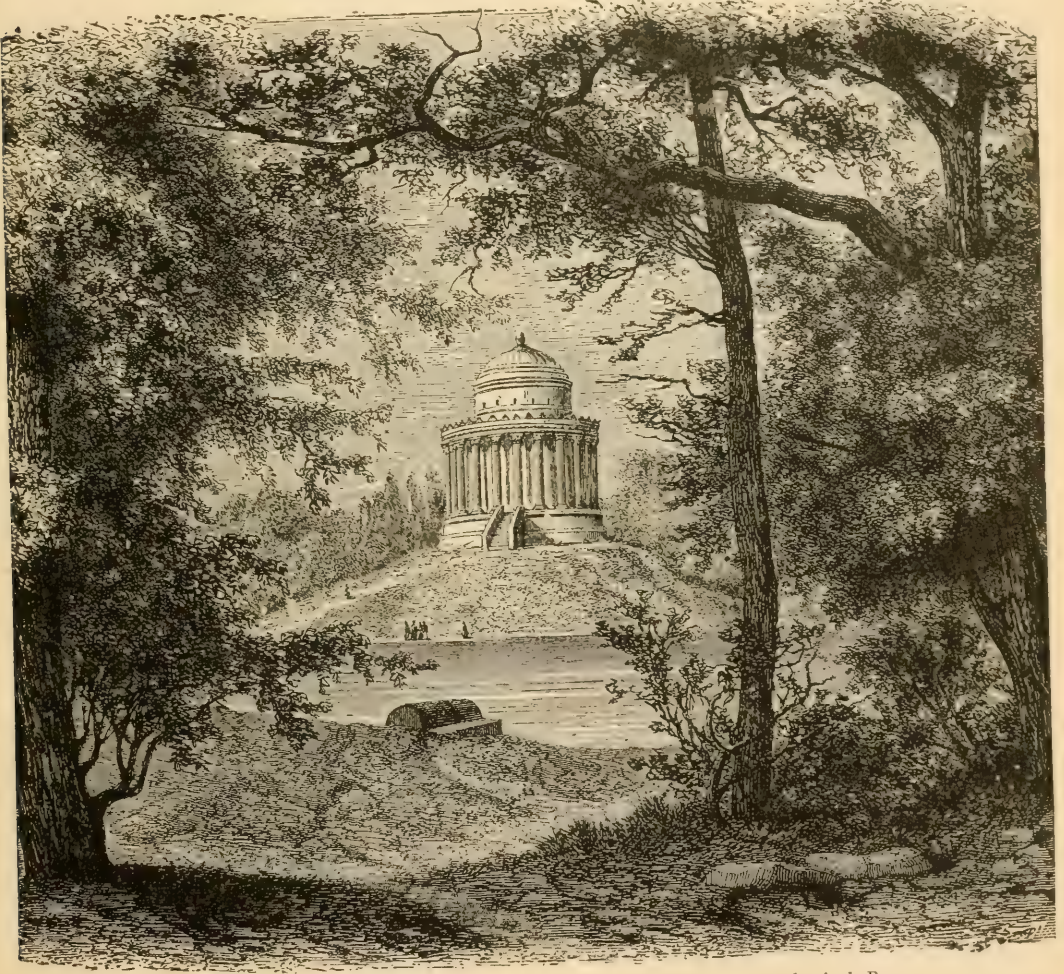
The reader is already familiar with the three cruel dismemberments to which

that ancient kingdom was subjected. Each of these has been resisted by insurrections of the people, nor could either be accomplished except over the protest and struggle of the race. Within our own age the kingdom of Poland

How the Poles have resisted political dismemberment.

tion of about seven and a third million. The country belongs centrally to the valley of the Vistula. On the west it extends to the headwaters of the Oder, and the northeast to the tributaries of the Niemen. The peculiarity of the sit-

Place and population of Poland; physical features.



POLISH LANDSCAPE.—RESERVOIR AND GARDEN OF LAZIENKI.—Drawn by A. de Bar.

is no longer known; only the territory, the people, the geographical place, and the ethnographical essence remain from the former estate. The tradition, however, of Polish independence is the most vital reminiscence of the kind in the modern world.

*Poland Proper has an area of nearly fifty thousand square miles, and a popula-

uation, ethnologically considered, is that it presses hard upon the areas occupied by the Teutonic peoples.

We need hardly pause to sketch the physical features of Poland, to note its rivers, its lakes, and its mountains. The great streams are the Vistula and the Niemen. The principal lakes are in the province of Suwalki. None of the fresh

water bodies, however, are comparable in extent with the great lakes of our own country. The thoroughfares are the rivers and the canals by which they are connected, though in recent times physical progress has brought the railroad and all the other leading means of intercommunication.

history, has been reinforced by the environment of the race. The whole manner of life, from the earliest time to the present, has been determined by the joint influence of an ethnic disposition and an inviting field for its display.

The essentially Slavic character of the Poles is shown in the original constitu-



MIXED TYPES OF THE POLISH BORDER.—Drawn by Flameng.

Poland lies, as we have said, between the Slavic and the Germanic countries.

The country
verges toward
Germany; the
Polish *gmina*.

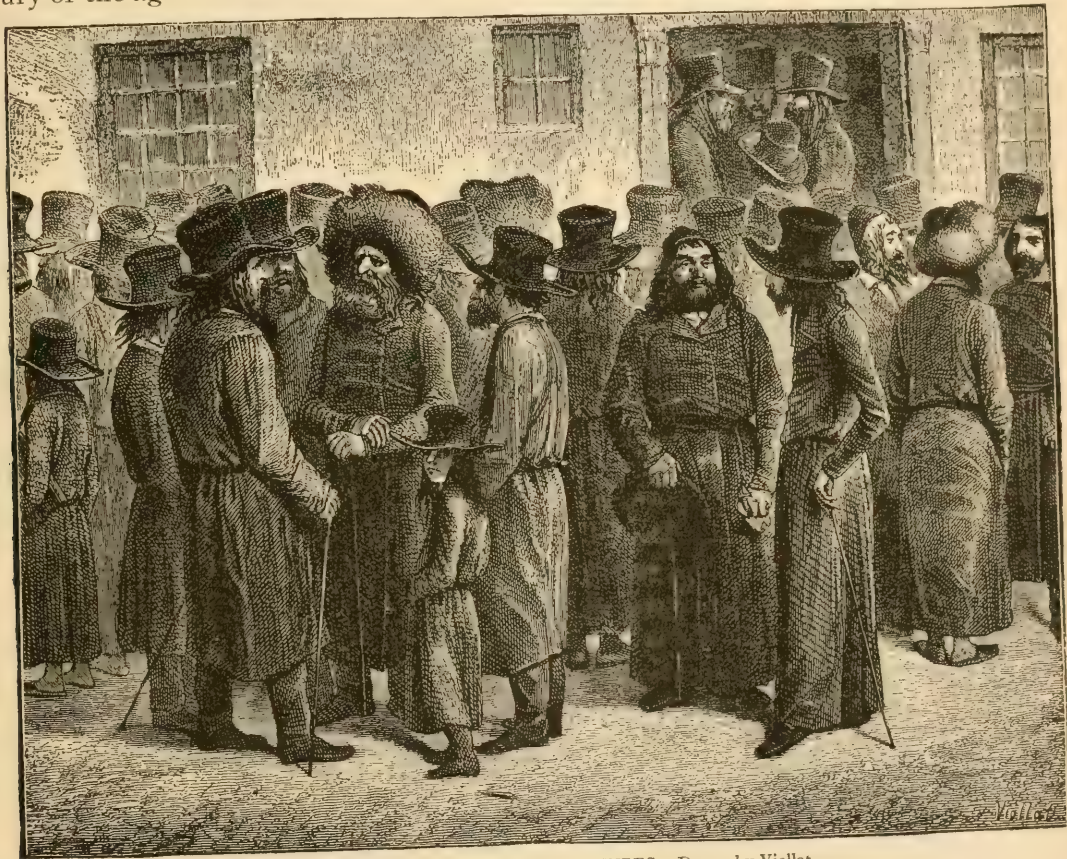
She tends constantly toward the German character. Of this kind is the flora, which includes much of the finest tree-growth of Europe. The country, viewed as a whole, is fertile, and the agricultural disposition, for which the Poles have been remarked since the beginning of their

tion of their society. This was the village, or *gmina*. The village was the center of the district, and of its agricultural interest. About twenty of the *gminas* were united to form a district, and on this simple condition the political organization was effected. The people became essentially agricultural. Poland was one of the first marts for the exportation of grain in modern Europe.

The vicissitudes through which Polish society has passed have greatly affected the industries of the people and their means of subsistence. The country has shared the general movement which has prevailed throughout Europe, tending to enlarge manufacturing interests to the injury of the agricultural life. The owner-

Manner of life
affected by po-
litical vicissi-
tude.

preceded by an older population of some long-head division of mankind; but the Polish Slavs came in and took possession. They expanded and became the dominant people within the limits of the present territory of the Vistula, as Russian Poland is designated. Beyond these limits the pure Polish type is mixed on the northeast with the Lithuanians and Li-



WEST SLAV JEW MERCHANTS—TYPES.—Drawn by Violat.

ship of land has not been easy, and the institution of serfdom, which prevailed until the first decade of our century, also hindered the highest agricultural development of the country.

The original Polish race, presenting the stock in its purity, settled in the prehistoric age in the central valley of the Vistula. It is in evidence that the ancestors of the modern Poles were here

Primitive stock
of the Vistula;
mixture of races.

onians; on the southeast with the Little Russians, and all along the western borders with the Germans. It is in the central territories of the basin of the Vistula and the province of Posen that the race may now be seen to the best advantage.

The territory of which we have here spoken as the central seat of the Poles is one of those ethnic whorls which we find in certain parts of the earth around which

the race-elements circle and rush in as opportunity offers. There is, perhaps, no situation in Europe into which peoples belonging to so many families of mankind have entered as into Poland. This, indeed, has been the great drawback to

Poland an ethnic whirl; intrusion of the Germans.

the race in all of its ambitions for freedom, independence, nationality. The German element has become predominant in trade and manufacture. The Jews, after the manner of their race, have seized upon Polish commerce both internal and foreign. The Russians have

undermined the political life of the people, conspiring with the Polish nobility and seducing the nobles from their allegiance to their own country. A condition has thus been produced nearly akin to despair among the Poles in all particulars except in those sentiments of patriotism and race-pride which have held them up in the midst of adversity, compelling the admiration of the world.

The ethnic integrity of the Polish race is still shown in the language. This, as we have indicated, is the northwestern branch of the Slavic division of Indo-European speech. Polish has its

dialects, such as Masovian, Little Polish, Galician, Lithuanian, Great Polish, and Silesian. The last named has been so

The language preserves the nationality of the race.

the nationality of the race. From the west the Germans have intruded more and more until their estates, to the number of nearly six thousand, have been extended to the very banks of the Vistula. The province of Suwalki is largely occupied by the Lithuanians. White Russians and Great Russians have pressed their way toward the same center from the northeastern and eastern borders. To all these foreign elements must be added the Jews, who, to the number of more than a million, have diffused themselves through all the towns and villages of the country.

Most of these foreign forces are inimical alike to Polish nationality and the integrity of the race. They have beaten upon it, invaded its borders, conspired against its institutions, and tormented

Hostile forces tending to denationalize the Polish people.

much corrupted with German as to sink to the level of a patois. The language is preserved in its integrity in Great and Little Poland. It may be regarded as the finest and most complete development of Slavic speech. The evolution of form and utterance has been so perfect that Polish is regarded by scholars as a favorite competitor for the first place among the European tongues. Few languages, ancient or modern, have surpassed it in flexibility of structure, richness of elements, power of expression, and harmony of utterance. It has, of course, as have all the Slavic languages, a massing of the consonants, and a prevalence of sibilant elements

Mily Oycze! z przyrodzenia jesteśmy do wszelkiego dobrego nieposobni a do złego skłoni. Oświecaj przez Ducha twego świętego rozum nasz, żebyśmy twoje boskie prawdy prawie pojęli, a wzmacniaj pamięć naszą, żebyśmy dobre pojęli i zachowali. Rządź też wolą naszą do posłuszeństwa prawdy, abyśmy wolę twoją nie ieno znali i wiedzieli, ale też czynili; bo ty chcesz, że nie mamy być tylko słuchaczami, ale też wykonawcami słowa twego. Wpisz wszystko dobre, co słyszymy i uczynmy się, palcem ducha twego w serca nasze, abyśmy codziennie pobożniejszymi, wędrczymi i posłuszniejszymi byli. Niech cicho i obyczajnie do szkoły, a tak też zaś do domu idziemy, i twoją przytomność nie ieno w szkole, ale wszędzie i ustawicznie przed oczami mamy. Uchowaj nas od złego towarzystwa, a nie daj nam nigdy zapomnieć, że ty wszędzie

SPECIMEN PARAGRAPH OF POLISH BOOK.

which deprives it of that vocalic melody which we find in the Mediterranean languages; but the delicacy with which the consonantal parts and combinations have been developed compensates in great measure for the paucity of vowel sounds.

The grammatical evolution of Polish is, perhaps, the fullest of all the modern

Alphabet of Polish; grammatical development.

languages. The orthography has been perfected to a degree which puts to

shame the better known tongues of Western Europe. The force and functions of the letters of the alphabet have been varied, both vowels and consonants, until almost every variety of sound of which the organs of speech are capable is produced. The accent of the words is strongly analogous to Latin, being always on the penultimate syllable. Another likeness to the language of the Old Romans is in the omission of the article. The case development is more full than that of either Latin or Greek. The cases of nouns and pronouns are the nominative, the genitive, the dative, the accusative, the vocative, the instrumental, and the locative. The scheme of declension is very elaborate, extending to distinctions that are not generally recognized in the classical tongues. Nouns, pronouns, adjectives, participles, and verbs show gender in their forms. Comparison of adjectives and adverbs is complete. The numeral scale is analogous with that of Latin, Greek, and Sanskrit. The verb shows many forms of development which are not recognized in the other modern languages, or even in classical grammar.

Thus, for example, the Polish verb expresses the *frequency* of the action, the *intensity*, the *inception*, the *duration*, to a degree of elaborateness far beyond the reach of Greek and Sanskrit. The

speaker in Polish is thus enabled to develop his ideas to a degree of nicety and exactitude for which we should look in vain in any other speech of Europe

Capacities of Polish verb; flexibility of the sentence.

or America. In other particulars the language is equally rich. Thus, for example, in diminutives Polish has a wider range than the classical tongues or any of their derivatives. At the same time the structure of the sentence is flexible to a degree. So complete is the grammatical scheme that the words of a Polish sentence may be made to stand in almost any order, the sense being the same with only a variation in emphasis. In this respect the language has the genius of Latin, but has even greater power and freedom than had that remarkable tongue in the disposition of its words.

From such a linguistic basis we should expect a powerful literary development. Polish literature has appeared in many forms, and of a high grade of excellence; but it has not answered to

Evolution of Polish literature in Latin garb.

such expectation as springs from the character of the language and the genius of the people. The causes of the discrepancy between the literary development and the antecedent possibilities of the same as determined by language and national genius are not far to seek. In the first place, the Polish race was *late* in its emergence from the barbarous into the civilized life. Many of the nations of Europe had already advanced into literary culture before the pencilings of light were seen on the banks of the Vistula. In the next place, the Latinizing tendency came early into the country, and the first forms of culture were out of the western universities. The Latin monks carrying thither the Gospel and the dogma of Rome, took also

Latin as the vehicle of all literary expression. They entered Poland, as they had long before entered Britain, bearing the torches of mediæval learning, but

tion of the barbarian languages. They have accepted those languages only with reluctance and because they must. It was but natural that they should do so.



TYPES OF CRACOW.—Drawn by Viollat.

also as the enemies of vernacular development.

The Catholic missionaries everywhere have opposed themselves to the cultiva-

Their own education forbade them to admire those harsh and powerful forms of speech of which the barbarian nations were in possession. In Poland, Latin,

reinforced by Catholicism, set itself against the development of a national literature. The earliest efforts of the Polish mind to express itself in literary forms were in Latin. At the university of Cracow and a few other Polish centers Latin letters began to be cultivated from the fourteenth and fifteenth centuries. A strong classicism was thus laid upon the Polish genius at the start, and to the present day the national mind has not freed itself from the influences to which it was subjected in the first stages of its development. Nevertheless, the national genius has struggled for emancipation and has measurably gone free. Meanwhile, however, political and national disaster has come, and at the very time when the Polish intellect would have begun to soar into the higher realms of literature, it has been struck with the shaft of banded nations and stretched upon the plain.

We may not here enter into the particulars of the Polish literary development. The same has included several stages, not a few of which have been reàctionary rather than progressive. We have seen that the beginnings were derived out of Latin. Following this, in the sixteenth and seventeenth centuries, there was a reign of pedantry which greatly obscured the native intellect. So much foreign phraseology was introduced that the very vocabulary of the people was corrupted to a degree. The worst epoch in the history of the development of English letters was not so bad on account of the importation of Latin forms and other foreign elements as was a long period in Polish extending from the middle of the sixteenth to the middle of the seventeenth century. Some of the great minds sought to free

Catholic missionaries oppose vernacular development.

themselves from the incumbrance of this deluge of foreignism, but the greater part of the literature of the time referred to was of so corrupt a form as to take the name of Macaronic. Many works can be selected from this epoch of Polish production so corrupted and weighed down with the intermixture of Latin words, structures, and terminations, that the whole takes the character of a burlesque rather than of sincere literary product.

Against this there was a necessary revolt. About the middle of the eighteenth century the two brothers, Zaluski, led a literary insurrection against the old style and in the production of a better. They sought to encourage the national spirit. They collected a national library, and coöperated with the educational reformer, Konarski, in his attempt to institute a new method of public instruction. The effects of this movement were seen in the time of Poniatowski, last monarch of independent Poland. This was a period of great literary activity. Had the independence of the country been maintained it is evident that a literary galaxy of great splendor would have adorned the Polish firmament.

Revolt of the national spirit; effects of revolutions.

The disastrous effects of revolutions, insurrections, and suppressions which have filled up Polish history for the last hundred years can hardly be overestimated. The universities of the country and other native seats of intellectual activity have been the prime objects of attack by Russia and her coadjutors. The young men gathered at the centers of learning have borne the intellect of Poland, and have carried down her promise with them into patriotic graves. Many of the most distinguished have fled to foreign lands, and have found in

Influence of classicism and pedantry on literary progress.

the capitals of Europe and America an opportunity for the exercise of those faculties which in their own country were choked into either a barren delivery or eternal silence.

The literary activity of the Polish race has been displayed most of all at Warsaw. That city, notwithstanding the oppressions and persecutions to which she has been subjected, has not failed at any time in the modern era to show forth in large measure the powers of the Polish mind. Rarely—indeed, never—has her press been free or her literary expression unimpeded by authority; but the light there glowing has not been extinguished to the present day. Other Polish cities have competed with the capital for the preëminence which is always conceded to intellectual activity. Such are Wilna, Posen, Cracow, Lemberg, and others. The emigrant Poles have carried with them to foreign countries their literary aspirations. The Polish colony of Paris is an intellectual community much given to the cultivation of letters. Many Poles who have sought refuge in the United States are literary men, intellectual leaders of the local societies which they have established in America. Each of these local societies has become a miniature Poland. But while the sentiments and intellectual moods of the mother country are preserved under the ægis of the republic, the exiles have in all cases conceived a love for the protective power which amounts to adoration.

This condition of mind and environment is favorable to literary activities.

Many of the Poles have succeeded in getting away from the horrid persecutions of their native land with at least a part of their resources. They have

thus been enabled to reëstablish themselves in such state as to favor the intellectual life. Those who have escaped with nothing but life and memory have brought to America the fundamental elements of literary production. It is not improbable that the Polish communities of American cities will at length compete with our native genius for the prizes of authorship and art.

The industries and economies of the Polish race have proceeded from what we may suppose to have been an original ethnic preference, assisted and developed by the environment. All human industries and industrial arts are ultimately traceable to these two sources. It is unthinkable that a race of men should work otherwise than as suggested by the instincts within them and the forces around them. How, indeed, should any man or community of men run, as if by will, counter to the impulse of his own nature and the suggestion of the nature that plays upon his faculties?

Out of these two forces is born all. They who would trace everything to will and subjective states and preferences neglect the inevitable influences of environment. They who would trace everything to environment neglect that subjective susceptibility and instinct of which all men are possessed, making them more or less sensitive and subject to the laws of physical nature. This is the fitting of man into nature and the adjustment of nature to him. Out of the union springs whatever he does and is.

We have noted what appears to have been the original preference of the Polani for the agricultural pursuit. The soil of Poland is a fertile loam. It is generally intermixed with sand. Though

Literary centers of the Polish race; culture abroad.

Industries of the race proceed from instinct and from nature.

Evidences of Polish spirit in America.

there are large tracts in which the sand so predominates as to destroy fertility,

Productiveness of Poland; the healthful climate.

the rest is productive to a degree. In some parts of the country there are

undrained swamps and stretches of heather. These parts as well

as the sand plains must be deducted from the area of fertility. The country is one of great forests, rich pasture lands, and fertile fields. The aspect is picturesque. The conditions for favorable reaction upon the human faculties are present in full degree. The climate coöperates for the production of a great race. The region is as healthful as any in Europe, but the climatic conditions are severe. The winters are long and cold and the summers hot. The usual thermometric range is about 105° , being from 90° F. to 15° or more below zero. There is thus for the human constitution an alternate baptism of sunshine and snow—favorable to a great development.

On these fundamental conditions the industrial activities and practical arts of the Polish race have been founded. They are, first of all, an agricultural people, producing great quantities of wheat, rye, barley, oats, and buckwheat. To these are added products of the orchard—apples, pears, and the

Strong preference of Poles for the agricultural life.

small fruits in abundance. The raising of sheep, horses, and poultry is extensively practiced. By these simple

and natural methods the vital resources

of the country are gathered, but the hard conditions of civil and social life have for centuries kept the people back from the enjoyment of natural abundance and ease.

After agriculture, the principal indus-



AGRICULTURAL LIFE—POLISH PEASANTS.
Drawn by A. de Bar.

try of the native Poles is mining. This pursuit has been suggested by the rich mineral deposits of the country. In the mountains of Kielce, and in that part of the country bordering on Silesia, are

Mineral deposits and mining industries.

iron and copper mines, which have been productive for nearly four hundred years. Within the present century the copper product has run down to a minimum, but the iron is still abundant. In Olkusz and Bolaslav are zinc mines of the greatest value. In the same region are tin mines which are hardly surpassed by those of any other country. They have been worked since the sixteenth century, and still have a great yield. To these mineral riches must be added the sulphur deposits which are unsurpassed in richness. Those of Czarkowa are in some parts as much as seventy feet in thickness. There are also in different parts of Poland abundant deposits of coal, thus completing the fundamental conditions upon which mining and manufacturing are based.

It should be observed that the genius of the Polish race does not turn readily

Polish genius
averse to com-
merce and man-
ufactures.

to commerce and manufac-
tures. All of the Slavs, and
to a certain measure the

Germans, have an innate dislike for the trading life. We may note symptoms of this disposition widely diffused at the present time even in German universities, where the most illiberal discriminations are maintained against shopkeepers' sons. The landed aristocracy of the Poles seem to have entertained sentiments of contempt for the makers and sellers of goods. Foreigners are not, therefore, wholly to blame for entering Poland for the practice of such industries as the native race has neglected and contemned. No doubt a part of the disposition referred to has sprung from the insinuation of the Jewish race into all the places of commercial profit. The race hostility to the Hebrews has led to a contempt and hatred of their pursuits.

It has thus happened that the woolen and cotton manufactories of Poland have

fallen into the hands of Germans, while the trade, both domestic and foreign, has gone to the Jews. Factories and trade of Poland in hands of Jews and Germans. Perhaps the manufacturing industries, and commerce

as well, have, on the whole, been promoted by the incoming of foreigners and by their possession of the industries referred to. The internal trade of the Poles sets principally toward the ports of the Baltic. The volume of exports includes wheat, rye, barley, flaxseed, oil, honey, wool and woolen goods, iron products, and timber. Other commercial lines have been established between the principal Polish cities and St. Petersburg and Moscow in the one direction and Dantzic in the other. It is evident that the Poles proper, especially the upper classes, have looked with distrust upon the commercial and industrial evolution which has thrown them more and more into intimate connection with Russia and Germany. Their natural distrust of their oppressors has extended to the intercommercial lines which have been drawn in all directions from their ancient capital.

Little need be said of the government and laws of Poland, since these have been replaced with the enforced system of Russia. Political collapse has not brought extinction of race.

Poland as a nation has ceased to exist, but the Poles as a people still live, and zealously assert their race integrity. The so-called territory of the Vistula, which stands for the formerly existing kingdom of Poland, is thoroughly incorporated with the Russian empire, and has received by conquest and intrigue the laws and authority of the foreign power. Of course, the Poles have preserved as much as possible of the spirit and substance of their old constitution; but over this have been laid the prevailing forms of Russian



POLISH ROAD SCENE AND COUNTRY SEAT.—From *Magazine of Art*.

imperialism. The country has been divided into ten governments, and each of these into a number of districts. The same scheme of territorial organization has been adopted since the insurrection of 1863 as exists in Russia.

The Poles of Poland Proper number at the present time approximately eight million souls. The census of 1881 showed seven and a third million, with a rate of increase of one and eight tenths per cent annually. These figures are given for Poland, but the race extends far beyond the Polish limits into Russia. At least eleven of the Russian governments have a percentage of Poles amounting to an aggregate of much more than a million, being about one twelfth of the whole population.

In religion the Poles are Roman Catholics. In Poland Proper much more than two thirds of the whole population hold to the communion of Rome. About one million of the people are Jews, between whom and the predominant race the relations are always strained. It would appear that there is an ineradicable antagonism between the Slavic and the Hebrew race. This sentiment began far back in the Middle Ages, has seldom been abated, and never extinguished. The manner of life, as well as the religion of the two peoples, tends to perpetual alienation. Protestantism has obtained a footing in Poland, and the United Church is able to present a quarter of a million of adherents. The Lutherans number three hundred and twenty-seven thousand, while the Greek Church is scarcely able to present a membership of thirty-five thousand.

There is thus only about one Greek Catholic to every one hundred and fifty members of the Roman communion. When we reflect upon the total reversal

of these religious conditions in Russia, we may discover another of the potent causes of the antagonism between the two countries.

Weakness of the
Greek Church
in Poland.

The Church of Rome has stood fast with the Polish people, and to the extent of her ability has protected them from the aggressions of the Russian power. The Catholic clergy has been profoundly involved with nearly every revolution and insurrection which has had for its ultimate object the freedom and independence of the Poles. They have repaid the protecting mother with a filial devotion which, in this case at least, has ground for its existence. The priesthood has suffered in common with the people and for them. Many of the Roman ecclesiastics have been driven out of the country. No doubt Russia would, if she could, extinguish Roman Catholicism in her territory of the Vistula, but to do so would be to exterminate the inhabitants.

Within the borders of Poland a little over sixty-eight per cent of the people are Poles. The largest foreign element are the Jews.

Ethnic analysis
of the Polish
populations.

About half a million are Little Russians. The Germans number approximately four hundred thousand, and the Lithuanians more than two hundred and forty thousand. Since the insurrection of 1863 the most aggressive foreign element is the German. People of this race are advancing constantly from the Teutonic borders and establishing themselves especially in the manufacturing towns. They have penetrated in great numbers as far as the capital, and have become the predominant race along the Prussian frontier to the depth of thirty-five miles in what is properly Polish territory.

With this element, however, the Poles do not so greatly disagree as with the

Jews. As it respects the Russians, the antipathy is to the imperial government | and progressive projects. Nothing in human sentiment can be more profound



POLISH TYPES OF LITTLE RUSSIA.—Drawn by V. Foulquier.

itself more than to the Russian people.

Unity of the
Poles with the
Russian liberals.

They and the Poles alike are
Slavs, and Russian and Pol-
ish reformers join their sen-
timents and strike hands in revolutionary

and ineradicable than the dislike, the
hatred, of the Polish patriots for the im-
perial despotism which has been estab-
lished over their country and themselves.
They have the liberality, however, to

perceive that it is not the Russian people, but the House of Romanoff that oppresses them and destroys their nationality.

That dynasty has inherited the enor-

That mind aspires to emancipation, and seeks inveterately for the creation of political institutions whereby the popular will may be lawfully expressed. It thus happens that the Poles—with the



POLES OF POSEN—TYPES.—Drawn by V. Foulquier.

Strength and tyranny of the Romanoff rule. mous powers and prerogatives which the czars of Muscovy asserted aforetime over barbarous races, and then transmitted to their successors. The imperial system is fortified by aristocracy and military force. It has at its command every resource which tyranny and self-interest have been able to invent or discover. Against it is arrayed the Slavic mind, whether Russ or Pole.

exception of such of their nobility as have found it to their advantage to cast in their lots with the great autocracy—and the Russian liberals have a common cause against the empire and its representatives.

We have already spoken of the vast variety of ethnic character displayed by the Slavic races. Uniformity of person and manner has not been attained

Variety of characteristics among Slavic races.

under the influences of a common civilization, and it is doubtful whether such can ever be reached in so vast and diver-

the final test of language. Time was, if we mistake not, when the ancestors of the Teutonic races and the Slavs still



POLISH TYPES AND COSTUMES.—Drawn by V. Foulquier.

sified a country. It is true that the Slav-ic nations have certain traits by which they can generally be distinguished from other peoples without appealing to

held together in those vast wooded regions out of which they finally debouched into Eastern Europe and spread as far as Scandinavia.

At that time they had an ethnic character which was easily recognizable and was described by Tacitus.

Departure of
Slavs and Ger-
mans from the
ancient types.

The Roman historians are agreed in regard to the personal appearance of the Germans. There is still a popular belief that the Teutonic peoples conform to the description given by Tacitus, Cæsar, and the rest, at the beginning of our era. This, however, is not correct. It is only in certain parts of Scandinavia that the old types may yet be discovered in their purity. Baron Bunsen has declared that it is in vain to seek among the modern Germans for the auburn or gold red locks and fierce blue eyes which were the unvarying features of the primitive Teutones. Niebuhr has expressed the opinion that the modern Germans have changed from the ancient type—differentiated into many forms which could not have been discovered among the Teutonic peoples at the time when they were best known to the Romans.

The same thing has evidently taken place in the case of the Slavic races.

Ethnic diversity
of the Slavic
races.

These, too, while retaining the original race elements, have divided and become vastly diversified. Pritchard is of the opinion that climate and local circumstances have conspired to produce a variety among the Slavs which at its extremes is greater than between them and any of the peoples of Western Europe. This, if true, is but another example of that outspreading and varying growth of ethnic qualities which, after a long period of differentiation, will doubtless turn its energy toward integration

and the production of a common race throughout the world—varied only by the necessary influence of climate and condition into darker and lighter, stronger and weaker, athletic and less athletic, according to the force of nature. This is equivalent to saying that the original implanted ethnic forces will ultimately exhaust themselves, leaving only the variety of nature to be expressed in the aspects of man-life on the earth.

In the southeastern parts of their territories the Slavs are generally dark-complexioned, black-haired, and black-eyed. These qualities of person are preserved in the Servians, in a majority of the proper Slavonians, and in the Croatsians. They are tolerably well preserved in the Poles. The latter may be regarded as the finest physical specimens of the Slavic race. They are generally taller than the average, and are symmetrically formed. The men have high heads, large brains, and are bony and strong, though well proportioned. The women, especially those of the upper classes, are symmetrical, graceful, beautiful. Than these no ladies of Europe have a more commanding, and many times queenly air. The complexion is generally brunette, but the Poles, both men and women, share the variety of the Russians, who, toward the north, become fair-complexioned and have blue eyes. As we have said, it is impossible to generalize in the description of so vast a race of people, extending over so great an area of continent, and developed under such varying conditions of tribal and national life.

Features and
personality of
the Poles.

CHAPTER CI.—WENDS AND CZECHS.



OLLOWING the clue of language we find that the Lekh, or Polish, stem reaches further west than the country of the Poles, and presents as its ex-

treme development the people called Wends. Modern ethnology has suggested the name of Slovenes, or Sorbs, for these people, but this designative has hardly yet obtained full currency. In

Place of the Wends; ethnic names suggested.

any event the name is not so important as the fact.

The fact reveals to us a

people of the Slavic race, making their way westward from the borders of Poland in the earlier centuries of our era, and finally establishing themselves in the country between the headwaters of the Spree and the river Elbe. The course of migration carried them evidently through Silesia and Posen, both of which were originally, and are to the present day, in large measure Slavonic in their population.

The Slavs, of whatever ethnic division, have been hard to suppress and harder to

Strength of the Wendish vanguard in Germany.

extinguish. The present aspect shows them pressing, as if with the fist, against

the borders of the Germanic countries. The deepest indentation in this part of Europe was made by the Wends, and it is not certain that to the present time they have been repelled from the point of their extreme progress. This seems to have been in the mountainous districts of Lusatia. The modern province of Bautzen contains the present Wendish population. Here the people of this blood, to the number of about a hundred

and forty thousand, are established. Here they have held their ground against the tremendous pressure of the Teutonic race for at least twelve centuries. Their country originally was perhaps as wide as the modern Saxony; but in the vicissitudes of the Dark Ages the Slavic populations were condensed in the southern part of the country, where they remain, in their descendants, to the present time.

Of the Slavonic derivation of this people there can be no doubt. They show in general the same personal and race characteristics as distinguish the Poles.

The Wends are Slavs; they resist Germanic influences.

From the earliest ages they have been devoted to agriculture and the raising of cattle. They were one of the first peoples in these parts of Europe to bring the soil to the higher forms of cultivation. At the same time the warlike spirit was manifested in full force.

Here, in Saxony, the Slavs were fairly within the Teutonic circle. They bore hard upon the Germanic races, and they on them. It is in the nature of things that the advance guard in race movements must fight, and fight hard. It is on the offensive as well as the defensive, and nothing but warlike vigor can save it from quick extinction. The fact that these Wends, or Sorbs, or Slovenians, did maintain themselves, and have transmitted a name and fame to posterity, sufficiently shows forth the native daring and prowess of the race.

History has preserved an account of the development of the Wends from the tribal estate to nationality.

There was a period in the Middle Ages when it seemed probable that all Saxony under

Wend princes make havoc of nationality.

their dominion would rise to firm nationality, and compete for a place among the modern powers of Europe. It is be-

was obscured. Henceforth the Teutonic peoples gained constantly upon the Wends, and the mark of Meissen was re-

duced almost to the limits of the city bearing that name. Such, however, was the strength of the Wendish stock that the people held their own against the numbers and aggressions of the rival race, and we are thus presented with the spectacle of a Slavic people far within the limits of the modern Germanic states.

As far as we are able to discover, the Wends took an industrial and social development almost identical with that of the Poles. The life of the people was, in the first place, strongly agricultural, tending to feudal conditions. After this, mining became the principal occupation. The extraordinary silver deposits in the vicinity of Freiberg

were discovered and worked as early as the middle of the twelfth century. This industry gave an impetus to all others, and there was a period when it appeared probable that the Wends, by their prosperity, would occupy and organize the whole country between

Agricultural and mining industries prevail.



WEND TYPES OF GALICIA.
Drawn by A. de Bar.

lied that this tendency was checked and turned the other way by the course of the Wendish princes, who, from the beginning of the twelfth century, adopted the ruinous policy of dividing up their territorial and political dominions among their sons. This method was pursued until all prospect of Wendish nationality

the rivers Werra and Oder, extending from the mountainous regions of Bohemia to the line of the Harz. Mining continued to be one of the great pursuits of the people, as it has been to the present time. In our century manufactures have been added in many profitable forms to the industrial resources, and the country of the Wends has a large measure of prosperity.

We should note, however, the ab-

stitution with nations having millions of inhabitants.

Like the Poles, the Wends are adherents of the Roman Catholic Church.

The domination of Greek Catholicism has not extended westward with the

The Wends adhere to Rome; success of Lutheranism.

Slavic races over which, beyond the Vistula, it has so powerfully prevailed. The position of the Wends has made them an object of contention, not between

Rome and the Greek hierarchy, but rather between Rome and the reformed religions of Germany. The latter have made great progress in the direction of the countries occupied by the Wends, and the state Church of Germany, as well as the mother Church, has a strong hold upon the people.

Of much larger importance, both historically and in the ethnic scheme,

are the Czechs. These are the represen-

tatives of another division of the Western Slavs. They mark in the direction of

Place and ethnic descent of the Czechs.

Bohemia, Moravia, and Northern Hungary the extreme dispersion of the parent race. Again the reader must be notified of the interpenetration in these regions of the two stocks, Slavic and Teutonic. Bohemia is largely, but not wholly, occupied by the Czechs—this notwithstanding the Germanic relations of the country in its civil and political life. Without doubt Bohemia was aforetime a Celtic country. It was the land of the Boii, well-known to the student of classical history. These in course of time were overrun by the German Marcomanni, who brought with them Teutonic institutions and Christianity. After another period in came the Slavs from the East, and both the Germanic and the Celtic peoples yielded to their sway. In like manner the Avars sought to over-

Spodziwanju je, so tat rjeschne stworenja, kaj my, so modlicz smjedza. Dyz bei pschemyslimy, schtu smy, a schtu Boh je, da dyrbiny cjepeataz, dyz knemu pschindzemy, a so bojecz, so budze nas wotpokasacz; ale won nas wabi, so bychmy knemu schli, sdowniereniom knemu nad nemu stolu pschislowowali. To pal nimasch tat srofenicz, jako bychmy bes saczucza potorneje bojoszje so knemu pschiblizowacz smjeli, ale so dyrbiny so szylem downiereniom modlicz, so nas Boh wustysheczech. Szawne dopokastwa mamy, so je Boh modlitwy

PARAGRAPH OF WEND BOOK.

sence of the national spirit among them. They have the ethnic spirit, but the

Absence of a national spirit in the race.

strong hope of becoming a nation—such hope as inspires all the Poles—could

hardly be found among the Wends.

There was a time in the Middle Ages when the Frankish conquerors of Lusatia brought down the Wends to a condition of servitude, and from this they have never fully recovered. They accept the domination of Germany and the Teutonic race. We have thus the aspect of a people not unprosperous, and even contented on the industrial and social side, but having little of the political ambition which characterizes the progressive races of Europe and America. Smallness of numbers, also, must be taken into consideration. It could not be expected that a race having an aggregate of fewer than a hundred and fifty thousand representatives should aspire to power and rank in compe-

power the Slavic conquerors, but failed in the effort. The Slavs took the religious and, in some measure, the political,

It is hardly needed that we should recount the physical character and resources of the country before us. The



BOHEMIAN MAN AND WOMAN—TYPES—Drawn by V. Foulquier.

character of the Germans who had preceded them. Thus as a country of mixed nationalities Bohemia made her way through the Middle Ages. In the fifteenth century the Hussite reformation found here its scene of action.

means of subsistence for man in these regions, and the reactions of nature upon him, are common with those of a large part of Central Europe. The products of the earth are identical in most partic-

Resources of Bohemia; abundance of mineral springs.

ulars with those of the greater part of Germany, France, Holland, and the New World. The animal life is of like character through the same region. The mineral wealth extends from gold and silver, copper, lead, tin, and iron through the usual range of the subordinate metals to sulphur, alum, and coal. The gold and silver mines of the country are still largely productive. Nor should we fail to mention the mineral springs in which Bohemia abounds more than almost any other country in the world.

It is not so much the presence of minerals and the native suggestions of manufacture in a country, but rather the effect of these hints upon man that should elicit our interest. We have seen already how in Russia, Poland, and other Slavonic countries the race has shown its aptitude for mining and the manufacture of metals. These phenomena reappear in Bohemia. Iron, copper, and tin are wrought as successfully as in other parts of Europe. To this we should add the manufacture of glass, in which the Bohemians have probably surpassed all other peoples. Like progress may be noted in the manufacture of chemicals and in the larger field of fabrics. There are few countries in Europe in which cotton and linen goods are produced of finer qualities than in Bohemia.

In speaking of the industries, arts, and manner of life of the Bohemians, we must keep in mind their mixed-race character. It is estimated that about thirty-seven per cent of the whole population is Germanic, two per cent Hebrew, and sixty-one per cent Slavonic, or Czech. Probably no attempt has been made in recent times to classify the people on an

ethnic basis with respect to their industries. It is sufficient to note the predominant place of the Slavonic element in all departments of Bohemian life. Indeed, the use of the word Bohemian to describe the nation is incorrect, both etymologically and historically.

The place which we here occupy in our discussion of the races of mankind is interesting to a degree, since we have reached the culminating point of one of the great race developments. The Czech stem marks the extreme north-western departure of the Slavic family. It shows linguistically the extreme of the span which has under the other digit the ancient Sanskrit. The language of the Czechs shows clearly in its constitution that it is a culmination of certain tendencies of mind and speech. It is polar, the opposite pole being the old classical tongues of the Aryan races. Czech shows in the highest degree the consonantal development of language. It seems to rejoice in harshness and strength, and to cultivate these to a degree that may hardly be paralleled in any other language. Nevertheless, as in all the Slavonic tongues, a high linguistic development has been attained in Czech. The language has taken its own course until it has wrought its rough vigor and vehemence into grammatical precision and beauty of utterance.

Already, before the introduction of Latin Christianity, the Czechs had adopted an alphabet, reproduced in large measure from Greek, and had begun the expression of thought in literary forms.

Afterwards the Latin writing was adopted, at least by certain branches of the Western Slavs. In either case the alphabet was fitted to the native sounds of the language, and these had in general

Aptitude of the people for mining industries; glass making.

Czech marks the last stage of the Aryan linguistic evolution.

Genesis of Czech alphabet; grammatical development.

Percentage of various race elements in Bohemia.

the Aryan character. Czech has five vowels, which are multiplied by making them long or short. As we have said, the consonantal element predominates, and it is one of the peculiarities of the language that it is able to produce, as a single letter, such combinations as *rz*, *gy*, *ty*, *ny*, and the like. The combinations *ch* and *sch* prevail, and have sounds analogous to the German *ch*. In Czech the article is wanting, but the language presents three full genders, a declension in eight forms, each having seven cases. The dual number is also recognized, and adjectives take the forms of the nouns and pronouns to which they belong. The verb, as in Polish, is amply developed, and, as in that language, the flexibility of the sentence is enhanced by great freedom in the disposition of the words. These may be placed with as much variety as in Latin and Greek. There is also a strong sympathy with the classical tongues in the matter of poetic meter. To this Czech gives great attention, but does not much concern itself with rhyme and other niceties of modern verse.

It is on this linguistic bottom that the literature of the race under consideration is based. It is probable that of all the Slavic languages Czech presents the best literary development. The literature of the Bohemians has been carefully studied and set forth by the critic, Joseph Dobrowski. He has traced the literary evolution of the Slavic tongue from the migration of the Czechs into Bohemia down to the present age. The history of the language presents the same vicissitudes, or at least analogous aspects, to those which recur in the story of English. While the Bohemian literary product is not to be compared in variety and excellence with the vast and wonderful

developments of English letters, the yield of the former is, nevertheless, reputable in nearly all departments of thought.

It is assumed that the reader is familiar with the civil history of Bohemia. The country at the present time constitutes a division of Austria-Hungary. It is

Interest in Bohemia and the Czech race.

thus completely within the Teutonic circle. The population is over five million, of whom more than three million are Czechs. The country and the people alike present many points of interest for the inquirer. History oddly reserved for this region the scene of the outbreak of the first formidable Protestant rebellion against Rome. The mention of Prague brings to the mind of the student of history many events and associations which could not well be spared from the drama of civilization.

Here, in Bohemia, the German race planted its first university, and may be said to have begun that intellectual development which has given

Czechs may claim priority in intellectual development.

The time has been when thirty thousand students were gathered at one time at the Bohemian capital—this, too, at a period when the greater part of Europe was groping in darkness. That change in civil society which gave ascendancy to Teutonic influences over the more numerous Czech elements belongs to the early part of the seventeenth century. During the Thirty Years' War, Bohemia suffered as much as any other country under that terrible and soulless scourge. From that period forth to near the close of the eighteenth century the people were reduced to the religious sway of Rome. This signified that the Czechs had yielded their national instincts to foreign pressure. The race spirit, however, has

Fine literary product of the Czechs.

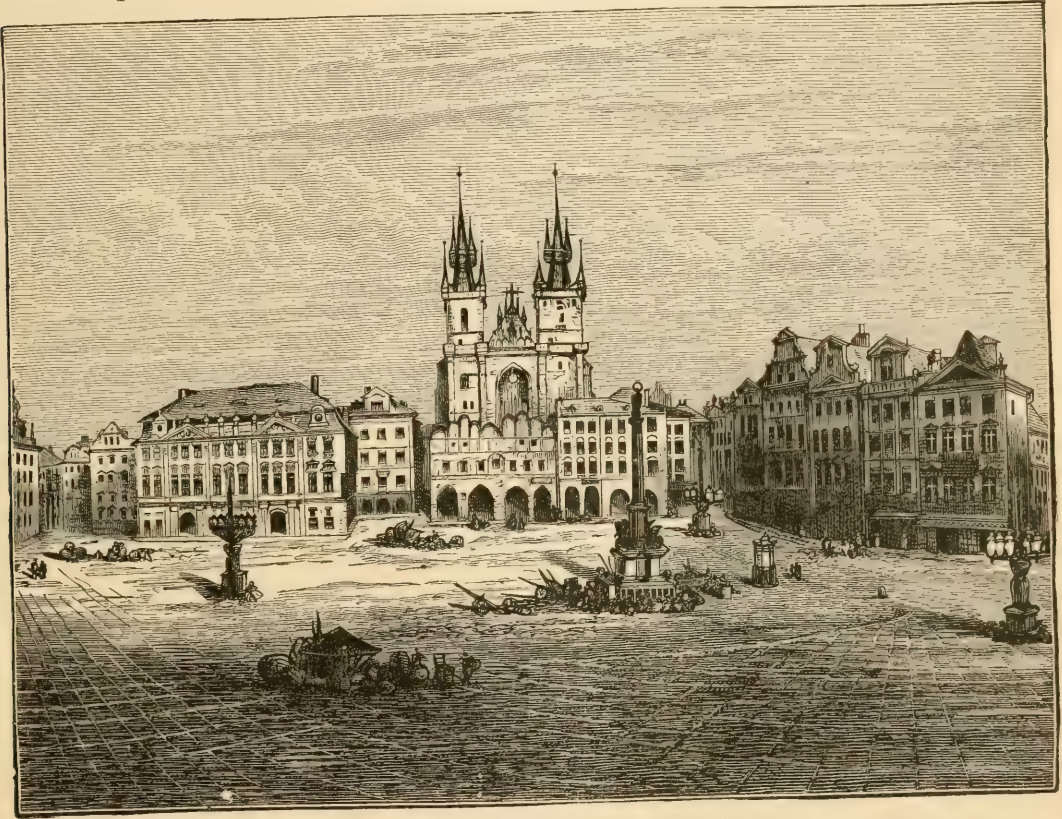
continued to assert itself to the present time.

The Czechs, like the Poles, strongly sympathized with the French Revolution, and as late as the middle of our century they have shown unmistakable dispositions to join the movements for a Pan-slavic empire. So strong is the old

Democratic sympathies of the people.

tion for the first rank among all the peoples of Slavic descent, but they grade high in the list. There is much intellectuality. Few of the races of Europe have so striking a development in the art of music. Many of the most distinguished musicians of our age are Bohemians, generally of Czech extraction.

Aptitudes of the Czechs; their social life.



GREAT SQUARE IN PRAGUE.

Slavic sentiment that the Austrian government has to keep guard over the political tendencies in Bohemia, where the disposition of the most numerous race to take a course of its own is almost as strong as that of the Hungarian Magyars.

The Bohemian Czechs are a people of fine qualities. They preserve in a high measure the best characteristics of the Slavic race. They can not, perhaps, be compared with the Poles in the competi-

The same forwardness may be observed in art and, to a degree, in literature. The people are of a cheerful, or, rather, gay disposition. Their social life rivals for its freedom that of the Germans. To their credit it may be said that, as a rule, the mercenary spirit does not rest upon them so heavily as on nearly all the peoples of Western Europe and America. The enjoyment of life seems to be a prevailing motive; happiness is still one of the conscious purposes of this

distinguished and promising race of men.

We have already noted the fact of the extension of Slavic lines in several directions through these parts of Central Europe. One of these lines descends as far south as Albania, and the resulting population in that country has felt a distinct modification from this source. While

Slavic lines of dispersion reach into Albania.

language, just as the Slavic element may be noted among the people. It is probable that the strong pressure of Russia in this direction has increased the proportion of Slavic blood within the Albanian borders. Nor is it likely that the end of such tendencies has yet been reached.

Throughout Roumania, Bulgaria, and Servia there is likewise an element of



VILLAGE MUSICIAN AND GYPSIES.—Drawn by D. Lancelot.

the Albanians may be regarded as properly the descendants of the ancient Illyrians, they have, nevertheless, felt the Slavic impact, and the same is shown in the present population. By the test of language, however, this people is clearly Hellenic in its descent. It is possible to trace the modern Albanian tongue back to the Illyrian of the classical and pre-classical ages. On the side of Greece, Hellenic characteristics predominate. The Slavic trace is discoverable in the

Slavic origin. This is particularly true of the last-named country. The Serbs and Croats have preserved in the countries which they occupy the strongest evidences of their race descent. They may almost be regarded as preëminently Slavic among all the peoples of their race—outside of the borders of the Russian empire. These, like the Poles, the Wends, and the Czechs, are the descendants of a Dark Age migration out of

Slavic elements in Roumania, Bulgaria, and Servia.

Slavonia. The event goes back, perhaps, to the first half of the seventh century. At this date they came from their unknown origin into Mœsia, and spread as far as Illyricum.

It is believed by reputable ethnographers that even before this date tribes of the same derivation had made their way into the Balkan peninsula, and had partly colonized that region. Little is

known, however, of movements so obscure in a period so remote and barbarous. Even as late as the actual Slavonic migration into the Balkan region the mark of tradition is upon the event, rendering it half-mythical. It is said that five Croat chieftains with their two sisters, bearing the clearly mythological names of Calamity and Prosperity, came from the Carpathians and settled in the region now constituting Servia.

We need not much concern ourselves with traditional stories when the simple fact suffices that in the earlier centuries of the Middle Ages the Slavic races made their way to the southwest almost to the Adriatic, and gained possession of a large part of the country, which possession they were subsequently hardly able to retain against the aggressions of Germans and Turks. The race, however, kept its native characteristics. To the present time it has yielded but little of those original qualities which belong to the Slavonic tribes in common. The Serbs are much more advanced in civilization than the Croats. The former are regarded as one of the best minor divi-

sions of all the Slavs. They have spirit, intelligence, and progress. From their mediæval history they have been a people of strong democratic instincts. There is an absence among them of the dis-

Characteristics
of the Serbs and
Croats.

their way to the southwest almost to the Adriatic, and gained possession of a large part of the country, which possession they were subsequently hardly able to retain against the aggressions of Germans and Turks. The race, however, kept its native characteristics. To the present time it has yielded but little of those original qualities which belong to the Slavonic tribes in common. The Serbs are much more advanced in civilization than the Croats. The former are regarded as one of the best minor divi-



CROAT WOMAN OF THE FRONTIER—TYPE.
Drawn by Valerio, from nature.

position seen among the Poles to construct a nobility and a system of castes. To the present time there is among the Servians a strong community and democ-

racy of feeling. Religiously, they are adherents of the Greek Catholic Church. The center of their establishment is at

The Serbs have not been equal to the Czechs in intellectual progress. Education is virtually limited to the upper



BULGARIAN TYPES.—Drawn by H. Rousseau.

Belgrade, where the metropolitan resides. Under him are three bishops. Roman Catholicism has made but little progress in Servia, and Protestantism still less. Both, however, are tolerated.

classes. Not until 1869 was a Servian university established at the capital. Of literature, no great showing has been made by the native genius. The literary

Intellectual rank and literary development of the Serbs.

development has been coincident with the Croatian, and both have been backward and feeble. Already, in the Middle Ages, there were native chroniclers among the Serbs, and regular biographies were composed as early as the thirteenth century. The chronicles, as in nearly all countries of Europe, were strongly infected with religious biases. The Greek ecclesiastics, working in monasteries, produced the major part of the annals and biographies, and a large part of the ballads were either composed or redacted by authors of the same character. The ballad literature of the Serbs is considerable in extent and praiseworthy as to merit. The subjects are war and love. The native genius delights in tragic songs in which the national heroes of the race are celebrated.

It is worth while to note in this connection an odd literary development reaching over nearly three

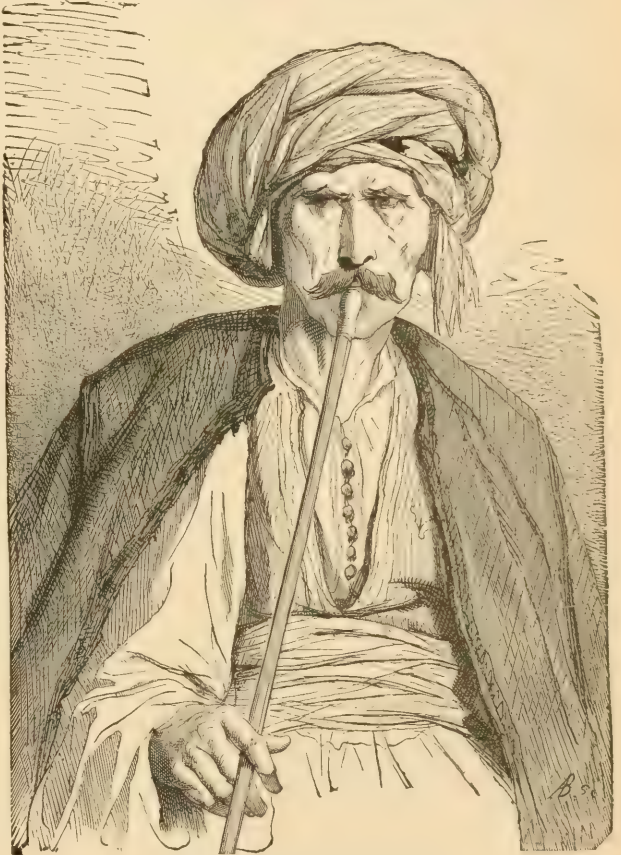
centuries of time, Ragusa aspires to become a seat of culture, extending to the seventeenth of our era,

during which the city of Ragusa aspired to be the intellectual seat, not only of the Serbs, but in some sense of the Slavonic race. A style of literary composition called the Ragusan sprang up and attained a European fame. The history of the town where this culture existed may well remind the reader of that of Florence in the Middle Ages. At a later period the intellectual activity which had prevailed at Ragusa waned, and the Servian mind never afterwards displayed its powers to so good an advantage.

Within the last century, however, quite a variety of literary products has

issued from the Servian source, including history, poetry, the drama—within narrow limits—and philosophy. An analogous development has been witnessed among the Croatians, between whom and the Serbs many features exist in common. These extend to intellec-

More recent literary production of the race.



BOSNIAN CHRISTIAN PEASANT.
Drawn by Valerio, from nature.

tual, industrial, and social characteristics. On the whole, Croatians have not kept pace with the Czechs, the Poles, and the Serbs in the direction of a large and progressive ethnic life. They have, nevertheless, preserved their language, their Slavonic traditions, and a measure of national spirit. The latter has expressed itself in literary forms, particularly in the poetry of Stanko Vraz and Radichevich, belonging to the present

century. For the rest, the influence of Germany has prevailed over the native instincts, and little literature has been produced that is worthy of preservation.

As we have already said, the distribution of Slavic peoples in the directions which we have followed in the present and preceding chapters extends with rather indefinite demarkation on the side

The impenetration of Germany by the Slavs.

tria-Hungary. Roumania, though inhabited by the Aryan Wallachians, has, nevertheless, a considerable percentage of Slavonic population. This is true of Bulgaria and of Servia, as we have just seen. It is also true of Montenegro and Bosnia. The line of the Upper Adriatic may, in general, be said to mark the western limits of this great dispersion. How far this point is thrown westward through Central Europe may be noted with interest by a glance at the map.

We have thus with some brevity completed the circuit of the Western Slavs. These peoples, after we pass the Poles, become of less and still less ethnic importance. The history of races is everywhere more or less involved with the history of nations. This is particularly true of the Western Slavs. Their race importance declines under the pressure of historical conditions. The Slavic stock rests upon Turkey and Germany. On account of race affinities the pressure is not much felt or resisted on the German side. The ethnic dispositions of the Slavic and Teutonic peoples have been such as to permit the interpenetration the one of the other, and this is the general aspect which they present along the borders at the present time.

Decline of the Western Slavs under political pressure.

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Out of these conditions many important considerations arise, some

of which relate to historical and others to ethnical possibilities. Thus, for example, in the case of the possible liberalization of the Russian government to the extent that the patriotism of the Pole and the Russ might make common cause, we should

Russ autocracy a safeguard of German imperialism.



WESTERN SLAV TYPE OF MONTENEGRO.
Drawn by Valerio, from nature.

of Germany. The Slavs have in many places made their way into what are now regarded as Teutonic borders, and have there fixed themselves in permanent residence. This statement holds good of the eastern border of the German empire and of the whole circuit of Aus-



TURCO-BOSNIAN MUSICIANS—TYPES AND COSTUMES.—Drawn by Valerio, from nature.

find a strong efflux of Slavonism westward into Germany. It may well be said that the Russian autocracy is one of the safeguards of German imperialism. The Slavic pressure in the direction of Turkey is prodigious. Nothing but the tremendous underheft of all Western Europe has been able to support the Ottoman power against the otherwise intolerable aggression of the Slavic race.

On the Turkish side there is not only pressure, but antagonism. The antagonism is whetted sharp by strong diversity of race and deep-seated religious antipathies. We thus find small Slavic interpenetration along the Turkish frontier. The pressure expresses itself by conquest. A free border on this side means conquest. On the side of Germany it means no more than a certain efflux of race conditions.

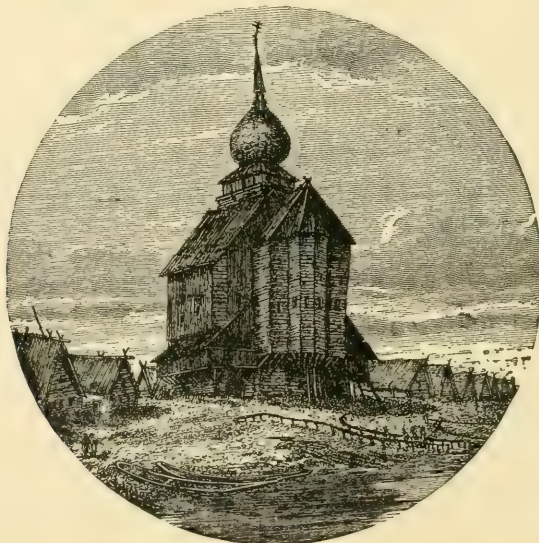
Historically considered, the ethnic border which circumscribes with much indefiniteness the Slavic race on its western and southwestern frontiers is a *dangerous* border as it respects the peace of the world. From this point of view it is easy to discover the malign influ-

ence of those prejudices of blood and religion which so strongly and unnecessarily divide race from race and nation from nation, at least up to a certain stage of the human evolution. Beyond that stage such distinctions, differences, and antipathies disappear.

At the present time the highest men of many races already constitute a race by themselves—a race which is measurably above the limitations of country and ethnic antecedents. This circumstance—undeniable, if we mistake not, in the history of our age—points most clearly, conclusively, auspiciously, to a possibility shall we not say as wide as the human family itself? Of a certainty the evolution of mankind is proceeding in the direction here indicated. One of the strange results of this evolution, should it ever complete itself under its own laws, must be the perfection of the race as a whole, rendered homogeneous throughout its whole extent, and varied only according to conditions, environments, particular modes of activity and special aptitudes of thought, according to the character of the respective countries constituting our habitable globe.

The highest men constitute a race by themselves.

Turks hard pressed by the Slavs; a dangerous border.



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LAND OF THE SEMITES. Desert and Caravan.



Part Fifth.

THE RUDDY RACES.—CONTINUED.

III.—SEMITES AND HAMITES.

BOOK XIV.—THE ARAMÆANS.

CHAPTER CII.—THE OLD ASSHURITES.

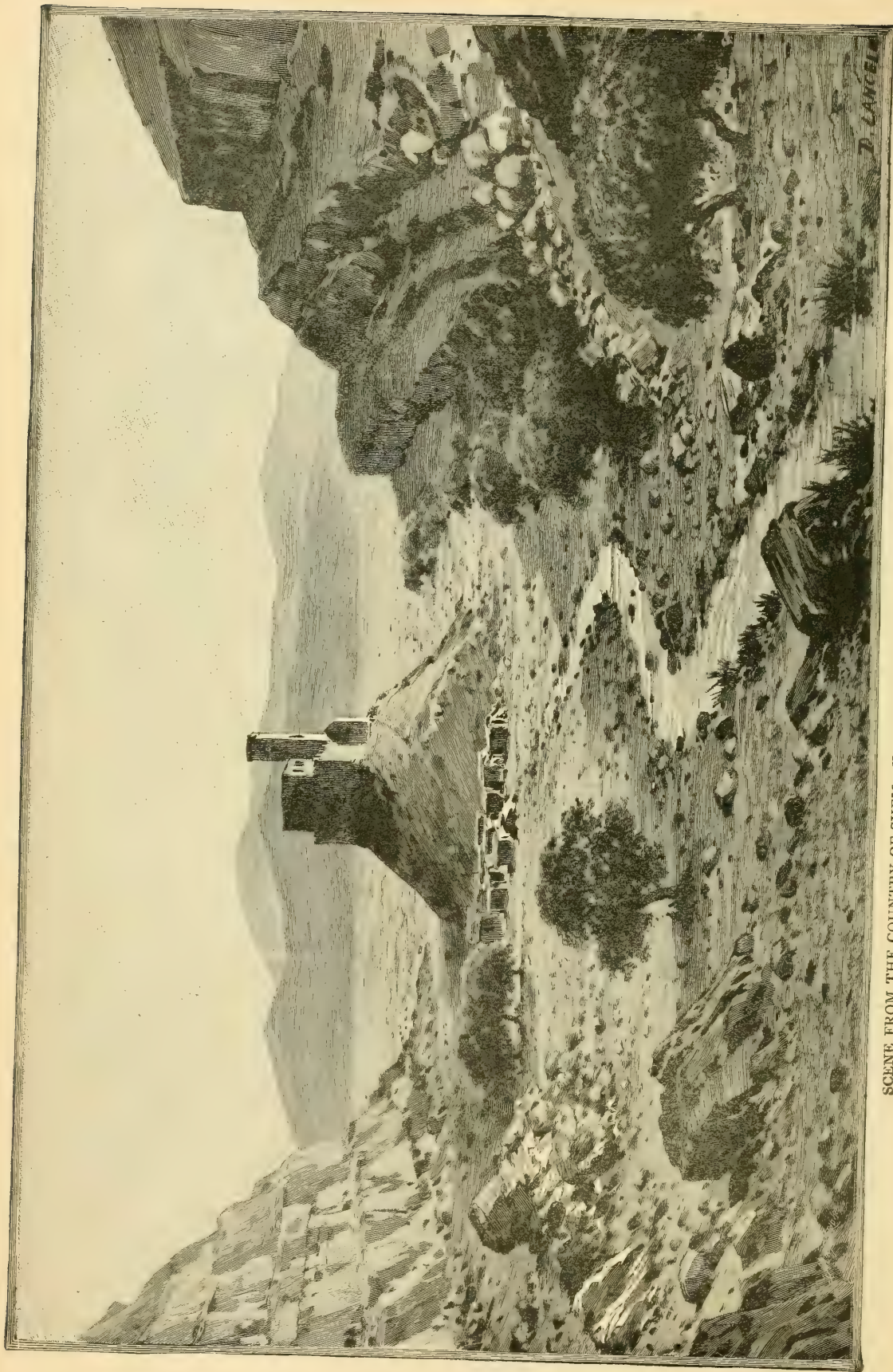


General outline of subject in preceding books. We have now followed to its conclusion the ethnic history of the Aryan nations. We have noted the extreme dispersion of the peoples of this race from east to west, from north to south, and have traced the historical development of the various branches of the great Indo-European stock in ancient and modern times. We have attempted, in accordance with the general plan of the work, to delineate the national characteristics of these peoples—to point out with proper fullness of illustration their primitive mythology, their early adventure, their

strong trend toward literature and art, their intellectual greatness, extending over several thousand years, their great abilities in statecraft and the construction of vast and regular societies, and their leadership of all other races in the production of civilization. We now approach the ethnic life-history of another branch of mankind lying nearest of all in kinship and activity with the Aryan peoples referred to in the preceding books.

While the degree of divergence between the Semitic and the Aryan races has been sufficiently well-marked from the earliest times to the present day, the breadth of the departure is not, on the

Degree of divergence between Aryan and Semitic races.



SCENE FROM THE COUNTRY OF SHEM.—KALEH-TOUL.—Drawn by D. Lancelotti, after a sketch of Houssay.

whole, so great as some have supposed. The two general forms of man-life which are here presented have many things in common. The physical outline of the one people, though plainly discriminable from the other, has the same general feature and definition. Under some conditions and in some countries the stature and physiognomy of the Semite have been not greatly different from those of his Aryan associate; but in other localities and other conditions which were calculated to develop and emphasize the personal peculiarities of each people, their ethnic traits have been so different as to present the strongest contrast. These facts and principles, however, will fully appear in the course of the history of the Semitic races upon which we are now to enter.

The term Semitic, as definitive of this group of peoples, is of Biblical origin. Shem, or Sem, was one of the sons of Noah, probably the youngest of the three who are represented as the fathers of the three great Ruddy races. It has been suggested by critics that in the twenty-second verse of the ninth chapter of Genesis the words, "Ham, the father of," should be omitted as not a part of the text, thereby making Canaan, the fourth and youngest son of Noah, to have been guilty of the offense against his father. This suggestion has

The term Semitic; relations of Canaan to Shem.

further merits besides that of making the narrative easy and consistent; for it would seem to imply that the Canaan (with the meaning of Canaanites) are the descendants of Shem, Ham, and Japheth.

This would relieve Biblical criticism of the necessity of referring the Brown and Black races of mankind to a Noachian origin. But however this may be, the word Semite has been accepted from the



CHALDEE WOMAN.

Drawn by Emile Bayard, from a photograph.

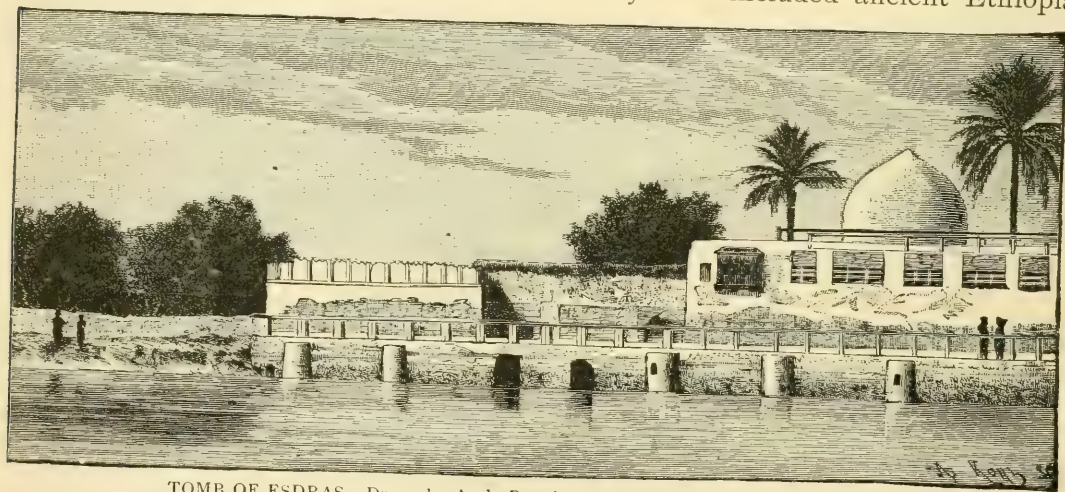
Hebrew Scriptures as definitive of an important group of Asiatic and African nations, some of which have perished in the wrecks of history, while others remain in their descendants to the present time.

This group is definable with tolerable distinctness. It is doubtful, indeed, whether the Aryan peoples are susceptible of a clearer ethnic definition than are the Semites. Of the latter, speaking geographically, there are three great divisions. The first, or Northern, is represented in modern times only by certain groups of Neo-Syrians, but was in antiquity strongly developed in the so-called Aramaic nations.

This term Aramaic is likewise of Biblical origin. Aram in Hebrew signifies the Two Rivers, meaning the region called by the Greeks Mesopotamia, as distinguished from Syria. It appears, how-

cluding what was known as Phœnicia, and also Samaria, besides the Holy Land proper. This branch also extended westward through certain of the Mediterranean islands, from Cyprus to Sicily, and along the African coast as far as Carthage, and possibly, in a fragmentary way, to Spain and Britain. It is needless to remark that this Middle division includes as its central fact the Hebrew, or Jewish, nation, which ethnic division has contributed in the modern Jews the only representatives of the central stock of the ancient race.

The third division is known geographically as the Southern, or, linguistically, as the Arabic branch of the Semitic family. It included ancient Ethiopia,



TOMB OF ESDRAS.—Drawn by A. de Bar, from a photograph by Madame Dieulafoy.

ever, from philological inquiry, that the ancient Aramæan nations extended westward and southwestward from the Euphrates to the borders of Canaan. The definition, therefore, of the first division of the Semitic races must be widened to include the ciseuphratine peoples above referred to.

The second general division of the Semitic family we may define as the Middle, or Hebraic, branch. Geographically this division belonged originally to Western Syria, notably to Palestine, in-

whatever the boundaries of that geographical division may have been, the Arabian peninsula in general, reaching up in a northeasterly direction to Chal-dæa, and in a westerly and southerly course as far as the so-called Himyaritic inscriptions are found distributed. This branch, like the Hebraic, is represented in modern times not only by peoples, but by nations. For the modern Arabs are of this descent, and also the Amharic tribes of Abyssinia. Such, in gen-

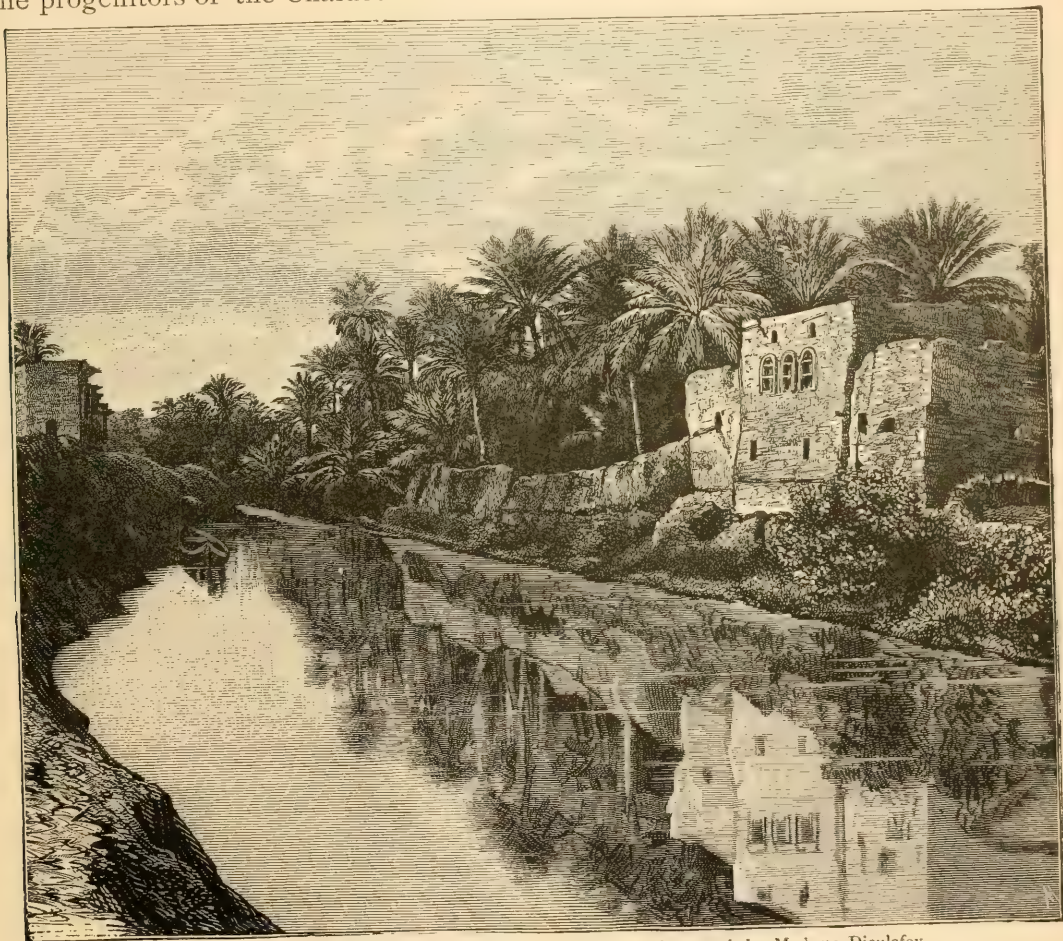
Arabic branch of the race; origin of Shem.

eral, is the outline of the division of the human race now under consideration.

It appears that this stock of mankind took its rise historically in certain prehistoric Armenian tribes which put themselves out by migration and war into Mesopotamia, and became at length the progenitors of the Chaldees and As-

tors. It is as though we should say that one of the sons of Shem was Between-the-Rivers.

As for the rest, there is clearly some error in the classification or in the interpretation of it, for Lud is given among the sons of Shem. It is generally understood that Lud is the patronymic of



CANAL AT BASSORAH.—Drawn by A. de Bar, from a photograph by Madame Dieulafoy.

syrians. Not much can be known, except in a conjectural way, about the far-off primitive stock. We have in the Hebrew narrative an account of the sons of Shem, who are enumerated as Elam and Asshur and Arphaxad and Lud and Aram. It would seem from the last name that the countries into which these descendants were distributed were designated rather than personal ances-

the Lydians; but this people were clearly not of Semitic extraction. The same may be said with respect to Elam, who is regarded as the father of the Elamites. These people also belonged to another division of the human race, though they were at some periods considerably intermixed with the Semites. We may therefore regard

*Applications of
Biblical scheme
of ethnography.*

the two principal divisions of the race of Shem as the descendants of the Asshur and the Arphaxad. We are told that Arphaxad begat Salah, and Salah begat Eber, or Heber; that the latter had two sons, namely, Peleg and Joktan. From the first we have in right line of descent Reu and Serug and Nahor and Terah and Abraham. From Joktan, according to common consent, are descended the so-called Joktanian, or Old Arabs, as distinguished from the later Ishmaelites.

We may here once for all consider the significance of these ancient traditional names. In the original they all give hints of *geographical localities* or other distinctive circumstances of tribal life rather than of simple personal naming, such as we should expect in the later stages of national development. Thus, for instance, Eber, or Heber, signifies "From Beyond;" that is, from beyond the river, meaning, without doubt, that the first Heberites were from beyond the Euphrates. In some cases the names are probably personal; but in others they are undoubtedly tribal and ethnic, and it is in the latter sense that they have their greater historical value.

If we try to discover the first character of the Semites as they spread over the land of Aram, we are able to note their nomadic and pastoral dispositions.

Perhaps all races in their first estate are of this habit; but the Mesopotamian regions were well calculated to promote, in the beginning, a pastoral form of life. It can not be doubted that a bias toward the open plain and the care of flocks existed at a very early stage of Semitic development. The country between the two great rivers, and to a certain distance west of the Euphrates, was favor-

able to the free life of tenting and removal. The natural products of the country were sufficiently abundant and varied to supply a considerable part of the means of subsistence, even for a numerous population, and to this must be added the easy cultivation of the rich alluvium of the valleys.

Several natural conditions may be noted respecting the formative influences which determined the original character of the Semitic race. One of Formative forces of early Semitic character.

these had respect to building materials. The tribes of Arphaxad we may follow into Lower Mesopotamia, where the Tigris and the Euphrates lay near together, and where the whole country was an alluvial deposit. The tribes of Asshur distributed themselves further to the north and east in the great bend of the Tigris, and in the attractive countries beyond. It was in these two regions that the wandering life of the Semitic tribes was first replaced by more definite settlement and, at a later period, by nationality.

In the lower country, or Land of the Arphaxad, though the region was fertile in the last degree and highly favorable for the evolution of a primitive Building materials of the Aramaic countries.

people, building materials of the common varieties were wanting. Timber trees, to a limited extent, grew along the banks of the Lower Euphrates, but no quarries of stone existed in the country. In Assyria the case was different. There, as in Egypt, building stone abounded. But while the Chaldæan plain was denied the gift of stone, it possessed certain other substances which suggested, at a very early age, the erection of permanent structures and the consequent abandonment of the wandering life. The lakes, which were

Nomadic and pastoral disposition of Aram.

Building materials of the Aramaic countries.

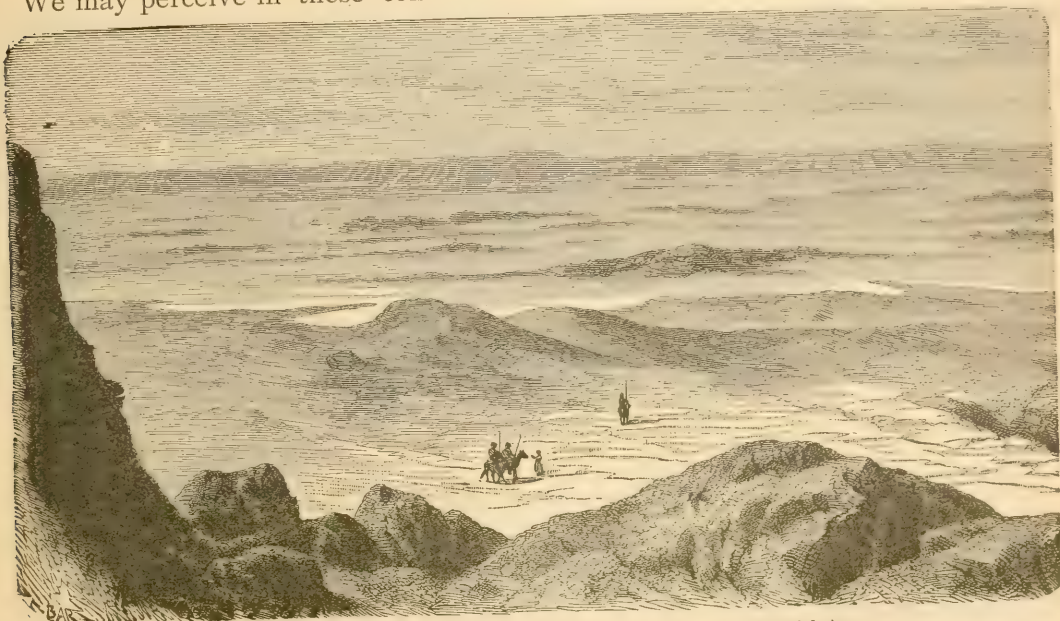
Significance of old Semite nomenclature.

formed by diverging sluices from the Euphrates and the native ponds, abounded in bitumen, and the clay of the country was excellently adapted to the making of bricks. The discovery of the use of these materials preceded in Chaldaea by many centuries the first efforts at stone cutting and regular building by the tribes of Asshur.

We may perceive in these conditions

ceeded transportation on the camel's back. After this came the use of boats on the rivers. The great cities of antiquity were built on the banks of rivers. The reason for the choice of the situation is sufficiently obvious. Trade had begun, and the ancient city was established in such situation as to be favored by the camel and the river.

Rawlinson has remarked that the



BITUMEN LAKE, HINDIA.—Drawn by A. de Bar, after a sketch of Lejean.

the natural processes by which the pastoral life of the primitive Semites was

Pastoral and nomadic life becomes the commercial.

at length superseded by fixed abode and the regular organization of society.

Another fact must also be taken into account, and that was the favorable position of the early Semites for commerce. Without doubt, the river furnishes the first and most natural channel of commercial intercourse. In the Eastern countries the river succeeded the camel. The first interchange of commodities was effected between tribe and tribe by the possessors of merchandise who carried the same in bundles, after the manner of modern peddlers. To this suc-

river is the highway of nature, and in no part of the world has this fact been more strongly exemplified than in the countries occupied by the Aramæan na-

Euphrates and Tigris assisted the race evolution.

tions. The existence of two great streams reaching from the mountainous regions of Armenia to the Indian ocean invited the establishment of permanent communities on their banks. Great is the advantage which a people so situated would possess over the inland tribes. For this reason the primitive Semites were allured to the banks of the Euphrates and the Tigris, and there built for themselves some of the oldest commercial cities in the world. But before we

proceed to notice the evolution of the commercial and public life of the Assyrian and Babylonian nations, let us reflect for a moment upon the antecedent nomadic life of the tribes of Aram.

Civilization may be said to begin with the domestication of animals. The wild man at length discovers the advantage of taming certain species of the wild creatures and having them always under his control. With this act the flock

Civilization begins with domestication of animals.

fathers and grandfathers with the rapid multiplication of generations. All of the family, or tribe, if so we call it, hold together, and follow the tent of the

How the clan arises; the *ager publicus*.

patriarch. In this way hundreds of his descendants gather around him; for his manner of life tends to longevity, and his right to rule is acknowledged by his descendants and kinsmen. As the seasons ebb and flow the flocks must be driven and attended from place to place,



RIVER TRAFFIC.—TRANSPORTING MILK IN LEATHERN BOTTLES.—Drawn by A. de Neuville, after a sketch of Lejean.

and the herd originate, and man himself makes a long stride toward the civilized life. To a certain extent he then gives over the chase, and exchanges the habit of a barbarian nomad for that of a wandering shepherd. The primitive history of nearly all the Oriental nations presents this transformation. Pastoral pursuits succeed to the hunting stage in the human evolution, and the outdoor tent becomes the significant sign of a new form of life.

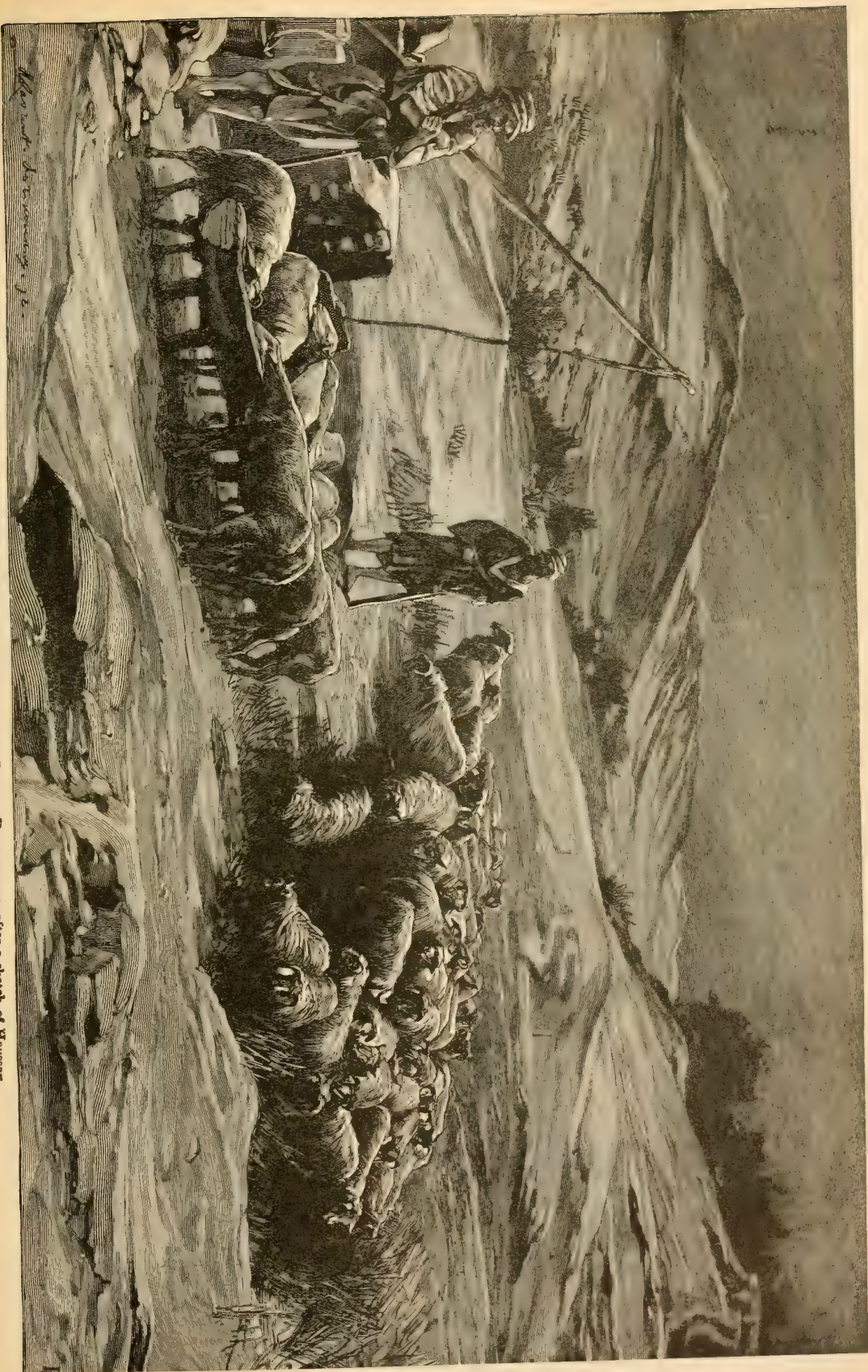
Meanwhile a natural development of the family has taken place. The sons of one father have themselves become

for landownership is as yet unknown, and every man's herd has a right to what it can find on the common plain. The whole country is an *ager publicus* over which none have the proscriptive rights of ownership.

Such is the origin of the pastoral life and of patriarchic government as we discover it on the remote horizon of the ancient world. Among the different pastoral tribes trade would soon spring

Manner of the evolution of the primitive city.

up, and sometimes war. There would be an interchange of commodities, the beginnings of barter, the use, perhaps,

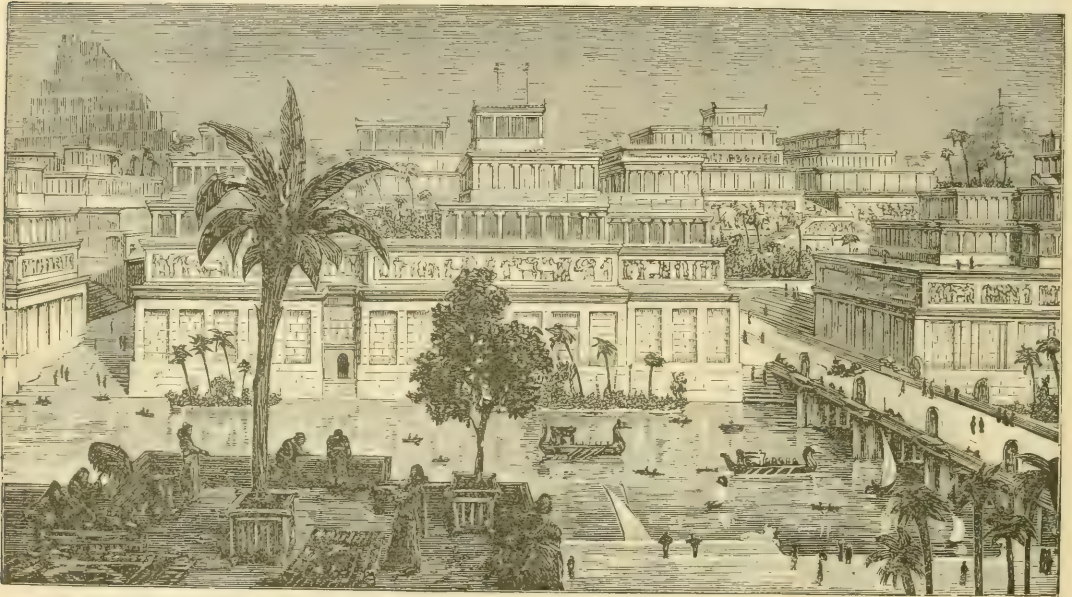


SHEPHERDS AND FLOCKS AT THE WELLS.—Drawn by Laurent Desrousseaux, after a sketch of Houssay.

of a metallic medium of exchange—the invention of money by weight. As soon as these conditions appear distinctions in wealth would arise. There would be great herdsmen and small. The division of labor would soon suggest merchandise as a profession, and with that would come the establishment of the primitive city. While the herdsmen and masters of flocks would continue to camp in the open champaign,

bound with cords, and made of cedar, among thy merchandise." In another place the same prophet represents the Asshurites as making for the Tyrians benches of ivory. We thus catch glimpses from the writings of the Hebrew seers of the rise and development of the commercial life among the primitive peoples of Aram.

In considering the early distribution and first civilization of the descendants



VIEW OF BABYLON.

the thrifty trader would abandon the pastoral life and build for himself a wharf and a house of merchandise.

The prophet Nahum, having in his vision the swarming tradesmen of Nineveh, says, "Thou hast multiplied thy merchants above the stars of heaven." Ezekiel, speaking more elaborately of

Semitic visions
of commerce and
luxury.

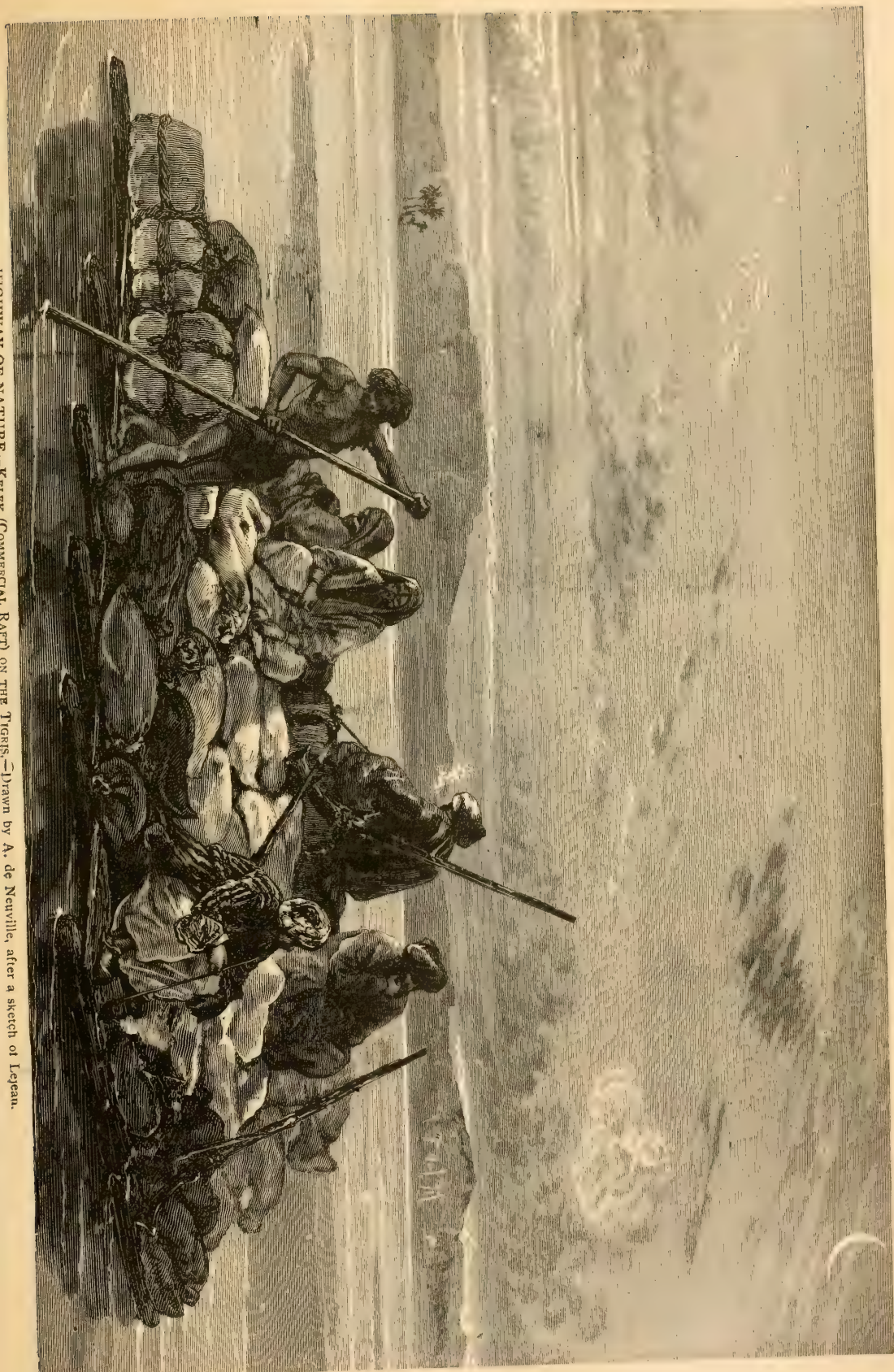
the commercial life of the Aramæans, says, "Haran and Canneh and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. These were thy merchants in all sorts of things, in blue clothes and brodered work and in chests of rich apparel,

of the Asshur and the Arphaxad, we are apt to fix our attention upon the two great centers of Babylon and Nineveh,

Old cities of the
Asshur and the
Arphaxad.

with their surrounding aggregations of cities and monuments, to the exclusion of the more extended life of the Semitic peoples. Babylon and Nineveh were not by any means the only large cities which were founded on the banks of the Mesopotamian rivers. On the Euphrates was the city of Tiph-sach, so-called by Strabo, better known by its Xenophonian name of Thapsacus. There also on the Tigris was the wealthy and populous Opis, second only to Nineveh

HIGHWAY OF NATURE.—KELER (COMMERCIAL RAFT) ON THE TIGRIS.—(Drawn by A. de Neuville, after a sketch of Lejean.



in renown and power. Other cities of which history has preserved but small record were built in favorable riparian situations, and villages were multiplied as the nations grew great and opulent.

In another part of the author's works he has presented with sufficient amplitude the food supply and natural resources of the Assyrian race.¹ It is not needed that what is said in that connection should be here repeated. The subject has been elaborately investigated by Rawlinson and others, who have studied with critical care the ancient and modern productions of the Mesopotamian plateau.² The order of our investigation leads us, however, to notice briefly the commercial life which sprang up and flourished among the Northern Aramæans, particularly from the Ninevite capital.

The navigation of the Tigris for the interchange of commodities began at a very early period. The full volume and swift current of the river easily carried the primitive merchandise of the Asshurites to the Indian ocean. At the same time an overland commerce was established with the Phœnicians. It appears, however, that the Assyrians were little disposed to engage in commerce by sea. This work they left to the Chaldees of the Lower Euphrates, and the Phœnicians on the Mediterranean coast. But the navigation of the Tigris by the boats and ships of Asshur was undertaken at a very early period both for merchandise and for war.

The use of river boats for these purposes was promoted, and, indeed, made necessary by the peculiar character of the river. Both the Tigris and the

Euphrates have ever been subject to excessive floods, in so much that to the present day no bridges across stream are able to stand at any point between the mountain spurs, from which the rivers issue on the north, and the Persian gulf. Bridges of boats were, therefore, a necessity even from antiquity. The early movements of the Assyrian armies were effected in this manner from Mesopotamia to the East, and in later periods the Romans adopted the same expedient.

With the development of nationality among the Assyrians their taste for luxurious living greatly intensified the demand for foreign products. While the great despotism of the Assyrian kings was established, the pride and lust of the conquering race called ever for new supplies of the arts and the manufactures which were successfully practiced in distant parts of the world. It was out of the two circumstances of commerce and war that the Ninevites grew to be one of the strongest peoples of the ancient world.

The Assyrians grow great by commerce and war.

The inscriptions which have been so abundantly recovered from the buried cities of Assyria enable us to trace the development of navigation from its simplest to its most elaborate form. The first men of Asshur were wont to cross the river by means of inflated skins, after the manner of the half-wild tribes of antiquity. Following this, we have representations of rude rafts constructed of logs of wood—mere floats, upon which, however, considerable companies of people or large burdens of property might be conveyed from side to side. Such structures are still employed by the Kurds in the navigation of the Tigris, in a manner no doubt

Evolution of navigation; primitive methods.

¹ See Ridpath's *Universal History*, Book Second, pp. 139-149.

² See Rawlinson's *Ancient Monarchies*, Vol. I, pp. 210-235.

identical with that of their ancestral river captains of three thousand years ago.

To the raft succeeded boats of various patterns and measures of utility. As early as the last quarter of the twelfth century B. C., we find among the inscriptions of Tiglath-Pileser I cuts and descriptions of the coracles which were used in the navigation of the river, and which must needs remind the reader of the Welsh boats of wicker work and

only, and contain, perhaps, a single war chariot for transportation. Those of a later period are laden with building materials, general merchandise, military supplies, squads of Assyrian soldiers, and domestic animals. At length the round boat is succeeded by the long boat. The galley takes the place of the coracle. Many oarsmen are substituted for the few. A difference is discoverable between war boats

Propulsion of boats by oars; first merchandise.



PRIMITIVE BLADDER BOAT ON THE TIGRIS.

skins used at the present day. These were of sufficient size to carry a considerable amount of merchandise. They were propelled by oars, and were broad, deep, and tub-like in their general appearance. These coracles also have their representatives among the river Kurds of the present day. The modern boat is called a *kufa*, is circular in form, and is much used on both the Tigris and the Euphrates.

The sculptures and inscriptions of Nineveh show also the uses to which the primitive boats were put. Sometimes they are rowed by two oarsmen

and boats of commerce. The inscriptions indicate the rapid expansion of Assyrian power, and correspond to the various stages through which the great people of Asshur passed during the several centuries of their growth and ascendancy.

On the whole, however, it may be said that the spirit of war among the Northern Semites prevailed over the spirit of production and commerce. The fatal and barbarous discovery was made that it was easier and more glorious to take by conquest from the neighboring na-

The spirit of conquest prevails in Asshur.

tions the means of gratification and the resources of pride than to gain the same by laborious production or the honest processes of trade. The Assyrian cities, and Nineveh in particular, were great by means of commerce. The marts of trade along the Tigris and the Euphrates were filled with commodities from Me-

not intended to extend to the commercial history of the Assyrian nations, but merely to elucidate the conditions under which the Semitic character was formed.

The Asshurites a race of warriors and spoliators.

The two great impressions which were stamped upon that character in its earliest ethnic development were commercial



BAS-RELIEF OF KOYUNJIK.

dia and Armenia and Babylon and the Phœnician cities on the Mediterranean; but they were greater by war, and were filled more abundantly with the spoils of war. The notices and hints of commerce as one of the elements of national greatness disappear by degrees from the inscriptions, and the story becomes a continuous and hyperbolical epic of conquest and spoliation.

The matter presented in these pages is

activity and the lust of war. Among the Northern Aramæans the latter passion prevailed over the former, and the race of Asshur became in its later career a race of warriors and conquerors rather than a race of tradesmen and money changers. While Nineveh and the other Assyrian cities continued to be, down to the time of the Median conquest, strongly commercial in their activities—while they continued to gain

their full share of the resources of other peoples by overland and river trade—they relied upon foreign conquest for their wealth and splendor and power. It was under these conditions that the industrial life of the northern peoples of Aram was fixed, partly by natural and partly by artificial conditions, at a period long antecedent to the rise of the civilized life in Europe.

We may here properly consider the social life of the Aramæans, as the same was developed in Northern Mesopotamia. The prevalence of polygamy is the first

Prevalence of polygamy among Northern Semites. great fact which the sociologist discovers in the history of the Eastern races.

Recent investigations have tended, as we shall hereafter explain, to show that before the polygamous stage in the evolution of the family a system of polyandry usually prevailed—that the first stage after the merely miscellaneous union of the sexes was that system which makes the line of descent by the female, and joins with her the men of the tribe as husbands. Of this stage, however, we have no account among the early Semitic peoples. At the present day the system is prevalent among many races in a state of savagery and semibarbarism; but the aspect of life under such conditions is more primitive than that which we are able to discover on the horizon of Semitic history.

The Aramæans, as we find them at the first, had a family system based on polygamy. This was the universal form of marriage. **Multiple marriage a concomitant of patriarchal life.** The patriarch took to wife

several women of his own clan or of some neighboring clan, and the tribe was thus rapidly multiplied. The sons also, and the grandsons, as soon as they grew to the marital age, followed the example of the patriarch, and thus drew to them-

selves numerous households. We here speak of conditions which prevailed in the pastoral stage, before the establishment of the larger and more regular system of the commercial cities.

Polygamy was regarded by the Aramæans as the most efficient system for the rapid production of a great population. The success of the patriarchal **Efficiency of the system in rapid production of clans.**

clan depended upon its numbers and strength. It was always desirable that the wandering tribe should have at its disposal a considerable body of armed men; for robbery and war were the necessary concomitants of the pastoral life. The populous tribe, or clan, was comparatively secure against aggression. It took possession of the best regions of country, while the weaker clans were obliged to content themselves with the remainder. Any social system which tended to the rapid augmentation of numbers was well calculated to impress itself upon the shepherds and herdsmen of the East, and to be accepted by them, not only as natural and advantageous, but as of divine command.

Among the people of Asshur polygamy was practiced to the exclusion of all other forms of marriage. The result of the system was the abasement of woman.

With very few exceptions **Fall of Semitic women under polygamous usages.** the women of Asshur were remanded to the condition

of social slaves. Even in the few instances in which the women of the race emerged into prominence and renown, their fame rests rather on tradition and apocrypha than on historical inscriptions and other authentic data. Under the system of polygamy the reproduction of men becomes the prime intent of society, and the woman necessarily falls to the level of a mere means unto the desired end.

At a later period, when the wandering tribe gives place to the motive of pleasure, life gives place to the settled life of the | ure and sensual gratification, the insti-



CHALDEE WOMEN IN SERVITUDE.

city, and when the usefulness of polygamy for the rapid multiplication of the | tution becomes centered in that *harem* which has survived in Oriental societies

for more than three thousand years. Properly defined, the harem signifies

City harem
arises out of pas-
toral polygamy.

that portion of a polyg-
mist's house which is set off
and secluded for the oc-
cupation of the women. By a figure of
speech, it also denotes the group of wives

ness, when Nineveh was the capital of
the world, and still later, in the times
when Babylon arose on the ruins of her ancient re-
nown to a splendor hitherto
unknown among the cities built by men,
polygamy flourished as the legal and

Law of multiple
marriage flour-
ishes among Ara-
mæans.



DOMESTIC LIFE AND MANNERS.—GOING FORTH TO LABOR.

which the lord of the house possesses ; that is, the occupants of the harem proper. At a very early period in Assyrian and Babylonian history the system of polygamy became thus constitutional among the leading communities of the Semitic race.

During the Chaldee ascendancy, and afterwards in the age of Assyrian great-

universal form of marriage, and it was in these periods that the system, as developed in the harem, became elaborate, formal, and immovably established in the history of the race. In this form the institution was handed down at last to the Mohammedans ; by them recognized as the foundation of society, and perpetuated to the present time. Here-

after we shall note, when considering the constitution of Arabian society, the doctrine of the Koran with regard to polygamy, and the details of the system as practiced and upheld by the Moslems.

The reader of Assyrian annals must be impressed with the singular predominance of man and the absence or subjugation of woman in the history of the nation. The sculptures represent men.

Men only recognized in the annals of the race.

The cylinder tablets record the stories of men. The monuments of all kinds are commemorative of men and their deeds. For men the feast is spread. The whole public and private life of the people seems to have significance only as it relates to men. Out of this condition many of the qualities for which the Assyrians are noted historically may be interpreted and explained. It is one of the truisms of history that the cruelties, barbarities, warlike lusts, fury of conquest, haughtiness, arrogance, contempt of human kind, greed, gluttony, and pride of the senses are proportional to the gap between the life of man and that of woman in the society of a given people. In proportion as the sexes have attained a common rank and equality of rights, just in that degree has the spirit of humanity appeared to illumine and subdue the world of violence and cruelty. Among the ancients the heartlessness of the Assyrian race stood out as a national characteristic, and the origin of it may be discovered in the servitude of the women of Asshur under the system of polygamy and the lordship of the men in the free gratification of their passions.

A large part of the domestic and the public life of the Assyrians may be explained by a further consideration of their commerce. The country lay, as we have said, in a very advantageous

situation between the Eastern Mediterranean and the Indian ocean. In so far as trade was established between the East and the West, it must pass by way of Mesopotamia. A glance at the map will show that the all-water route by way of the Red sea, the Egyptian canal, and the Nile into the Mediterranean, was less desirable to the Oriental merchants than the overland route by way of Assyria. At the same time the country held a position on a cross trade line extending from northeast to southwest; that is, from the countries occupying the Eastern Armenian chain to Old Arabia. On the east Assyria was immediately connected with Media, while on the west several commercial lines stretched out into Syria.

We thus see that Nineveh, as the capital of the Assyrian race, might well be an emporium for merchandise from almost every quarter of the compass.

Advantages of Nineveh as an emporium of trade.

That great city of Asshur became at an early date a mart where the miners of many regions disposed of their gold, tin, ivory, and lead. Precious stones were sent thither from many fields, together with pearls and rare shells and cedar wood for costly building. The search which has been made among the ruins of the Assyrian cities has been rewarded with many discoveries of such articles, dropped aforetime from the lap of Assyrian luxury, and the sculptures give us accounts and indications of many more. The presence of such costly materials among the merchandise of the Assyrian capital suggested the practice of many of the arts, particularly of those which related to personal adornment and the gratification of social vanities. In pursuing the inquiry, the reader is constantly reminded of the



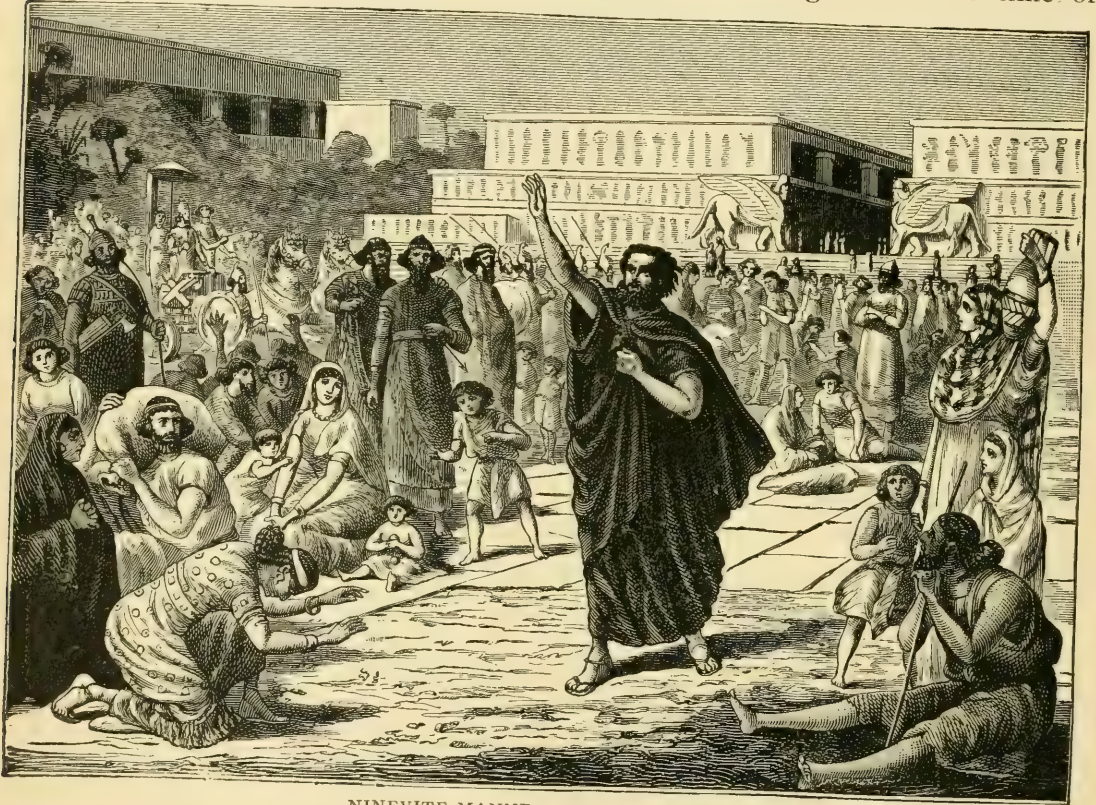
NINEVITE MANNERS.—PROCESSION OF THE BULL.—From Lady's *Nineveh*.

analogy which has been many times pointed out between the social and civil life, the manners, habits, and passions of the men of the Tigris and those of the men of the Tiber.

We catch significant glimpses of the life and thought of the people of Upper Mesopotamia from the sculptures which, at the time of their ascendancy, they produced and left behind. Of these, one of

The reader of history is doubtlessly acquainted with the leading historical vicissitudes of the Assyrian race. The author, in another part of his writings,¹ has given the chronology and annals of this strong stock of mankind during the several centuries of its ascendancy. For the present it suffices to note the overthrow of the kingdom in the time of

Downfall of Assyria tends to transform the Asshurites.



NINEVITE MANNERS AND COSTUMES.

the principal features is magnificence of dress. It would appear that no limit was placed to the extravagance of costume and the richness of personal decorations. It is probable that no modern court approaches in the elaborate styles of clothing and adornment to that which was constantly witnessed in the halls, not only of the Ninevite kings, but in the palaces and feasting rooms of the Assyrian nobility.

Ninevite sculptures signify extravagance and luxury.

Saracus, by the Medes, in the year 625 B. C. Such cataclysms among the states of antiquity, however, were not so tremendous in the immediate changes which they effected as the story of ancient conquest is likely to suggest. The reader generally gains an exaggerated notion of the transformation effected by the victory of one army over another, and the capture of a capital. These

¹ See Ridpath's *Universal History*, Book Third, pp. 162-190.

shocks do not, as a matter of fact, extinguish the nationality of the subjugated people. Their public and political life is transformed and supplanted by other powers. But the masses of the people constituting a given division of mankind are not exterminated and replaced by men of another stock. This was true in the instance before us. Nineveh was

sacked by the Medes, and Saracus, the last of Assyrian kings, died, either by the enemy's assault or by his own act. But the race of Asshur continued to occupy these countries during the ages when Rome was mistress of the world, and afterwards when the Crescent was carried triumphantly through the countries of Western Asia.

CHAPTER CIII.—THE MODERN KURDS.



ONE of the most interesting inquiries which the student of human history finds in the field before him is that which considers the modern descendent

Modern Kurds preserve ethnic traits of Aramæans.

racess and representatives of the peoples of ancient renown. In what sense, for instance, do the Italians represent the Roman race? To what degree and measure may we discover the ancient Greek in the descendent Suliote and Albanian? The same question recurs, but more obscurely, in our search for the living representatives of the ancient race of Asshur. In general, we may accept the Kurds as preserving all the ethnic life that still exists of the ancient race; but the preservation is very indefinite, and the effort to follow the lines of descent scarcely worth the making. On the east the Persic Aryans have contributed a large admixture of race elements, and on the west the Turcomans have not only subdued, but greatly modified, the Kurdish stock. Nevertheless, the great basin of the Tigris has never ceased to be peopled, and we may conceive of the transmission of the ancient ethnic life through all the devastations

of time and circumstance until it evolves in the peoples of modern Kurdistan.

It was thought until recent times that the Kurds are the descendants of the ancient Carduchi, who opposed themselves to Xenophon and the ten thousand on their ever memorable retreat.

Tradition and development of the Kurdish race.

The name appears in the Assyrian tongue as Gardu, or Kardu, and the ethnic terms seem originally to have designated a Turanian nation lying rather to the north, and, so to speak, hanging over the countries and cities of Asshur. It is believed that during the Assyrian ascendancy the Kardu maintained a semiindependence. After the capture of Nineveh, however, by the Medes, the Kurds coalesced with the conquering race, and presently became predominant in the broad region which they have ever since occupied. We must note, moreover, that the Median conquest of Assyria, and the subsequent interfusion of that powerful stock with the peoples inhabiting the basin of the Tigris, necessarily gave an Aryan caste to the subsequent development of the Kurdish race. It is for this reason that the classification of the modern Kurds is so difficult; but there are good grounds for regarding them as the lineal, though



SCENE IN KURDISTAN.—ROUTE BY THE ARAXES.—Drawn by T. Taylor, from a photograph.

greatly modified, descendants of the ancient Assyrians. We may be sure that in the vicissitudes of history and during the time of the Roman ascendancy they gathered up whatever remained of the ethnic life of the great Assyrian peoples, whose political nationality was destroyed by the Medes.

The country now occupied by the

miles. The population has of late years been tolerably well determined for the several Turkish pashalics and for the Persian provinces. The latter contain a population of about seven hundred and fifty thousand, and the former one million five hundred thousand, making a total of two million two hundred and fifty thousand.



PASTORAL KURDS—TYPES.—Drawn by F. Courbois, from a photograph.

Kurdish race is partly within the limits of the Persian empire, and partly within the dominions of Turkey.

Extent and general character of Kurdistan.

The country extends from about the parallel of thirty-four to thirty-nine north, and from the meridian of thirty-nine to forty-seven east from Greenwich. The area is approximately forty thousand square

The modern Kurds are divided into two classes: those who continue the pastoral and migratory habit of life, and those who have become sedentary in towns and villages. The uplands and mountainous districts of Mesopotamia are mostly occupied by the nomads, while along the river courses, particularly on

The Kurds divided into pastoral and sedentary tribes.



KURD CITY-TYPES.—BAZAAR AT DJOULFA.—Drawn by E. Konjat, from a photograph by Madame Dicuifoy.

the banks of the Tigris, villages have been established. Some of these occupy the sites of ancient cities. Perhaps no country in the world, with the exception of Egypt, Greece, and Italy, so much abounds in interesting antiquities as does Kurdistan. The inscriptions of the country go back through all forms of record to the cuneiform writing of the Assyrians. The traveler through this region stumbles ever and anon upon some unmistakable evidence of the pre-occupation of the country by civilized races; but it requires the skill of an antiquary to determine to what epoch the various monuments, inscriptions, and remains of architecture belong.

One of the striking peculiarities of the ethnic life of the Kurds is ancestral pride. It is in this particular that they are most strongly allied in character with the Semitic peoples. Genealogies are preserved and recorded by the Kurdish families, with a care and vanity which might well remind one of the habits of the ancient patriarchs. It is not uncommon to find a chieftain who has a record of an ancestry, real or fictitious, reaching back for a period of five hundred years. This circumstance is a point of honor among the Kurds, and those who can adduce the longest ancestral line are held in greatest esteem.

By pursuits, the people are divided into three classes: warriors, herdsmen, and traders. The first are held in highest honor; the second, besides their pastoral life, engage in agricultural pursuits; and the third are the shopmen, mechanics, and laborers of the villages and towns. The wealthier families live in stone dwellings, topped with peculiar circular towers; but the poorer classes abide in huts and tents.

The religious life of the Kurds furnishes, as we may well suppose, a complex and curious study. In it there are evidences of Semitism and Aryan my-

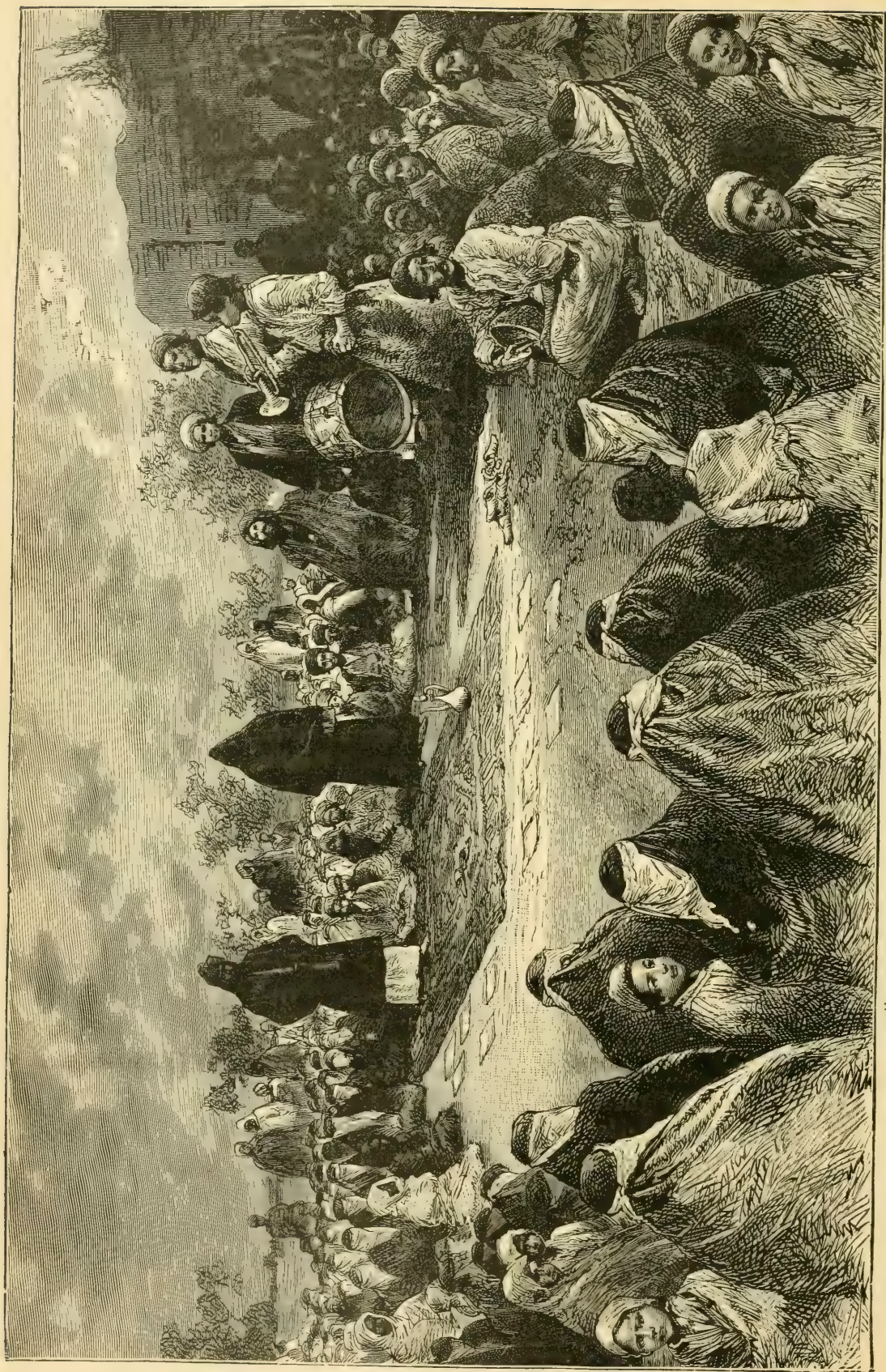
Many races and religions affect Kurdish character.

thology, touches of Mohammedanism, and traces of many original pagan superstitions. Publicly the religion of Kurdistan is the Shiïte variety of Mohammedanism; but the beliefs and practices of the people have departed greatly from the Arabian standards of orthodoxy. Secret ceremonies are prevalent, based on certain esoteric doctrines such as that the deity must always be visibly incarnated in *some* form on earth. It is held that the line of Moses and David and the Christ and Ali is continued in at least one living representative, making the incarnation permanent from age to age. Almost every community has its Ali-Ollahi, or local godhead—a personage supposed to contain a measure of deity incarnated, to whom the members of the tribe render idolatrous service. There are certain localities which, like the ancient oracles, are held in superstitious awe. In some cases the rights and honors of the godhead are hereditary in certain families. In a word, the severe simplicity of the original Islamite faith has degenerated in many parts of Kurdistan to a condition below the level of an intelligent paganism.

The person and physiognomy of the Kurds are well marked, and not unattractive. The features are sharply drawn and delicate. The complexion is unusually fair. The face has great amplitude, and the forehead is broad and high. The eyes are bright, and though deep-set and dark, have an expression of kindly intelligence. Like the Persians, the Kurds have fine mustaches, and well-shaped, even beautiful, hands

Divisions and pursuits of the people.

Features and bodily proportions; horse-manship.



SHIITE MYSTERIES OF HOUSSEM.—Drawn by Tofani, from a photograph by Madame Dieulafoy.

and feet. The proportion of the body is perfect, and the bearing of the person elegant and easy. There have not been wanting critical judges who have pronounced the Kurds the finest people physically of all the Asiatics. The outdoor life, which still to a great measure prevails, has done much to preserve the elasticity and sinewy strength of the people. As horsemen, they are almost as expert as the ever-memorable Medo-Persians of antiquity. The Kurdish women in youth are as beautiful as any to be found east of the Mediterranean; but it has been observed by travelers that their beauty fades at an early period of life, giving place to the shriveled aspect of premature old age.

The national costume approximates the habits of Persia and Turkey. The male apparel consists principally of a black cloak woven of goat's wool. The head is covered with a red cap, and around this is thrown a shawl of partico-
Habits and costumes show traces of Aryan influence. colored silk which falls down about the shoulders. The men, except in advanced age, wear no beards; but the mustache is almost universal. The women go unveiled except among the higher nobility, and the faces of even princesses and noble ladies may be seen without dishonor. It is evident that the Semitic principle governing the sexual relations, and including polygamy as its principal feature, has been to a considerable extent modified in Kurdistan by the influence and impact of Aryan peoples and by the admixture of Aryan blood in the Kurds themselves.

The social and political character of these people has impressed itself unfavorably upon travelers and antiquarians. The Kurdish reputation is as bad as any of Western Asia. The position of the

race between the Turks on one side and the Persians on the other has subjected the people to many hardships and outrages which in course of time have told upon the national character. Moham-
 medanism, also, has done much to prejudice the minds of the Kurds against all Christians, and to fill the latter with distrust and suspicion of the former. Kurdistan is rarely at peace with the neighboring countries. Frequently there are intestinal wars. In some districts the men of the tribe have the character of brigands. Lawlessness and audacity go hand in hand. The Armenians, Jacobites, and Nestorian Christians who chance to fall without protection into the hands of the Kurds are generally oppressed and robbed—according to opportunity. It is claimed, however, that the people have in them a strain of courage and hospitality coupled with a sense of half-civilized honor, and that these qualities redeem the popular character from the dislike and fear which it would otherwise inspire.

A general discussion of the character of the Semitic languages is reserved for a future chapter. Of the language of the Kurds not much critical knowledge
Characteristics of the Kermanji language. has been obtained by scholars. Their dialect is called the Kermanji. As might be expected, it shows evidence of multifarious derivation. One element presents a deteriorated form of Persic; another preserves the evidence of the ancient descent from a primitive Semitic, that is, a Chaldee, tongue. There are also traces of Turanian derivation. Like most modern languages the Kermanji is composite, but the language has a considerable degree of unity and some literary capacities. In certain districts of Kurdistan, particularly in the mountain regions to the north, dialects

are spoken different from the common speech. In the province called Deyrsim the patois can not be understood by those who speak Kermanji. In this part the common tongue has been infected with Armenian and Cappadocian dialects. In Ardelan and Kermanshah also the Kurdish has been replaced with a tongue in which there is no longer more than a trace of a Semitic origin.

The Kurdish language seems capable of supporting literary production. The

Persian poets known to fame have been rendered into Kurdish with success. There are also native tales and ballads by Kurd bards which have been found worthy of admiration. Out of these, indeed, the qualities of the language have been determined. European scholars have produced grammars and dictionaries of Kurdish, and the New Testament was translated into the language as early as 1857.

Premonitions of a Kurdish literary development.

CHAPTER CIV.—THE CHALDEES AND BABYLONIANS.



WHILE the race of Asshur was thus developed and ran its course of somewhat more than thirty centuries in Upper Mesopotamia, the Arphaxad

was planted in the country to the south, and there rose into nationality. The latter, indeed, preceded the former in the ethnic evolution. A space of perhaps a thousand years lies between the date of the historical origin of the Chaldees and that of the Assyrians. We are indebted to modern inquiry for a knowledge of the fact that beneath the later Babylonians and their history lies a more ancient race, which in its age of activity produced one of the earliest civilizations of mankind.

The relation between the primitive Chaldees and the Babylonians is the same which we find between many early and later peoples of the same stock and country. The Babylonians

Relations of the Old Chaldees to the Babylonians.

are to be regarded as the secondary development of the Chaldee race, perhaps the more powerful and distinguished, but hardly

the more interesting of the two. The latter had power and fame and riches and renown among the nations; but the former had a certain intellectual renown and greatness which may well associate them in ancient history with the old Egyptians and the seer-race of India.

The primitive tribes of the Arphaxad, still nomadic and pastoral in manner of life, spread themselves over the alluvial plains of Lower Mesopotamia before the twentieth century B. C. The country invited to population and the civilized life almost as strongly as did Egypt. The natural resources of Chaldæa were of themselves sufficient to encourage the institution of society, and to satisfy a major part of the wants peculiar to people in the primitive stages of development. The food supply, even before the land was placed under cultivation, was as abundant as might be found in any other part of the earth. The author has already recounted in another part of his works the extent and variety of the products of the Chaldæan plain.¹ The

Outspread of the Arphaxad into Lower Mesopotamia.

¹ See Ridpath's *Universal History*, Book Second, pp. 106, 107.

fertility of the soil was inexhaustible. Vegetation was luxuriant to a degree, and many of the things which grew from the earth were not only edible, but delicious to the taste.

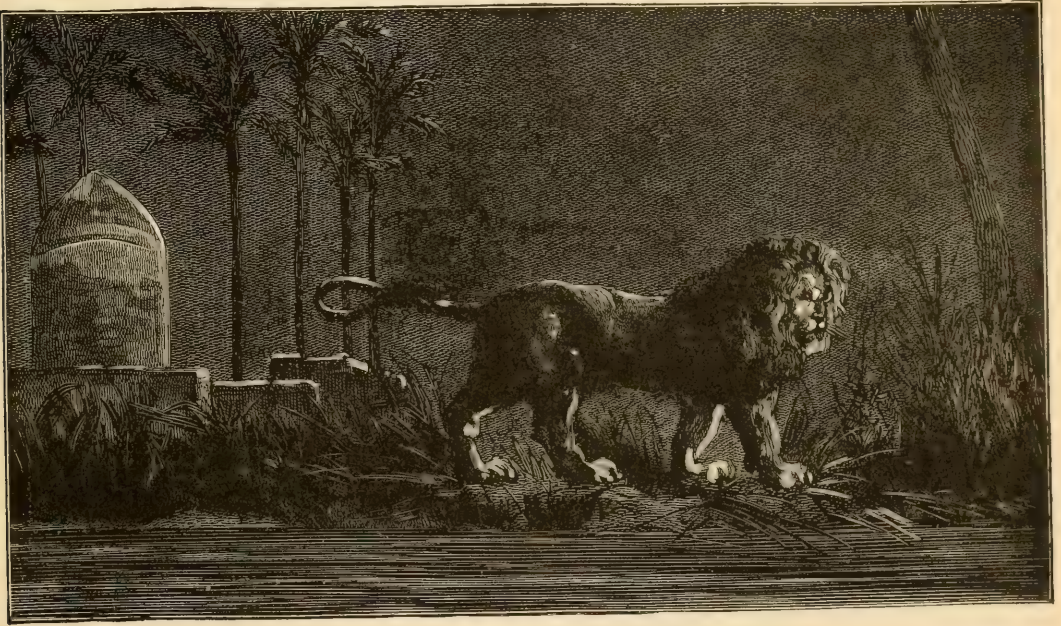
All the early travelers were astonished at the unusual abundance of the gifts of nature in the lower

Great abundance of the Euphratine valley.

valley of the Euphrates. The food-bearing plants were of extraordinary growth and fruitfulness, and the edible animals and

honey, ropes and strings, firewood and sour mash for their cattle. Next after Egypt it is likely that what we call wheat and barley grain were first developed in primitive Chaldæa, as were also millet, sesame, and several other varieties of valuable grains and grasses. The same is true of fruits and vegetables, not a few of which were known here at a date when nearly all the rest of the world was in barbarism and night.

In the midst of such favorable and fa-



ANIMAL LIFE—CHALDEAN LION.

birds abounded by river and gulf and land. The climate, too, without being tropical in the proper sense, was mild, and the atmosphere salubrious. The products of the country had a multifarious adaptation to the wants of man, thus suggesting not only the gratification of immediate desires, but the exchange of commodities. Strabo informs us that an Eastern poet had enumerated *three hundred and sixty values* in the date-bearing palm. Certain it is that from that tree only the Chaldees were able to obtain bread and wine, vinegar and

voring conditions the early race of Arphaxad began its career. Ethnically, we may hardly know with certainty the constitution of the old Chaldees. The contention still goes on as to whether they were Semites proper or rather of Hamitic extraction. Perhaps the solution of the controversy will ultimately be found in the fact that the two races so named did not disentangle themselves completely and at once, but by degrees, and never with that clearness which we note in the case of other ethnic divergences.

Uncertainty of the ethnic derivation of Chaldees.

Be this as it may, the Chaldees were one of the earliest and most forceful races of mankind. Only the Egyptians, the

They compete with Egyptians and Chinese for priority.

Chinese, and the Hindus can compete with them the claim to the first place in civ-

ilization among the ancient Asiatic and African nations. At a very early age

The first result of the replacement of the pastoral life with the complex life of commercial industry was to supplement the food supply and home resources of the Chaldees with the products of other countries than their own. We are able to catch no more than glimpses of the

Glimpses of industrial life of primitive Arphaxades..



PALM GROVE OF CHALDÆA.

they left the simple nomadic and pastoral life, and substituted therefor the complex life of commerce, manufacture, and art. A varied industry was created. A commercial tetrarchy of four great cities was established, and these became the centers of a national life, which was in full efflorescence before the siege of Troy, and long before the expulsion of the Hebrews from Egypt.

trade life and industries of the primitive race of Arphaxad in Lower Mesopotamia; but our knowledge of the commerce and manufactures of the later Babylonians enables us by inference to deduce fair conclusions relative to the industrial conditions of the ancestral race. Out of the tombs of Er and Erech, and from bricks and tablets and cylinders, we learn not a little respecting the life of the Chaldees

as far back, at least, as the sixteenth century B. C.

At this early day many forms of manufacture and appliances of commerce had been invented. Weaving in linen and wool was one of the leading pursuits, and in this art the greatest skill had been acquired. Pottery for utility and ornament was abundantly produced, and the making of glass was known and practiced. It would appear that pungent and sweet-smelling ointments

Primitive useful inventions; trade of the Chaldees.

a very remote age the Hamite Arabs began to trade up toward the cities of Mesopotamia, Thither they carried their animals, skins, and wool, offering the same in exchange for weapons, utensils, and grain. The Chaldæan plain was presently denuded of its small supply of timber. Of this, only a fringe had existed along the river banks and around the infrequent marshes. Wood for purposes of manufacture and build-

Early development of commerce with Hamitic Arabs

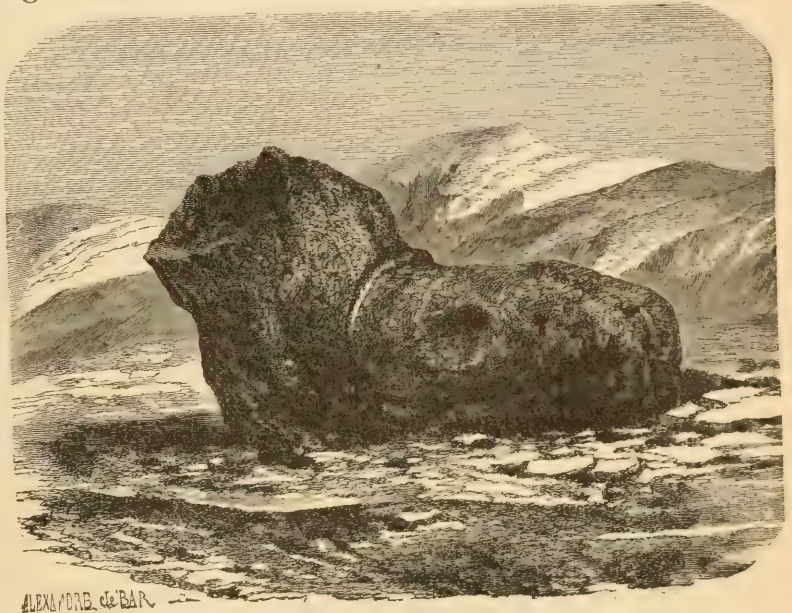
were the invention of this primitive people. At least they may compete with the Egyptians for the honor of the discovery and manufacture of such articles of personal desire.

Trade was first opened between the Chaldees and their kinsmen in Syria. The manufactures of the former were given for the oil and wine of the latter. The Syrians might be found clad in Chaldee cloaks before the age of Joshua. Money was invented by the Chaldæans, at least money by weight of precious metal. A nomenclature of money and account was invented, the rudiments of which are known to this day. It was from the Babylonians and their ancestors, the Chaldæans, that the nations of Western Syria, including the Hebrews, drew their knowledge of the use and denominations of money and account.

In course of time Chaldæa began to require for her manufactures raw material produced in distant countries. At

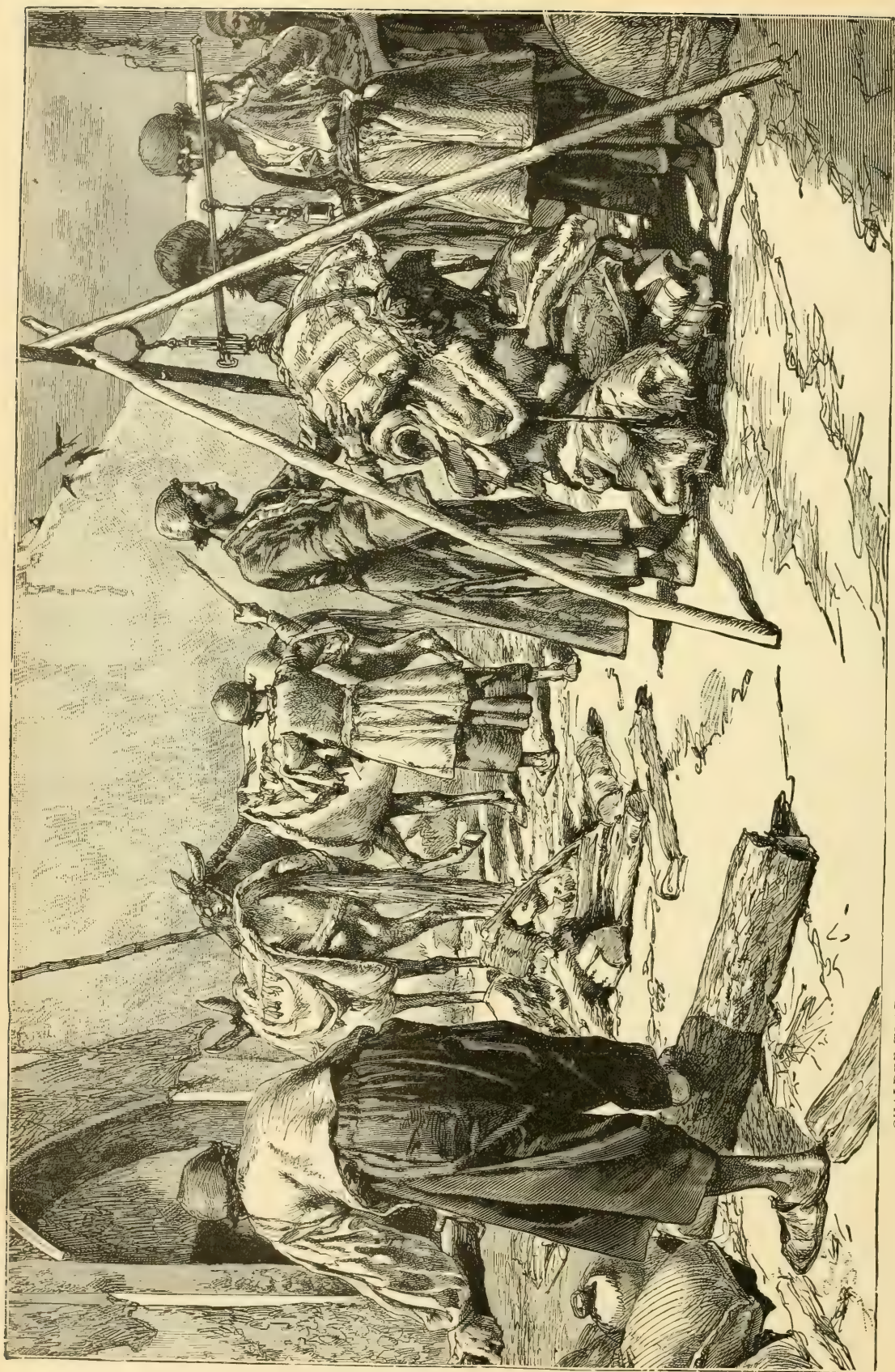
ing came into demand, and this was supplied from Armenia. Such commerce called for boating in the Euphrates from the northern sources of that stream as far down as the Chaldæan cities. Wine also was imported from Armenia. On the side of Arabia, commerce extended further and further, until the spices of Yemen, and finally the products of India, were borne in by the Persian gulf and offered in the old Babylonian market.

At length commercial lines were established between Chaldæa and the cities



CHALDÆAN STONE LION.

Drawn by A. de Bar, after a sketch of Lejean.



CHALDEE TRADE WITH ARABIA.—WEIGHING MERCHANDISE.—Drawn by Tofani, from a photograph by Madame Dieulafoy.

of Phœnicia. By these routes of trade the manufactures of Babylonia were carried out to the Mediterranean and to the primitive states established in the islands and, at intervals, on the shores of that sea. Later on, Babylonian interchange was established with the Greeks, and the money system of the latter is believed by Duncker to have been in a measure derived from that of the former. There was an age in which Babylon was the center of money and exchange in the same sense that London is at the present time.

From these conditions of production and trade it is easy to deduce the abundant resources which the Chaldees and Babylonians manifestly enjoyed at the times of their ascendancy. Nor may we fail to consider the reflex effect upon the national character of this abundance. Food may be considered as one of the fundamental conditions of the civilized life. Where the food supply is varied and abundant, we may expect strength and variety in the national character. Where it is scarce and limited to a few articles, the life of the people will be meager and simple in development. It is true that elements of vice come from abundance and variety along with the elements of strength; but the age of strength fortunately precedes the age of vice. The Chaldees and their successors, the Babylonians, had each their age of strength; the first, an age of intellectual achievement and industrial growth; the other, an age of vast commerce and conquest by war.

All the early peoples of the Semitic races were polygamous. It does not appear that the manner of the social and reproductive union of the sexes was much considered by them or made an

important circumstance in their civilization. Consciously, not much was entertained on the subject. The early races of this stock simply adopted polygamy as a natural and efficient system for the continuous and rapid multiplication of the household and people. We should look in vain for human legislation or divine oracle on the subject. The gods of Asshur and Arphaxad seem not to have instructed their worshipers in the matter of wives or the formality by which the same should be obtained. In the polygamous practice the man himself is the chooser, and, as a rule, primitive society allows him full swing of his will and desire. He takes many or few wives according to his ability. They constitute the mothers of his family. In the nature of the case equality of rights and rank is impossible under such a state and usage.

We may readily see how polygamy results as one of the products of a half-barbarous society. In such a society, as in all, woman is physically weak. Man is physically strong. Both the weakness and the strength perpetuate themselves. In the absence of moral principles a state of sexual slavery supervenes, and this the woman accepts. Nor does it appear that in a condition where all of her education and experience has pointed to multiple marriage her instincts are shocked by being joined in common with others like herself to the same man.

Polygamy was immemorially the custom of the East. All the races of the Shemite adopted it. The peoples of that stock, moreover, continued and have continued polygamous unto the present day, *except* in the case of the

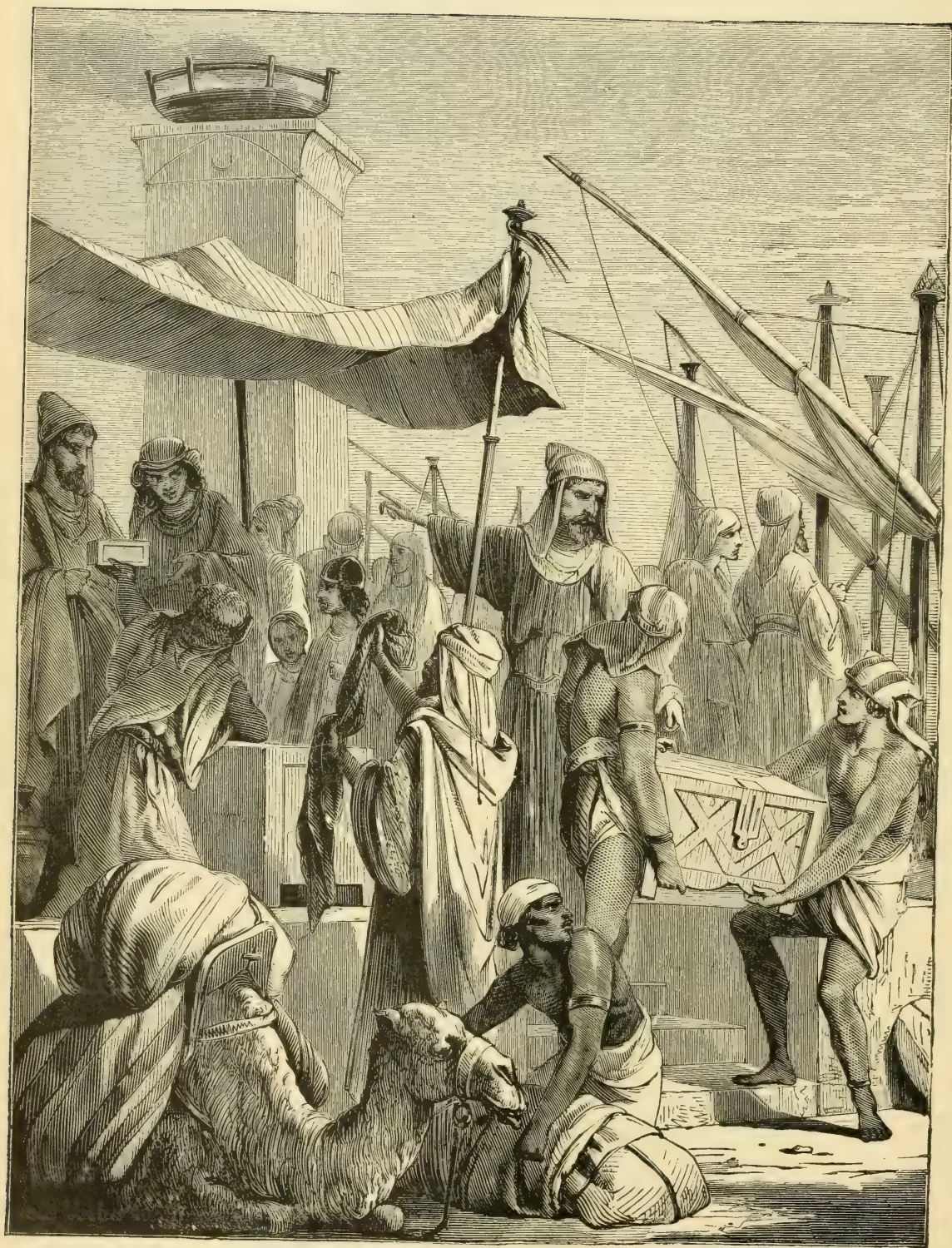
Chaldean merchandise reaches the Mediterranean.

Prevalence of polygamy among the Arphaxades.

Reflex effects of food supply on national character.

Natural evolution of multiple marriage system.

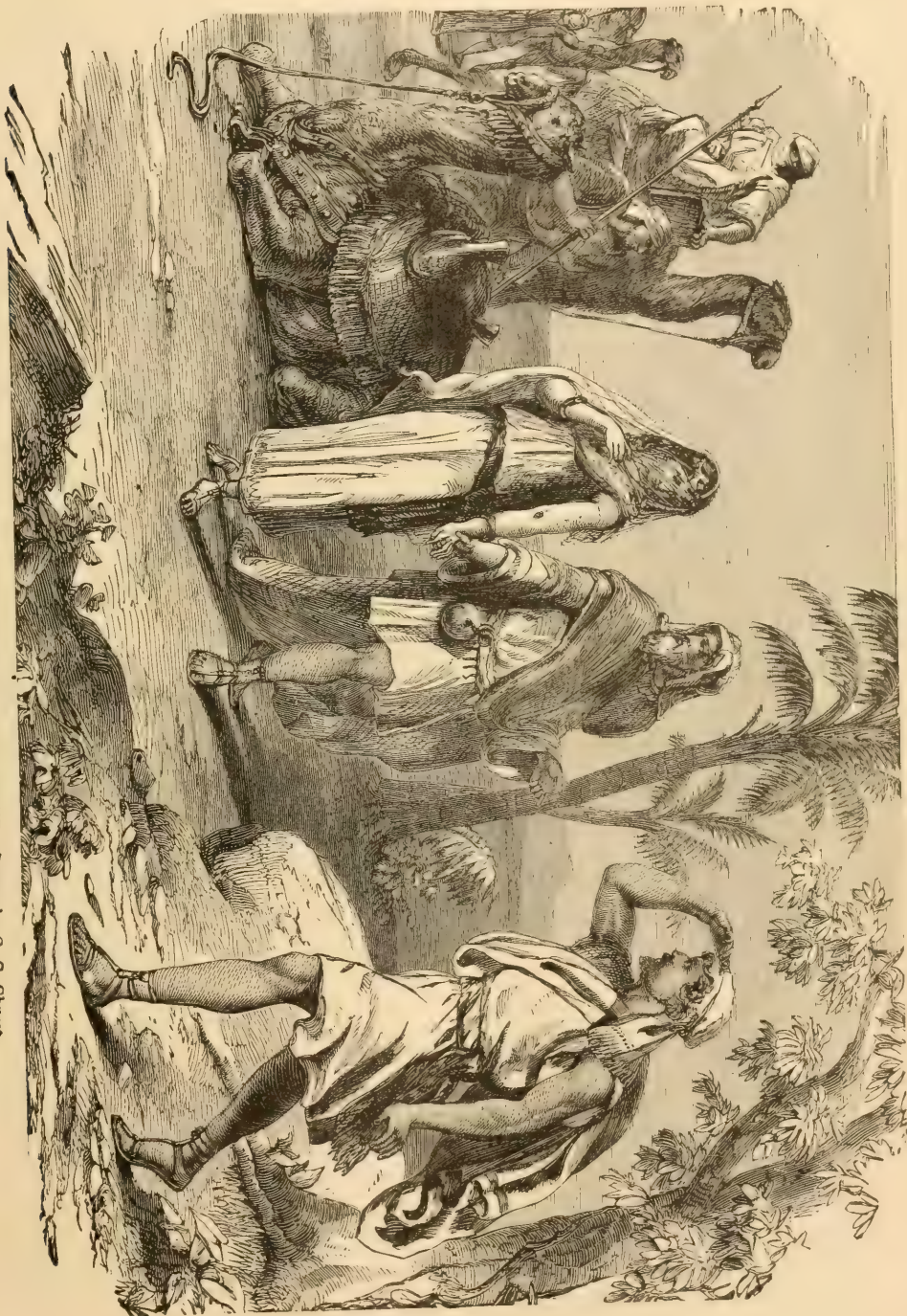
In what manner polygamy became systematic.



BABYLONIAN MERCHANTS.

Hebrews, who, by dispersion among that is, polygamy appeared in this monogamous nations, have taken their calicity at an age when the race was just

PATRIARCHIC CLANSMAN WITH BRIDE AND RETINUE.—Drawn by C. C. Church.



habit and law from them. In Chaldæa we are, perhaps, near the origin of the system of multiple marriage in the earth;

emerging from prehistoric night into the conscious state. It were hardly correct to speak of either polygamy or monog-

amy as a *system* of sexual affiliation in the age when men were still on a level with the beasts which nature had made prone and obedient to their appetites. Animals neither marry nor are given in marriage! Indeed, the multiple marriage relation among the primitive Chaldees could hardly be called systematic. The pastoral tribes who first possessed the Babylonian plain began, by degrees, to substitute for mere community and promiscuity the principle and practice of *selection* among the women whom they took to wife. The patriarchic clan favored the growth of the rising system, and that system assumed at length some degree of regularity.

Marriage, as it existed in this far day, was little more than the choice of the

Primitive marriage the result of barbarian instincts.

male for the female of his kind. Thus chosen she became his property. It would appear that already a truer human instinct had begun to prevail. For in the earliest age of which we have any account we are able to discover a difference in the relation by which the wife was held from that by which the clansman retained his other property. He chose his wife, and presently another, and then another. These he took to his tent and held in equal relation; but he did not sell them to his fellow-tribesmen or barter them for foreign merchandise. True, the unmarried women of the tribe were frequently disposed of for commercial advantage, but the wife was not often subjected to sale. She in turn must remain faithful to her lord. She must in particular assume the duties of maternity and the joint cares of the household. When the tribe removed to other parts the wives and children of the clansman followed humbly on the master, ministering to his wants, and guarding the simple in-

terests of his tent and flocks and merchandise.

Perhaps the system tended to perpetuate itself. The gap between the man and the woman was widened rather than abridged by the polygamous usage. The man by his freedom became stronger,

Polygamy may perpetuate itself by natural law.

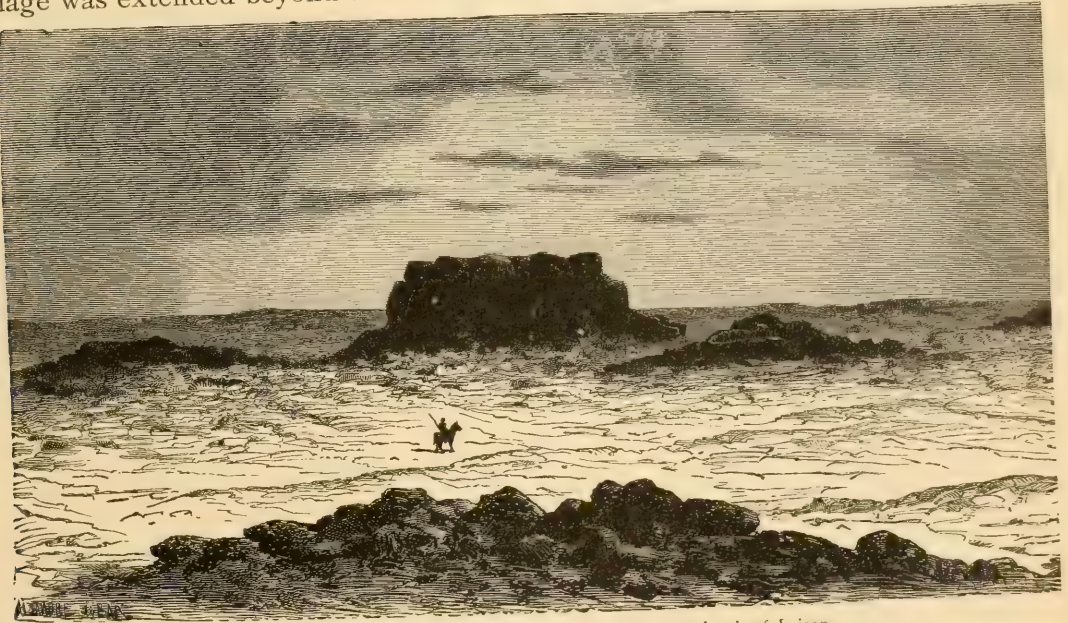
more intellectual, more wealthy, and the woman more enfeebled. It has been claimed, with probable truth, that the polygamous relation supports itself by the birth of an excess of female children. The subject has given rise to much controversy. False statistics have been manufactured on both sides to meet the demands of zealots in argument. It is known that in the polygamous countries of Southern and Western Asia there is a considerable excess of females; but, on the other hand, it has been found that in the Fiji islands the males are in excess. Possibly the latter condition has been brought about by circumstances which have prevailed over the natural tendency of multiple marriage. At all events, the polygamous lord among the ancient tribes of Mesopotamia was lifted greatly above his household. He was able, without restraint, according to his increasing wealth and power, to multiply his wives and thus more rapidly increase his descendants. Perhaps, in their ancient state, the father sometimes lived to recognize his own progeny in right descent to the number of several hundred. In a short time a family would thus become a clan, and the clan a tribe, capable of going to war or founding a city.

Polygamy was in the first intent practiced in the family proper. The shocking custom of choosing wives of one's own blood prevailed. Brothers and half-brothers and uncles freely chose

Ethnic characteristics fixed by in-marriages.

their sisters and half-sisters and nieces in marriage. It is possible that from this circumstance arose the strong typical character which was impressed upon several of the ancient races. The physiognomy, manner, and desire of the descendent clansmen were so uniform as to carry down to posterity the type which had been fixed and emphasized by the inbred relation upon which the primal family was founded. Nor would the type readily yield when marriage was extended beyond the limits of

a delegation passing from clan to clan in friendly solicitation of wives for the men of their respective kiths. The first simple relations among the tribes of the East were based in large measure upon the cross-marriages which were cultivated. Sometimes, though rarely, the man went over to the clan of his wife, joining himself to the household of his father-in-law or uncle by affinity. We may see in this the rudiments of a possible state; for ere long, partly by war and partly by marriage affiliations,



RUINS OF SIPPARA.—Drawn by A. de Bar, after a sketch of Lejean.

kinship. The more powerful ethnic peculiarity prevailed over the weaker, and the wife selected from a collateral branch of the tribe or from some foreign clan transmitted the features and manners of her lord rather than her own.

In course of time the in-marriages gave way, perhaps under the influence

Cross-marriage tends to produce the tribe and the state.

of a deep-seated human instinct, to out-marriages. At a very early date the pastoral lords of the Euphratine countries began to send abroad for their wives. Nothing was more common than to see

many clans and tribes would unite in common enterprises.

We here speak of a condition of affairs prevalent in lower Mesopotamia before the age of city building and foreign commerce. At length, as we have seen, the pastoral and nomadic condition began to develop into the sedentary life. Permanent habitations were chosen, and the clans began to break up into communities. Then were founded those old Chaldæan towns, the ruins of which still astonish the traveler and in-

Chaldæan society transformed to civic aspects.

struct the antiquarian. Then Babel and Erech and Accad and Calmeh began to be "in the land of Shinar." With this transformation from what we may call a rural to a city life, polygamy passed from the form of a custom to the form of an institution. That which had been usage was graduated into law. The wandering pastoral family, with its one lord and many wives and children, was transmuted into the polygamous city, or townhouse, with its *andronitis* and its *hareem*, or woman's quarter, with its seclusion and mysteries. Thenceforth the multiple marriage system, becoming institutional, was fixed in the acceptance, belief, and faith of the Semitic races.

It were, perhaps, impossible to determine to what extent polygamy was diffused among the other Semitic peoples from Babylonia as a center. Perhaps the institution grew spontaneously among the tribes of Shem in Asshur and Aram and Syria, as well as in the lower country which was its primitive seat. The student of history has accustomed himself to expect the polygamous organization of society wherever the Semite has made his way. From the borders of Persia to the Mediterranean, and even beyond to the Pillars of Hercules, the impress of multiple marriage was upon the ancient peoples. The system traveled to the West, as we shall see, with the Hebrew race, flourished in Canaan, and infected Christianity in so much that as late as the time of the Reformation the leading evangelicals, including Luther and Melancthon, justified it as Christian in both theory and practice!

With the development of Babylonian society the formalities attending marriage, or wife-taking, were enlarged, and took to themselves religious and

civil sanction. Spectacle and pageant were added until the ceremony, in the case of noble families at least, became as gorgeous as the other forms of Oriental society. The bride that was to be was adorned for the occasion of her nuptials, and was led forth to meet her lord with music and dancing and jubilee.

The system tended to mysticism. Woman more and more was hidden away, and the mastery of the man over all domestic relations became emphasized until the subordination of his wives amounted to a virtual slavery, which was redeemed only by the pencillings and warmth of natural affection. This, under all conditions, may be presumed to have alleviated the subjection of the weaker and more sensitive sex to the tyranny and exultation of the stronger.

Passing further into the elements of the civilized life we note the origin among the Chaldees of that peculiar style of writing called *Cuneiform*, from the resemblance in shape of its characters to the wedge. This style of writing was destined to take up and convey to modern learning much of the best knowledge of antiquity. It was destined, moreover, to extend as a system of written expression, not only to the kindred races of Asshur on the north, but also to the Arayan races of Media and Persia, also to the highlands of Armenia, and far into Syria. In another part of the author's works he has exemplified with sufficient fullness the nature and philosophy of cuneiform writing.¹ In the present connection it remains to note the fact that this writing was, according to our best information, invented by the Chaldees. More properly, it was perfected by them;

Marriage customs; woman brought to subjection.

Chaldæa the original seat of polygamous usages.

The Chaldees invent the cuneiform system of writing.

¹See Ridpath's *Universal History*, Book Second, pp. 130-131, and Book Third, pp. 197-198.



ARAMAIC SCULPTURES.—BAS-RELIEF FROM PALACE OF SARDANAPALUS.

for antiquarian research has shown that the rudiments of the system already existed among the aboriginal tribes of Accad, who possessed, or at least traversed, the Babylonian plain before the development of Chaldee nationality. It is thought that these Accadians were out of the hill-country of Elam, and that they brought with them a rude, idiographic writing which was adopted and amended by the race of Arphaxad on its entrance into Lower Mesopotamia.

At the first the writing in question was a picture writing, in which objects were portrayed by actual resemblance or symbolically. In the hands of the Chaldees the characters began to take more and more of the symbolical and less of the idiographic nature, and at the same time to be modified into simpler and still simpler forms. At length the characters were reduced into that shape in which we find them on the tablets and cylinders of Babylonia and Assyria. Meanwhile, as early as the seventeenth century B. C., the Semitic tongue had taken the place of the original Accadian language in Chaldæa, and the former was forced into the framework, so to speak, of the Accadian symbols. It was a case very similar to that now presented in the writing of the Japanese, which is mostly effected in the Chinese character. English itself is written in the Roman character, as Hebrew before it was written in Chaldee symbols.

In the hands of the Chaldees the cuneiform characters were transmuted gradually into phonetics. The first stage of the transmutation was that in which the symbol stood for an object of the outer world, as, for instance, a house, an ox, a boat, a fishing tackle, etc. The next step was to make the character in a simpler

form, and to allow it to stand for the *names* of the objects referred to. The next stage makes the characters to stand for the *initial sounds* in the names of the objects, and the final stage dismisses the objects and the names, retaining only the *phonetic sound* as the thing for which the symbol stands. In other words, the cuneiform writing, like all other systems with which we are acquainted, passed by evolution and culture from picture writing, by way of a syllabary, into an alphabet. When the latter stage was reached the Chaldee scribe was able to engrave with his stylus on the clay of his bricks, still unburnt, the phonetic writing in which his thoughts were composed. The development went on until proficiency was attained. The Assyrians borrowed the system from their neighbors, and added papyrus and stone as the materials on which their records were made. By and by literary culture came, and the perfected alphabet, in which many traces of idiography and symbolism still existed, was taken as the vehicle of all branches of learning known to the times.

By this means knowledge was enlarged and transmitted in an expanding volume from the early centers of the Chaldee race. Intellectual activity appeared both as a cause and a consequence of the art of writing. Certainly it may not be denied that great minds belonged to the Chaldees at a time when nearly all the rest of the world lay in Cimmerian darkness. We may well admire the intellectual achievements of a people who studied nature successfully a thousand years before the founding of Rome! Several of the most important branches of science had their origin in this far age and country; and many of the practical contrivances which civilization has employed for at least three

Process by which the system was developed.

Intellectual life diffused by the Chaldees.

Evolution of writing from pictures to alphabet.

millennia were invented by the Chaldee philosophers.

The writings of this ancient race of the Shemite were mostly concerned with historical narrative. This indicates clearly that the stage of national consciousness had come, and with it the

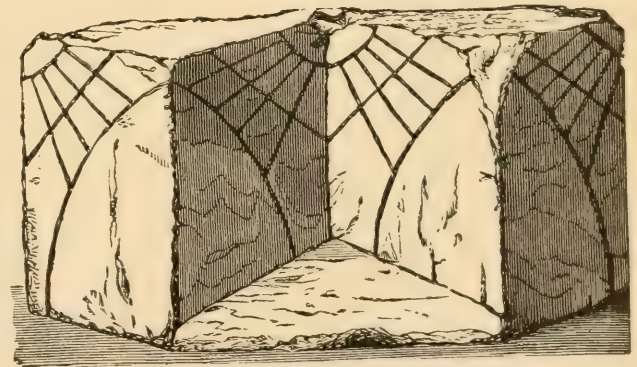
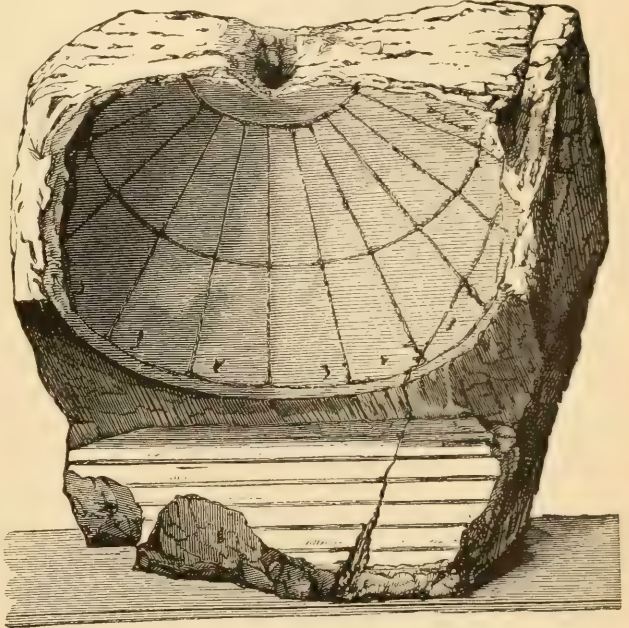
wholesome ambition to be remembered and admired by posterity. The ambition, however, was still largely personal. The inscriptions indicate the predominance of certain men and certain classes. At this we should not be surprised or offended, particularly when we remember that to the present day history, as an art, has been mostly concerned to eulogize the individual actors, and to neglect the progress of the drama as a whole.

The Chaldee writings celebrate the praises of kings and the glory of the gods. But the inscriptions show the high attainments of the race, over and above the personal eulogium

we discover evidences of the high intellectual life which the people had attained. The record includes also the rudimentary outlines of science and the results of investigation. From this source we acquaint ourselves with those tables of weights and measures which in some sense furnish the basis of nearly all subsequent contrivances of like kind. Not a few civilized nations of to-day have hardly improved upon the methods employed by the Chaldees for the computation of time and space, for the measurement of mass and distance. Such was the ability of this primitive stock that its intellect and achievement stretch out to the life of the present epoch.

The example here before us shows in a memorable manner the permanence as well as the triumph of intellectual achievement. It is the physical parts of civilization that go down to dust. Violence perishes in the wind of its own commotion. Conquest ends with the

Enduring character of intellectual achievement.



COMPUTATION OF TIME—ANCIENT SUNDIALS.

fall of the curtain upon its tragedy. All monuments and memorials which appeal merely to the senses are attacked and destroyed by time. The material panorama is indebted for its brief memory and tradition to the upholding record of thought. But the mind of the race, as

well as the mind of the individual, when once it has risen to ascendancy, perishes not, but rather survives with the successive ages to which it transmits itself in story or song, in epic or art.

We should look in vain in the ancient world for the fact of self-government.

Absence of true civil government among the ancients.

In an age when the rank senses of the human race ran riot over reason, we might not reasonably expect that men would be able to organize themselves into civil government on the principles of a rational republican democracy. Even in modern times and the most enlightened countries we have seen with what great difficulty the race has risen to selfhood in economics and government and law.

Antiquity must needs accept personal rule. Civil and religious institutions in that far age were evolved coincidentally.

Primitive civil institutions influenced by religion.

The powerful effect of religious beliefs worked by reaction on the formative institutions of government. The gods ruled. Men must be like the gods. Therefore civil government, if it exist, must exist in the similitude of god-rule. God-rule is monarchy. The priest receives his authority from one above himself, great and glorious in the skies. There must be, saith antiquity, a man lifted up in the likeness of the god. From him must descend all authority—by him must be exercised all rule. The thought of the issuance and rise from the people of the right to govern, and of the delegation of that right to the ruler, is a concept so modern that it has hardly yet found acceptance in any nation of the earth.

The great cities of Chaldæa—Babel and Erech and Accad and Ur and Nipur and Borsippa and Sippara and Kutha—becoming populous, demanded civil insti-

tutions, and these came in their kind. The various communities were bound together in a great despotism, at the head of which rose the Oriental emperor, warrior, king, and high priest of the nation. Before him primitive society fell down and worshiped. He was the incarnation of god-power and man-power, the head and fountain of all prerogative and greatness. He commanded the Chaldee, afterwards the Babylonian, armies. His throne was established on force and superstition. But, nevertheless, the civil unity of society was attained, and for many centuries monarch succeeded monarch by right of birth or conquest.

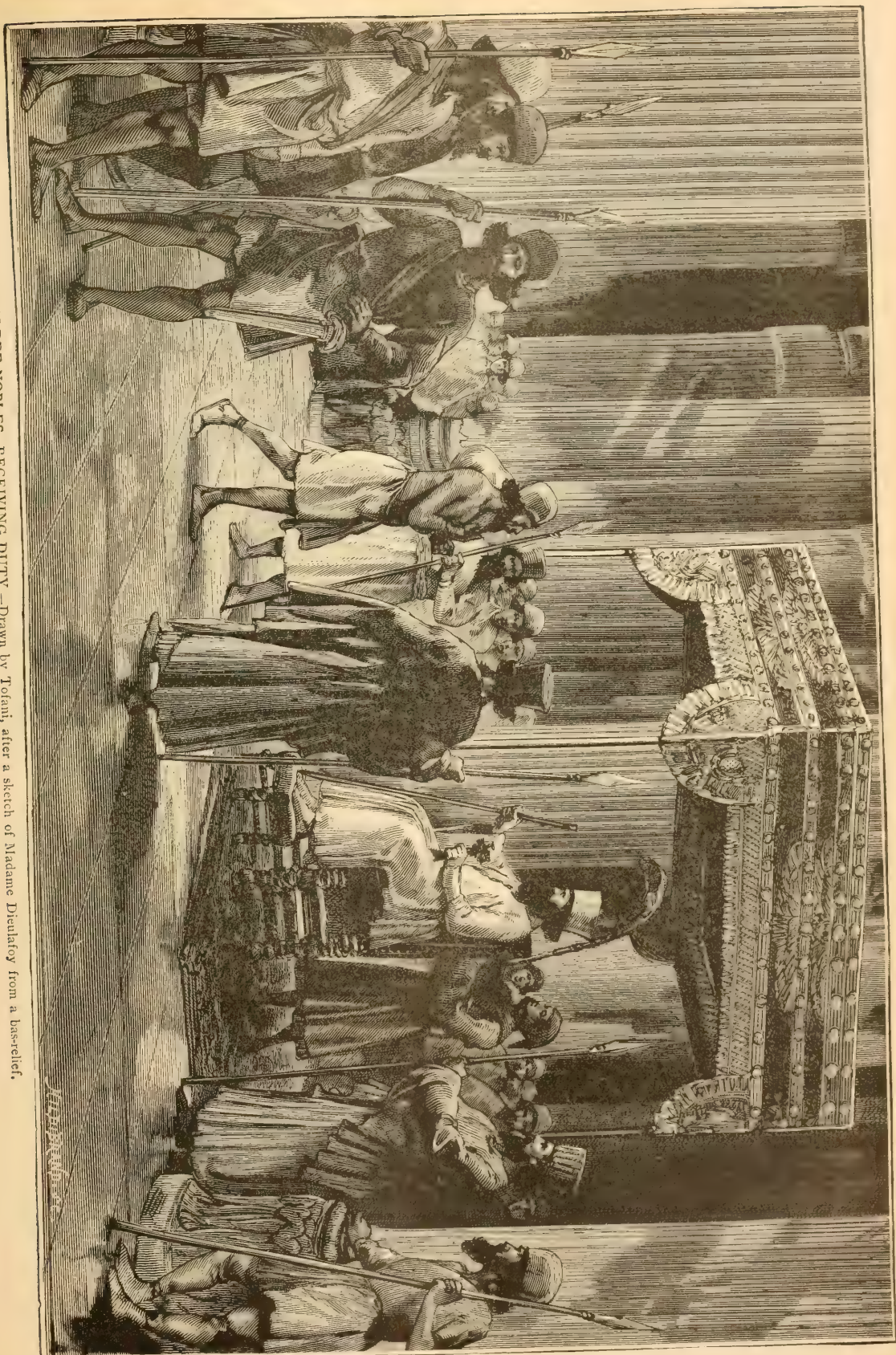
Place of Oriental emperor in ancient society.

The reader may easily perceive that the Oriental monarchy of antiquity was the full form of that germ which existed in the patriarch of the clan. The patriarch was emperor of his household and tribe. Enlarge the latter and change the pastoral into the sedentary and commercial life and you have the ancient monarchy, crowned and robed in the splendor of the East. Very little was he concerned with the other attributes which we find existent in a modern state. If he formed a council of his nobles and priests, it was done at his will for the convenience of his government and the enlargement of his renown and glory. He set governors in provinces, and captains over the divisions of his army; but none might say to him, "What doest thou?" Only one check really held him back from the absolute supremacy of his will. That was the fear of a violent death at the hands of some one who had suffered or was jealous under his rule.

The old monarchy an exaggerated form of patriarchy.

In this form rose the government of that ancient race who possessed and civilized the lowlands lying northward from the Persian gulf. The names of the

CHALDEE NOBLES RECEIVING DUTY.—Drawn by Tofani, after a sketch of Madame Dieulafoy from a bas-relief.



early Chaldæan kings have been transmitted to posterity. An outline of their dynasties has been recovered from the

Rulers celebrate themselves, but history celebrates thought.

dust. As in all ages, the rulers of this ancient epoch have commemorated themselves, while the names of the great thinkers and scientists, who from the cities and plains of Chaldæa foreran the knowledge of the world, have passed into the oblivion of the ages. On the other hand, the *work* of the thinkers and sages has transmitted itself to the mind and purpose of after times; while the work of warrior kings and high priests has gone down to the silence of the under world.

The Chaldees were not lawmakers. None of the Semites have excelled as legislators. Many of the great men of this family have surpassed in formulating theocratic codes, but lawmaking in

Incompetency of the Semites in matter of legislation.

the human sense remained for the genius of another race. The laws of the Chaldees and of their successors, the Babylonians, were simply edicts of the kings. They had the sanction only of force and expediency. Rational legislation was a task above and beyond the civil capacity of the ancient peoples. In addition to the edicts of sovereigns and high priests there was, no doubt, among the Chaldees the growth of custom and usage to the extent of furnishing the ordinary rules of conduct; but lawmaking in the truer sense was an art unknown to that great

people who first mapped the heavens and discovered the sequence of phenomena among the planetary and stellar worlds.

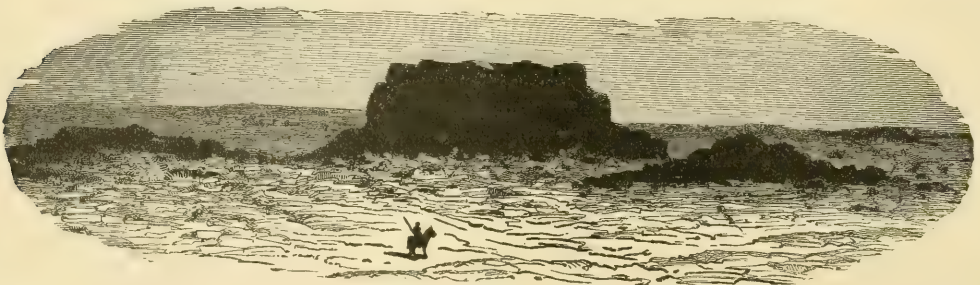
The author has already explained in another section of his works¹ the religious system which grew up and flourished in Lower Mesopotamia. This system was destined to run a marvelous course among the nations. Though at the first it was but feebly discriminable

Chaldee germ of a tremendous religious evolution.

from the mythologies of other peoples, it seemed to contain the germ of a growth which was to combine in the secondary form with the prodigious energies of the Roman empire; to send its hardy vine into the darkness and chill of the Middle Ages; to issue from those ages with the claim of universality; and to contend for precedence and prescriptive right among the vast forces and phenomena of modern civilization.

It is not needed, however, in this connection to describe again the pantheon of the Chaldees, or to repeat the account of their religious ceremonial. If we mistake not, there was in the system from the first a tendency toward the severe unity of monotheism, and this perhaps must account for the long survival of the religious thought which had for its locus the banks of the Lower Euphrates, and for the source of its germination the breast of the Chaldee race.

¹ See Ridpath's *Universal History*, Book Second, pp. 132-140.





BOOK XV.—THE HEBREWS.

CHAPTER CV.—EVOLUTION OF THE EBERITES.



WE have thus given a brief outline of the character and promise of the Aramæan, or northern, branch of the Semitic peoples. The middle branch is known by the name of *Hebraic*. The word at once suggests the well-known traditional, perhaps we should say historical, origin of the race. The Eberites, or Heberites, as the term signifies, came from beyond the river; that is, out of Aram, or Mesopotamia. The

The Eberite and his descendants.

name of the head of this division of the Semites was Eber, or Heber. The Book of Genesis declares that the Shemite was "the father of all the children of Eber." Eber is made to be the grandson of Arphaxad. By this we are to understand that the Eberites were, according to the traditional knowledge of the age, the right-line descendants of the Arphaxad tribes. Eber is made to be the progenitor of the Pelegites and the Joktanians.

From Peleg the sacred genealogy descends directly through four generations to Abraham, and to him the Hebrew race of history assigns its origin.

Time and again we have had occasion to note the significance of these ancestral names. The Semitic traditions everywhere abound with lists in which

Significance of the Hebraic nomenclature.

the descent of living families is traceable upward to some remote and famous fountain. In all this there is doubtless a glimpse here and there of *personal* ancestry, but the larger part of the nomenclature is *tribal*. The meaning of such records is that certain tribes were, according to their tradition, descended from other tribes, of which the patronymic has been preserved. And in this sense the ancestral genealogies of the Hebrews must be understood.

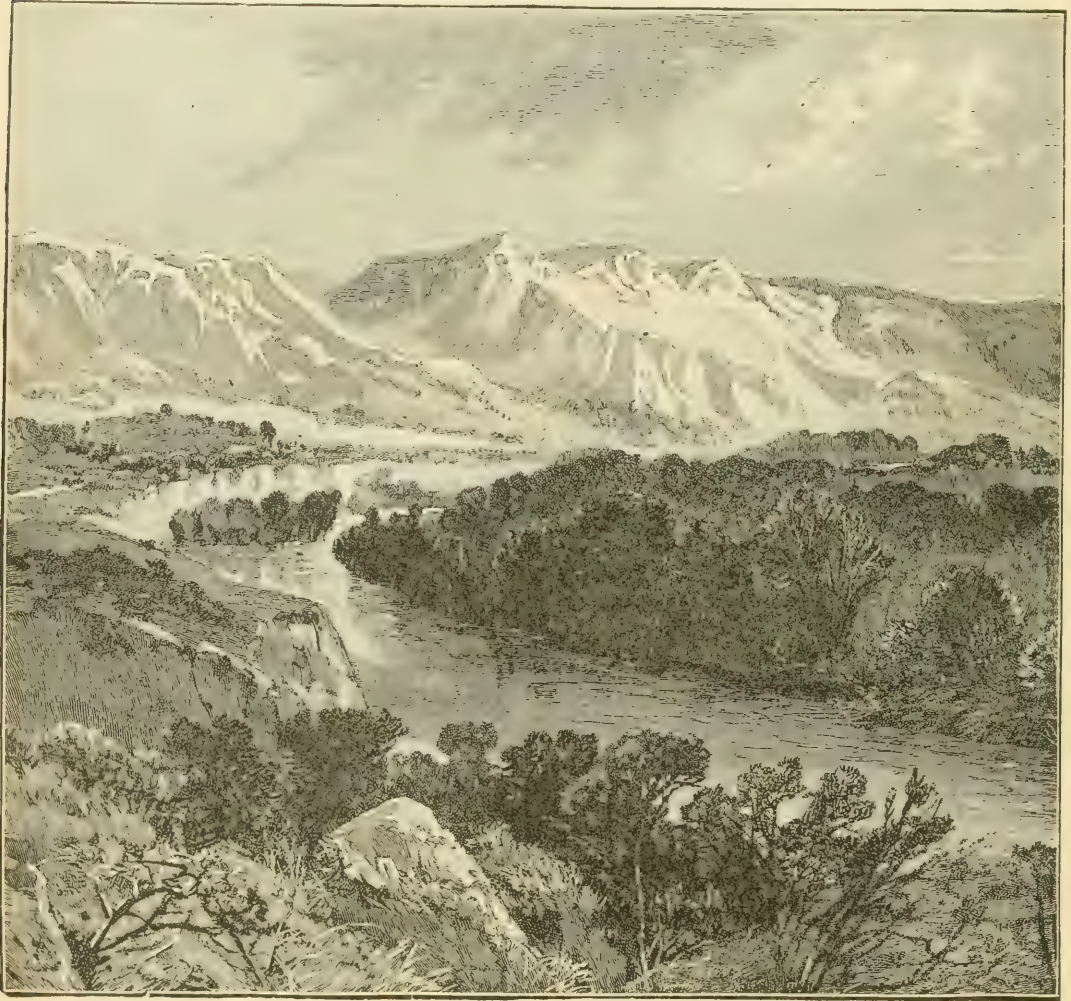
This being true, we note in the first place the origin of the Hebraic race in an Aramaic descent. This would signify that the Aramæans were the oldest division of the Semites, and the Hebraic

family the second development of the same stock. We shall see hereafter that the Arabs were the third and most recent evolution from the same ethnic original. The Eberites came over to

has extended. The patriarch Abraham, at the head of a colony of his people, made his way far to the west, and settled in Canaan. The story of the battles and like vicissitudes through which

Relation of the Hebrews to the Aramæans.

Migration of the Abrahamites out of Chaldæa.



LAND OF THE HEBREWS.—VALLEY OF THE JORDAN.

the right bank of the Euphrates, and established themselves at Ur of the Chaldees. It was from that position that the true migration and beginnings of historical development were to take their rise.

The story of the movement by which Hebrew nationality was to be ultimately achieved is known wherever Christianity

the immigrants passed before they were able to occupy and possess the country of their choice need not be repeated. What we are here to consider is the destiny of the race in another and higher sense.

At the very beginning we find the Abrahamites at Shechem, where they build an altar to Jehovah-El. Afterward the tents of the tribe are pitched

under the oaks at Kirjath-Arba, where another altar is raised. Then we have the epic of the Egyptian Hagar, who bore to her lord a son who was to be "like a wild ass, and his hand against every man, and every man's hand against him, and he should dwell to the east of his brethren." Meanwhile the tribe of Lot takes possession of the low valley of

tional proportions, becomes resident as an enslaved people in the valley of the Lower Nile. This deflection of the Hebrew family from its first settlement in Canaan did not divide the race by any great measure of geographical or ethnic divergence. We are not to suppose that the Hebrew stock was extinguished in

Abrahamites
in Canaan dur-
ing Egyptian
captivity.



CLAN OF ABRAHAMITES DEPARTING.

the Jordan. Already the men of Canaan are in rebellion against the immigrant race, and there is a long struggle of the latter with the former, until the Hebrew predominates and the Canaanites are reduced to subjection.

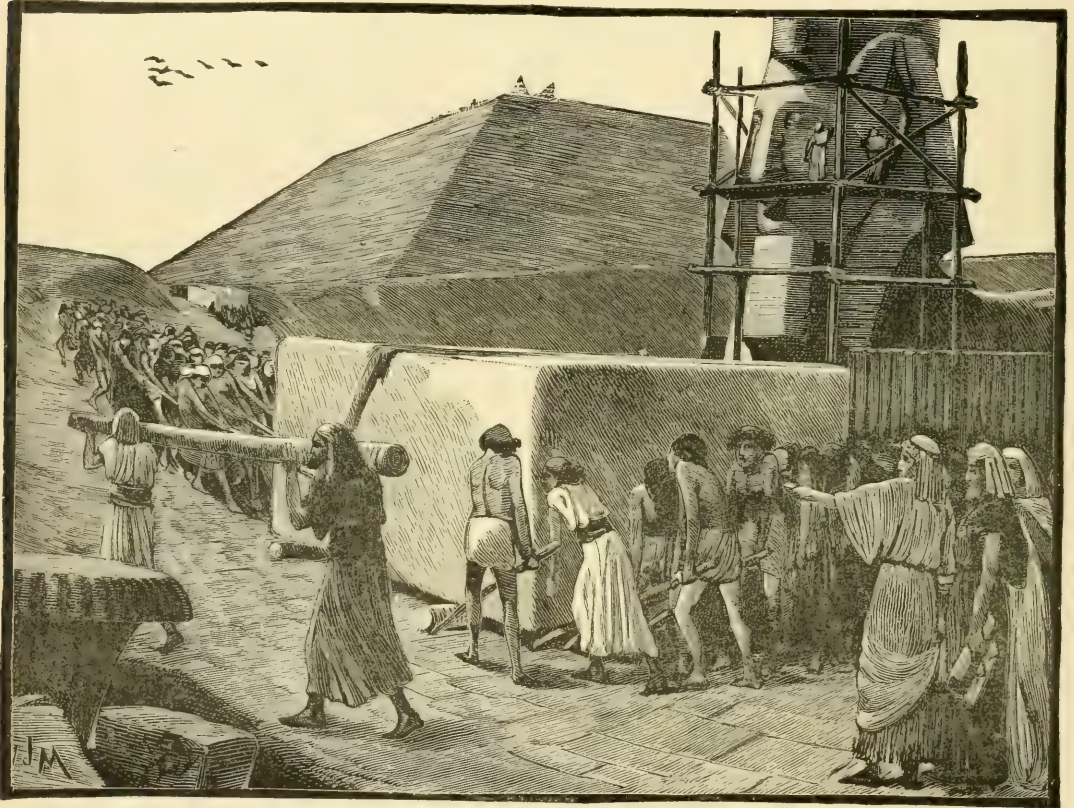
Few of these vicissitudes need here be recounted. The same is true of the long Egyptian episode, in which the tribe of Jacob, multiplied almost to na-

Canaan during the time of the principal growth of the enslaved people in Egypt. The Canaanites, however, regained their ascendancy in the region which had been occupied by the tribes out of the East, in so much that by the close of the Egyptian period the traces of pure Hebraism were hardly any longer discoverable in Canaan. The primitive races of that country had grown strong and warlike.

They had progressed also toward the civilized life. Their towns and cities were of considerable importance, and when returning Israel, coming in on a detour from the south and east, at length crossed the Jordan, they had to encounter the Canaanitish armies, and contend by battle and siege for several generations before they succeeded in

two and a half centuries, the Hebrews had multiplied to several millions! If we accept the figures which the Hebrew scribes have authenticated, we shall conclude that the Israelites in Egypt were fully as numerous as the dominant race—at least that part of the race in possession of the Lower Nile valley.

The mass of Israel, whether going



EGYPTIAN EPISODE OF ISRAEL.—PYRAMID BUILDING.

regaining possession of the Promised Land.

Meanwhile, we may notice by a cursory view of the Hebrews in Egypt one of the marked peculiarities of the race. This is its fertility. The extent to which Israel was multiplied in the Nile valley is, if we accept the tradition, quite incredible. From a clan of fewer than a hundred persons the increase went on until, at the expiration of about

forth by its own volition or expelled by the compulsion of Egypt and her arms, was prodigious as it rolled off in the direction of the Syrian deserts. The Egyptian record, as well as that of the Hebrews, shows that the expelled people were powerful in numbers, and yet some allowance must be made for the exaggerations which were common in all the current accounts of antiquity. Doubtless Israel was greatly wasted by

Vicissitudes of the return into the Promised Land.

Remarkable expansion of the Hebrew race in Egypt.

wars and defections during the full generation of travel and vexatious migration across the desert. Coming again in a circuit to the eastern borders of Canaan, the race was still strong, and had gained in discipline and prowess more than it had lost in numbers. Joshua, the generalissimo of that new Israel born in Syria, was able to make his way not only into Eastern Canaan, but across the Jordan, and to gain an

appears to have been the natural fecundity of the race, we may discover at least two of the elements which have carried the Hebraic peoples in ethnic streams from the far-off fountain into the foreground of modern civilization.

Still another element of the peculiar strength of this family of mankind we may discover in the discipline to which the ancestors of the race were subjected by the hard incidents of its early his-



VIEW IN CANAAN.—LOOKING WEST FROM ASCALON.—Drawn by Paul Hardy, from a photograph.

immovable footing in battle with the strong tribes of Western Canaan.

Another peculiarity of the Hebrew stock which we may already discover, even from the date of the Egyptian bondage, was its strange persistency of purpose. Few other races have so inveterately hung to their own wills and objects of desire; few have pursued the end with such persistent and unvarying obstinacy as did the Hebrews, even in the earlier ages of their ethnic evolution. If we combine this quality with what

tory. Making all allowance for the exaggeration of the old scribes of Israel in delineating the trials of their people, and for the hyperbole which all the ancients indulged in depicting the heroic toils of their ancestors, we may still note in the primitive history of this people the buffetings of unusual adversity, and we had almost said the precursive omens of those dreadful persecutions by which the race seems to have been hounded for the greater part of more than three thousand years! Such discipline, though

Ethnic persistency of the Hebrews.

How discipline brings strength and race endurance.

it bear hard on the current generation—though it grind down and destroy the weaker fraction of the people—must needs result in the production of a stock capable of surviving even when brayed in the mortar and ground by the pestle of that cold and often cruel thing which goes by the name of history.

Not in this connection, however, shall we discuss in extenso the personal and

Relations of the Hebrews to the conquered Canaanites.

ethnic characteristics of the Hebrews. In Canaan we see them at length victorious over the native races. Let us not forget that those races were of a common kinship with the Abrahamic branch, older, indeed, than the Abrahamites, but perhaps not equally aggressive and powerful as an ethnic stock. If tradition is to be trusted, the Canaanites were virtually exterminated. The conquests of Joshua and his successors were sufficiently bloody and dreadful. Havoc, devastation, and the utter annihilation of the enemy were the spirit and substance of the successive wars by which the native races of the Promised Land were ultimately extinguished.

Meanwhile that Israelitish theocracy, which was destined to exert so powerful

Establishment of theocratical government for the Israelites.

an influence upon all the peoples and institutions of the West, was established and perfected. For a considerable period it met the demands of both religious and secular government. The two were one. Jehovah-Elohim was the king. His priests were the ministers alike of Church and state. A certain measure of nationality was attained under the theocracy, ill-adapted as it must have been to the exigencies of civil and foreign affairs. Doubtless it was the insufficiency of such a government to cope with questions of national and international moment that led to the

policy of seclusion adopted by the Hebrew state, and preserved in the traditions and manners of the people of Israel to the present day. A rim of bristling localism and selfhood was drawn around the Hebrew commonwealth, and everything beyond that exclusive periphery was avoided and ignored—this as a principle of statecraft and an article of religion.

The student of history knows well how the Hebrew theocracy at length yielded to the exigency of the times and gave place to the monarchical institution. A king was found and raised to the seat of secular authority. Henceforth the state was double. The theocratic organization was maintained, and the system of civil government organized in dual relation beside it. As a rule the two were harmonious. The high priest and the king were only at rare conjunctures at enmity or cross-purposes. The priest supported the king in his Oriental exaltation, and the latter bowed submissively to the divine authority of the former. The national movement had in it the sanction of force and the inspiration of religious zeal. The Jewish wars were made in this double spirit. Sometimes the policy of the state, under the ill-advised counsel of the high priest, brought disaster to the nation; but such results were often counterbalanced by victories and successes which had for their mainspring the religious enthusiasm of the people.

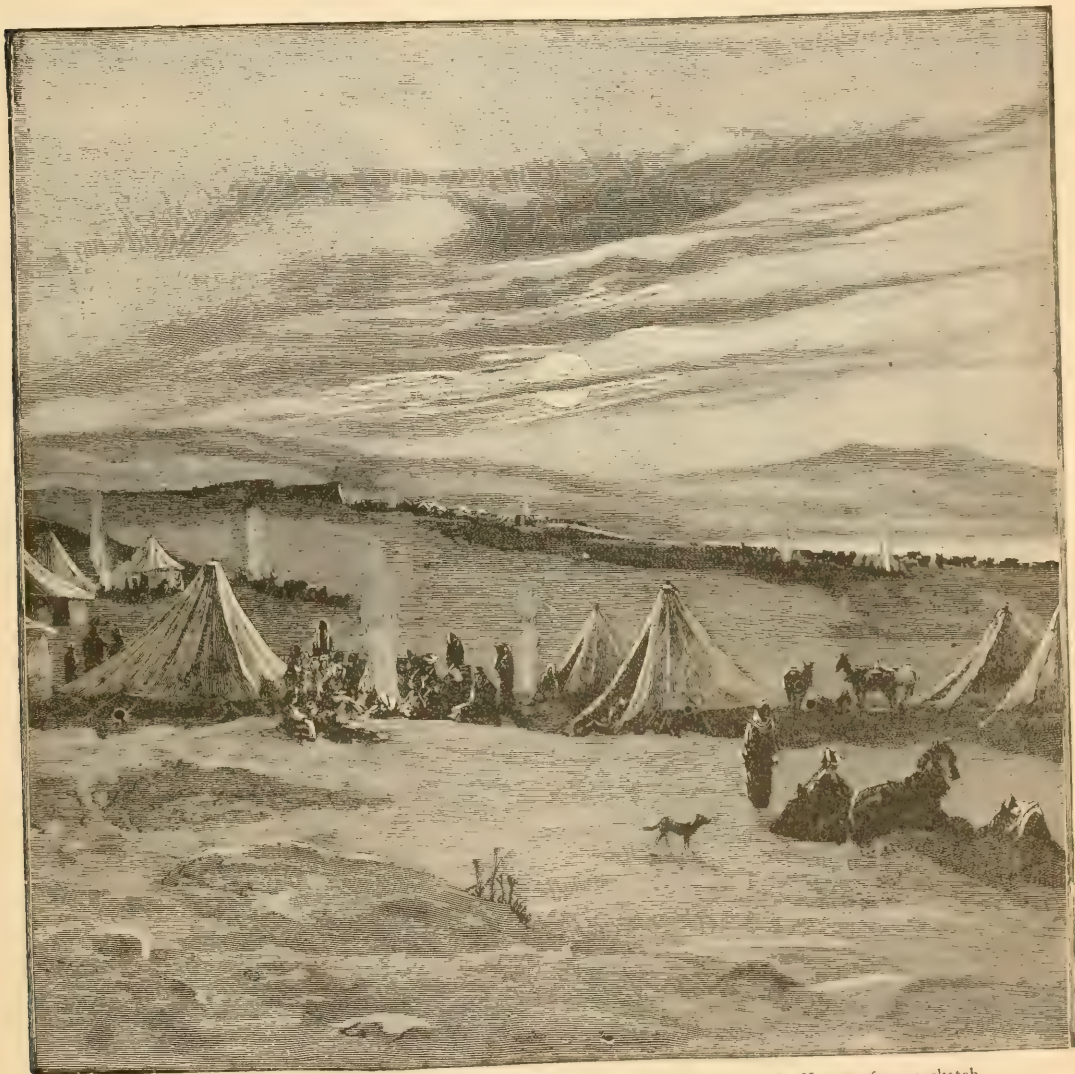
The theocracy yields to the monarchical necessity.

It is not intended here to recount the vicissitudes of the kingdom of Israel or to usurp the office of civil history by explaining the causes of either the greatness or the decay of Hebrew nationality. The kingdom flourished for a period, and then was dismembered, under the

Political and social decline of the Hebrew people.

combined influences of social degeneration and political rebellion. Prophecy and the prophetic office were not able to shore up the tottering commonwealth against the corroding vices of the people and the successful assaults of foreign

nant of the people scattered among the Gentiles. All this has been told and retold in hundreds of narratives and in all literary languages. It is our office rather to give an account of the race as such and to indicate the character of the



PASTORAL LIFE IN PALESTINE.—THE CAMP BY NIGHT.—Drawn by H. A. Harper, from a sketch.

armies. We note a long period of national decline, until finally the kingdom of David and Solomon appears as the Roman province of Judæa, constantly rebellious against the imperial authority until, in the days of Josephus, the Jewish state was extinguished and the rem-

ethnic traits, social life, industries, language, and religious institutions of the people under consideration.

The Hebrews were at the first a pastoral people. Perhaps the race presents this type of life in its most perfect form. The accounts which have been trans-

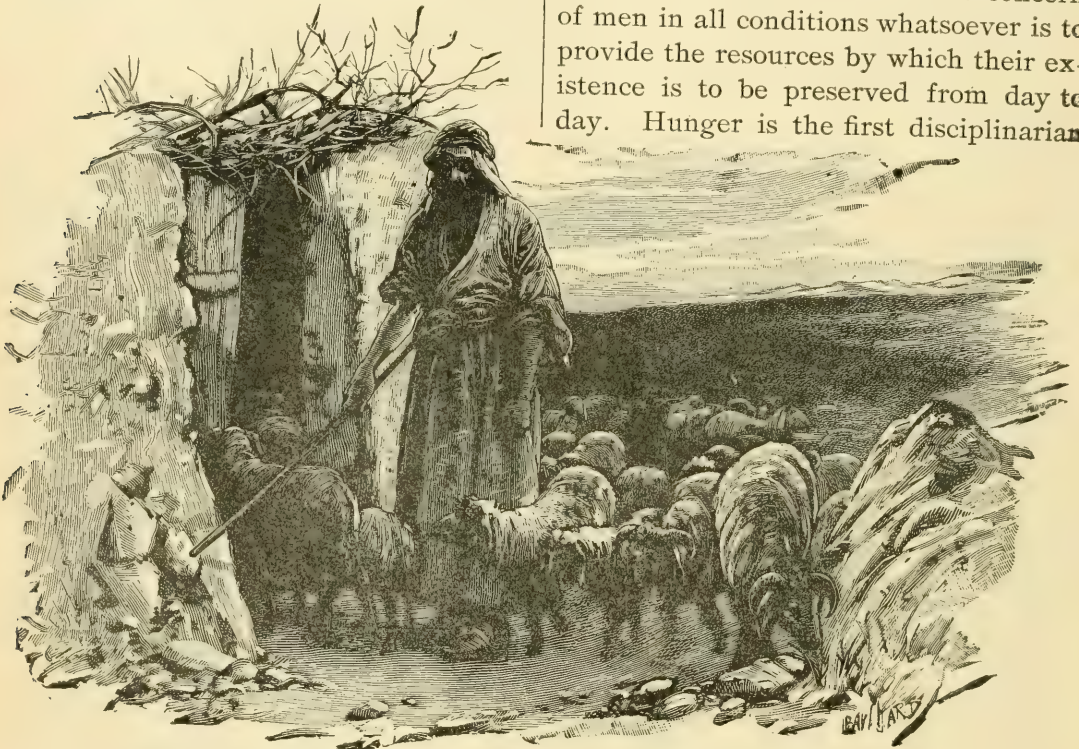
mitted to us by tradition and history of the primitive state of the Hebrew fathers give us idyl after idyl, composed in many instances with poetic skill, of the manner of life of the progenitors of Israel in the patriarchal age. There they are upon the open plain with their flocks and herds. There are their tents, pitched now in this place and now in that, according to the abundance of na-

Prevalence of the pastoral life in Canaan.

resources of clan life were easily and abundantly obtained.

We are here face to face with the first question of importance in considering the ethnic life of the people, and that is, the food supply by which the given people is supported. The sustenance of life is the first of all considerations. Sources of food supply; flocks and herds of the Hebrews.

"All that a man hath will he give in exchange for his life." The first concern of men in all conditions whatsoever is to provide the resources by which their existence is to be preserved from day to day. Hunger is the first disciplinarian



FLOCKS AND HERDS.—COUNTING THE SHEEP.—Drawn by Paul Hardy, from a photograph.

ture or the exigency of the season. The clan abides together. Anon it divides into several clans. The outdoor life is prevalent. The indoor life is almost unknown. The absence of civilizing institutions is compensated by longevity, freedom, and happiness. Doubtless it was, on the whole, an estate of plenty. The tradition of that far age has nothing to say of disease, and nothing of want, except in the rare instance of famine. So long as the earth did her part, the

of the world—the first teacher of mankind—a hard master, but not without generosity and benevolent instincts for the human race.

In common with their kindred races the Hebrews had their first dependence upon their flocks and herds. The latter abounded. We must remember that the Syrian plains were then a new country. Vast is the difference between the new country and the old—between the exuberance, the grassy wealth, the wild-

fruit extravagance of the one, and the exhausted sterility of the other.

Mark the progress of the Abrahamites westward from the fatherland of the Chaldees to their new home in Canaan. Very deliberate was their progress. Here a camp and there a camp. If these lands be cropped of their pasturage, yonder plain invites both us and

Increasing abundance of the Abrahamite clans.

his household divides both flock and clan and takes his journey yonderward. The tribes multiply and expand into a considerable volume. Sometimes there are quarrels and fighting. Injustice and the lust of property stand against justice and the rightfulness of ownership. There is the *mêlée* of rude arms—victory for the one, defeat and subjection of the other.



VINEYARDS OF ISRAEL.—TREDDING THE GRAPES.—Drawn by Paul Hardy, from a photograph.

our retinue of flocks. Thither will we go. The water brooks are there—possibly the palm trees by their banks of green. Day by day and week by week select animals are chosen from the herds and slain for the food of the tribe. The native instincts of the goats and sheep and cattle produce more rapidly than the daily want is able to exhaust. The herds become great, and are divided. This nephew takes one division and goes off thither. That brother-in-law with

Perhaps there was never a condition of human life more abundantly supplied with healthful food-meats than that which we here contemplate among the ancestors of the Hebrews. Observe the sentiments of affectionate regard with which the patriarch must consider his animals about to be slain. The necessity of killing is strong upon him; but the repugnance to the act, let us believe, is universally human. Might we not sat-

Naturalness of the notion of sacrificing animals.

isfy the inconsistency, the contradiction, the compunction of our conscience if the priest would lay his hand upon the victim's head and let us slay under the sanction of Jehovah?

From this source of animal slaughter the primitive Hebrews—as did all the cognate peoples of the race—derived their principal means of support. The abundance of the herds and flocks gave the first suggestion of commerce. Trade in living animals sprang up, we might almost say flourished, in the age when the Hebrews were still migratory tribes coming out of the East, or removing from place to place in the land which they had chosen for their inheritance. Only with the establishment of the sedentary life did the pastoral life begin to decline. The conquest and division of the country put metes and bounds not only to the further development of the career of the shepherd and herdsman, but brought in the certain condition of his decline and extinction. For a while the two methods of life remained coincident, and the resources of the people were drawn with equal hand from the flock and the field.

From the first the draught upon nature was considerable. Bread-making was known to the Chaldees. Fruits and vegetables and grains were not only gathered wild from nature, but brought into a tolerably perfect cultivation in the valley of the Lower Euphrates long before the removal of the descendants of Terah into Syria. It were hard to say at how early a period in the life of the

human race the vineyard began to flourish. Grapes were gathered and eaten with wild joy by the first men of the earth! No other product of the soil and sunshine has been more universally cultivated in all places at all favorable to its growth than has the vine. The Hebrew peoples were specially devoted to the vineyard and its care. References to the grape and the juice of the grape, to the making of wine and the joy of the drinking cups, abound in the earliest lyrics of the race. It were hard to say how much of this idyl of the vine belonged to the poetry of the age of Hebrew literature, and was projected from that epoch backward to the times of the patriarchal estate; but the vine was no doubt intertwined traditionally with the history of the peoples from the time of their migration out of the East.

From the sources just indicated the Hebrews drew the means of subsistence and the commodities of trade. It was a life of nature. It were difficult to conceive of a condition more favorable to health and longevity. The tradition of the long lives of the Hebrew fathers may well be accepted as consistent with the facts, though the "years" in which their lives were numbered were apocryphal. Nor may we dismiss the patriarch of his clan, with his flocks and herds and freedom and abundance, without a sigh of regret for that necessity of civilization which substitutes for him and his simple methods of existence the complex, multifarious, ambitious life of mart and town and city. The Hebrew has left his flock to become the trader-in-chief of the world.

Trade begins from flock and herd; pastoral life declines.

Hebrew manner of life tended to longevity.

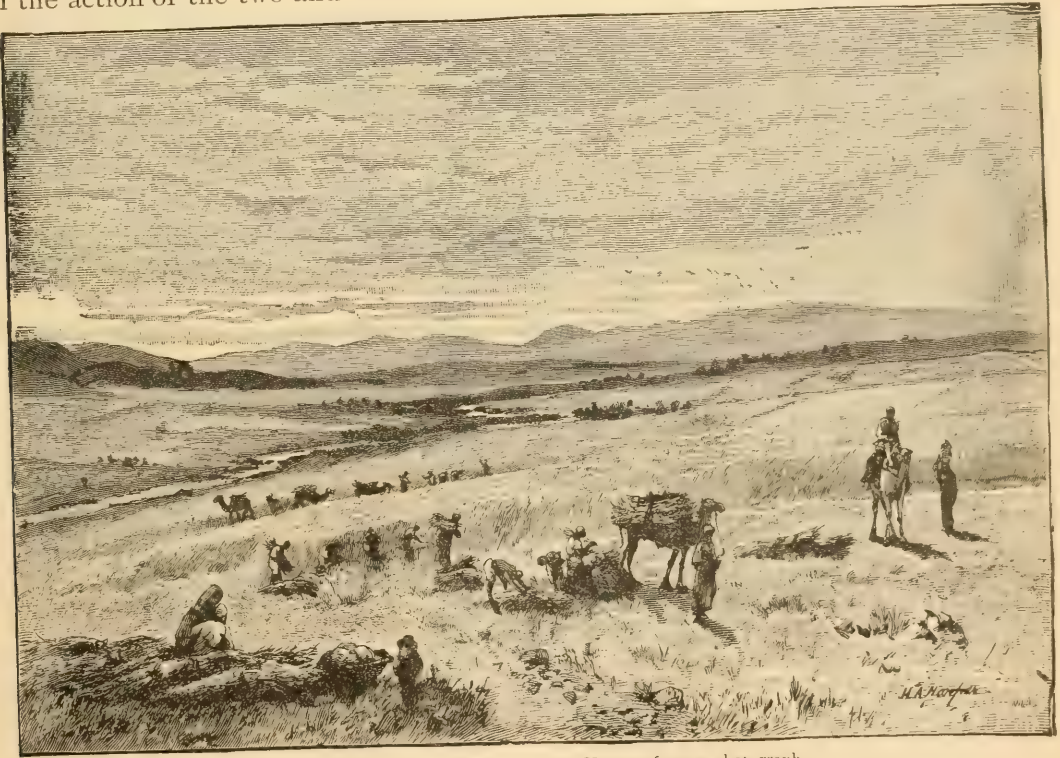
Vineyards and wine the joy of the Hebrews.

CHAPTER CVI.—SOCIAL AND DOMESTIC INSTITUTIONS.



BY the time of the institution of the Hebrew theocracy the primitive pastoral life gave away before the aggressions and demands of the sedentary system. The conflict between the two types of existence may be both seen and illustrated in the action of the two and a half tribes

beyond the river. The remainder made the exchange, not we may believe without regret, but rather under the compulsion of military and religious authority. The philosophical reader may discover in the indifference manifested by the Hebrews about going over Jordan and possessing the land the reluctance which they felt to abandon the pastoral freedom enjoyed by their fathers.



VALE OF SOREK.—Drawn by H. A. Harper, from a photograph.

of Israel who chose to remain in the open grazing countries beyond the Jordan. Not even the temptation of entering into the Promised Land could induce them to give up the method of life to which they had been so long accustomed, and to accept in its stead the restricted life of the hamlet and vineyard

It were needless to enumerate again the products of Palestine. The country is represented at the time of Hebrew nationality as exuberant in the production of fruits and flowers. Perhaps a part of the poetical descriptions which the bards of Israel were wont to draw of the beauty and abundance of their land

Poetical description of Palestine: its beauty and abundance.

should be explained by the contrast which even a moderately fertile country must present to the Syrian desert. This contrast had been strongly impressed on the recollections of the people in the times of the exodus. We may remember also the strong antithesis in which Hebrew poetry abounded, and which in-

the first place. The date-palm flourished in the more favorable situations. More than all did the vine proclaim the fertility of the soil. Israel was emphatically a grape-growing, wine-producing people. Vegetables were abundantly grown with little trouble of cultivation. We may not know the particular char-

acter of the root crops which constituted a considerable part of the food of man and beast. These were essentially the same as those of Mesopotamia. Cereals abounded. Wheat and barley and rye have immemorially flourished in the countries of the Eastern Mediterranean. The same may be said of all varieties of pulse.

After the settlement of the Twelve Tribes in Canaan and the division of the lands among the people, the exclusive dependence upon flocks and herds for the means of subsistence ceased. Indeed, the dependence was henceforth mostly on the products of the earth. The country was limited in extent. Only a few acres could be assigned to any family. The shepherd life under such conditions must end. The Israelites continued, even in their narrow estates, to possess a certain number of sheep and goats

and cattle. Horses were known only by tradition of other countries. The domestic donkey was seen about most of the homes of Israel. Butter and cheese continued to be, as they had been in the patriarchal estate, among the principal articles of food. Enough was retained of the abundant flocks and herds possessed by the pastoral fathers to furnish

Means and resources of the Israelites in Palestine.



CHURNING WITH GOATSKIN BOTTLE.

Drawn by Paul Hardy, from a photograph.

deed constituted its principal element of beauty.

But, after all, Palestine must be allowed to have been a fruitful and beautiful region at the epoch of the ascendancy of the Hebrew race. The hills and mountains were covered with cedars. At lower elevations the cypress grew. In the valleys the fruit-bearing trees abounded. Among these the olive held

the meat supply of the people. To this was added a considerable fraction from domestic fowls and wild birds, which were abundant, particularly about the northern lakes. On the whole, the Israelites were good producers and good eaters. While nature continued in her usual course, there was rarely any scarcity among the people. Only in times of

first to the tribes, afterwards to families, and finally to individuals. This assignment, however, was not final. The system provided for its own termination at the close of each period of fifty years. The whole land schedule was at the expiration of that period to be reërranged. A new survey was to be made at each jubilee, and a new distribution made of



APPORTIONING THE LANDS.

occasional drought was want known or the cry of famine heard in the land.

In this connection it may be well to refer to the peculiar anomaly of Hebrew landownership. The system adopted at the institution of the government by

Anomaly of Hebrew system of landownership.

Joshua and his successors has, we think, never been tried by any other people. It was a compromise between fee simple and community of ownership. It was enacted that the lands of Israel should be surveyed, divided, and apportioned,

the holdings. Landownership thus became, as it were, a fifty-year lease from the government. Or, if the name "government" be too formal and large to express the civil condition at that time present among the Hebraic tribes, let us say that the lease was given by the people to the possessor.

The holder of lands under this system had the rights of ownership but not the right of alienation. That the state forbade. The Hebrew resident was not obliged to remain on his own premises,

but he could not sell his landed property. The value of the lease at any time was, of course, proportionate to the length of time yet to elapse before the next recurring jubilee. Just after a jubilee, the estates were worth almost as much as if they had been held in fee simple. At the beginning of the last year before a jubilee each estate was worth to the

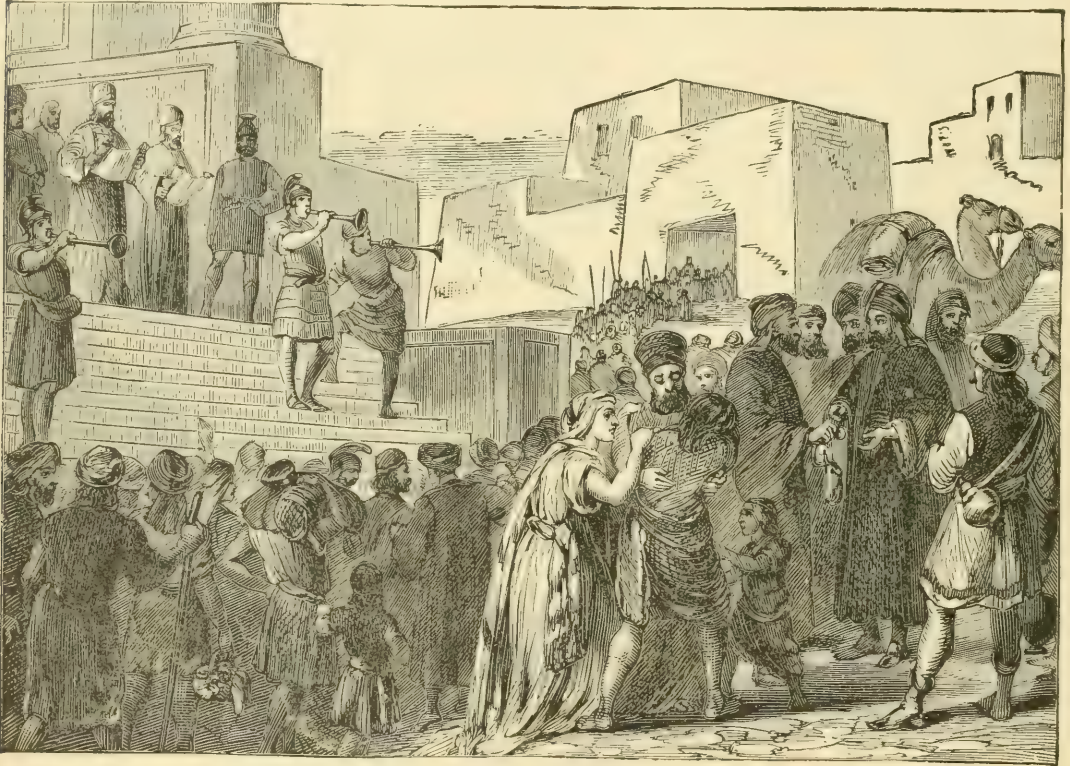
Rights of possession; varying value of the lands.

have at all tolerated any departure from the letter and spirit of the peculiar arrangement by which the lands were apportioned to the people.

Several results must have certainly been consequential upon this system of fifty-year lease of the lands.

In the first place, the sentiment of landownership would be different from that of them

Peculiar results of land system; state ownership.



PROCLAIMING THE JUBILEE.

holder no more than a single year's rental.

The lands of the Israelites were thus regarded as belonging to the state. The possession of the soil was conceded to the people as a right and without expense. It does not appear that any speculative or fraudulent methods of depriving the people of their small holdings were ever discovered; nor is it likely that the stern theocracy or the kings who succeeded to that government would

who hold lands in fee simple. The Hebrew must regard himself as the *possessor* rather than the *owner* of his estate. He must look upon it very differently from the estimate which he placed upon his personal property. The latter would be his own, to employ or consume or alienate or even destroy at his will; but his small acreage belonged ultimately to the state. In the course of a lifetime, or probably less, it would revert to general society and be assigned to some

other occupant. Perhaps a tie was thus established between the possessor of the land and the whole people, or state, quite different from the feudal bond by which a landowner is attached to his realty in a country where fee simple is recognized.

A second circumstance would be the effect of such a system upon the land itself. In modern society the suspicion would arise, in advance, of the gross abuse of landed property held under an expiring lease. We have no hint in the history of the Hebrew state, however, that any such abuse existed. On the other hand, we may readily perceive the advantage to the soil of the exchange of owners. The incoming possessor would adopt a different style of cultivation and a different allotment of his small acres to certain products. If we mistake not,

Effects of the system on the land itself.

the land would thus have a sense of rest and recreation. We know that this

consideration was not wanting among

the Hebrews who carefully provided that the seventh year, more particularly the forty-ninth year, should be an interval of absolute rest for the lands. The Sab-



HILLSIDE TERRACES AND PASS OF AIN HARAMIYEH.

Drawn by H. A. Harper, from a photograph.

batarian principle was carried down not only from man to beast, but from the animal creation to inanimate nature and the very soil of the ground. That also should rest and revive for a season.

A third consideration is that of the permanent improvement of landed properties under such a system. Doubtless there would be less fixed increment to such estates than there would be in the case of holdings under fee simple. The possessor of a lease, being human, might well ask himself for what purpose he should build stone walls and dwellings, and construct bridges and wells on a property which must soon pass into the

Question of permanent improvement of lands so held.

Palestine. The peoples of the East had little pride in the construction of large and costly houses for homes—this independently of the consideration whether the lands did or did not belong to those who occupied them. All the great building of the East was done for public purposes—for the creation of magnificent palaces for kings or temples for the gods and priests. To a certain extent fine building was practiced by nobles and princes; but the houses of the populace



ANCIENT OLIVE GROVE NEAR GAZA.—Drawn by Paul Hardy, from a photograph.

hands of another without recompense to himself. The same sentiment might extend even to the planting of orchards and vineyards.

It is probable that this motive prevailed to a certain extent with the Hebrews in the matter of improving real property; but it is also true that the higher motive of improving lands for the general good, as well as for the benefit of the individual possessor, operated to the advantage of all. As to building, that was not carried to any great degree of expensiveness in the rural districts of

General indifference to private building in the East.

were small and low—of little style and insignificant cost.

Whatever may have been the effect of the jubilee lease system of landowning, the country was well cultivated and fairly well improved. Even the unfertile parts were reclaimed, and soil was produced where nature had given none. The hillsides in the populous districts were terraced so as to hold all that was gained by cultivation. Agriculture and horticulture were practiced to as much perfection as we might expect in an unscientific age. The character of fruit-

The country highly developed under social ownership.

bearing trees was well understood, and the means diligently supplied for the best production. The art of pruning trees and training vines was practiced with great skill; tradition has preserved such an account of fruitfulness in orchard and field and vineyard as might well excite the admiration and envy of modern gardeners.

Thus in course of time Israel became an agricultural instead of a pastoral people. It is in the former stage of development that history becomes clearly acquainted with the Hebrews. The pas-

Substitution of the agricultural life; Hebrew towns.

At a very early age public granaries and storehouses were established as a provision against the contingency of unfruitful seasons. There was always a large public and private supply of grains and provisions held from year to year. This was done partly to provide against the danger of war and partly, as we have said, against the possibility of drought and famine. The state of Israel was generally provided, for at least one or two years in advance, with the means of subsistence. The stubborn and independent spirit of the people was sup-

General providence of the Hebrew race.



COMING OF THE CARAVAN.—Drawn by H. A. Harper, from a photograph.

toral life had vanished, and Canaan is discovered as a country of small farms with olive orchards, vineyards, and hamlets. The latter grew into villages, and these into towns. The capital of the state was the only aggregation of the people worthy to be called a city. The state was strictly secluded, and commerce was no more than the domestic trade of one community with another.

Israel was a provident state. The Hebrews appear always to have had a strong forecast of the dangers of want and of the means to provide against it.

ported by a knowledge of such provision for the future, and that element of character which was destined to become a national trait was stimulated by the policy of storing up and providing.

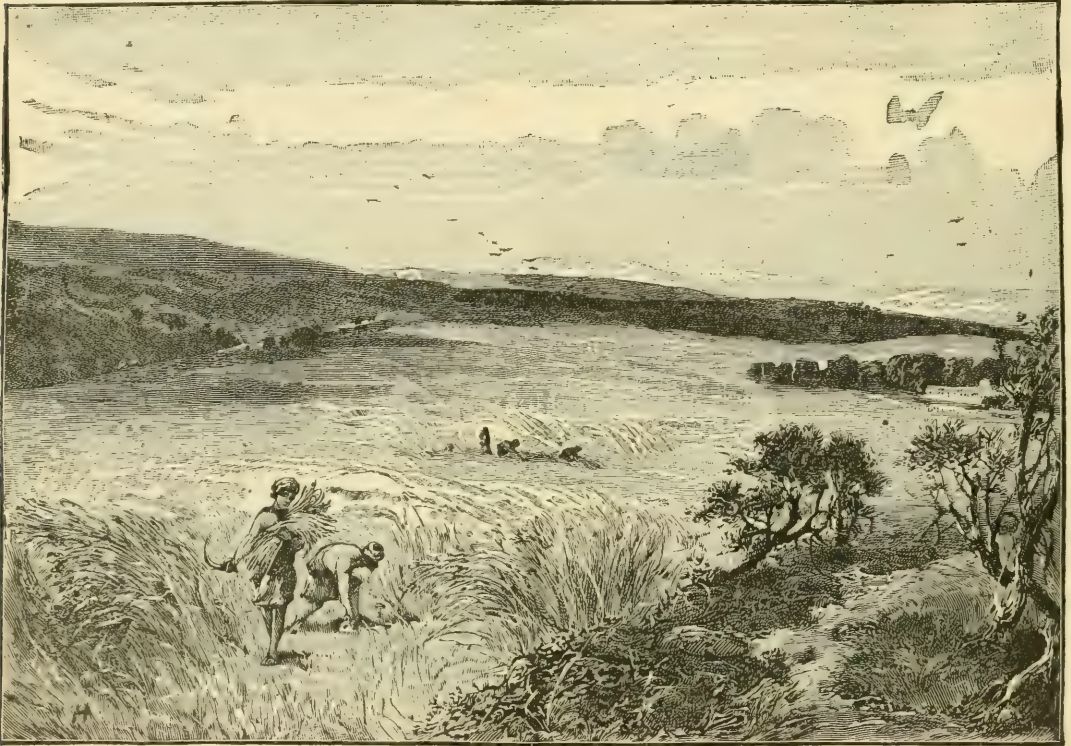
It is an odd circumstance in the history of mankind that the least commercial among the peoples of ancient times should become the most commercial of the races of mankind! Among the Hebrews, after the establishment of the theocracy, the merchant life was disesteemed and discouraged. To this

Disesteem of commercial life; policy of nonintercourse.

subject we shall revert hereafter. For the present we refer to it only as bearing on the food supply of the people. Israel in all the early ages of her development was in no wise dependent on commerce for subsistence. She produced the means of her support and vital force wholly within her own borders. The highest policy of the state was that of total nonintercourse with the heathen nations—and all were

among the states of the Eastern Mediterranean they also became commercial, and with this change in the manner of life they began to draw upon the products of other countries. Their food and drink was no longer gathered from within the borders of the Holy Land, but was brought from far by caravan or ship to the public marts, and thence distributed to the people. It is still a mat-

Progress of the people brought in foreign trade.



FIELDS OF BOAZ.—Drawn by Paul Hardy, from a photograph.

heathen save Israel only. This principle of statecraft and religion kept out foreign products. At a later age the gates were opened and Jewry became a mart; but in the times of the Hebrew ascendancy, at least to the age of David and Solomon, the people supported themselves wholly from their own resources, and almost scorned to eat or drink or wear or touch the products of other nations.

When the Hebrews became great

ter of dispute to what remote regions the commerce of Israel was extended in the days of Solomon; but as far as these relations reached the foreign nations contributed of their resources to the support of the Israelitish nation. The foreign contribution, however, had respect rather to articles of luxury, refinement, decoration, art, and the like, than to the necessary means of subsistence.

Though there has been a general decline in the resources of fertility of mod-

ern Palestine, a fair notion of the ancient products may yet be gathered from

Present character of Palestine; climate and aspects.

a present examination of the country. The climate and soil have still the character assigned thereto in antiquity. There is a rainy season and a dry—the former falling in the latter part of autumn and the latter covering the remainder of the year. There is much variation in the temperature. Freezing is rare; but the traveler may in some winters find a foot of snow in the crooked streets of Jerusalem. The ancient terraces by which even the mountain slopes were redeemed from barrenness have disappeared, and the soils of such situations have been washed down into the valleys. There the orchards of olives and figs are still seen, and the vine has a large measure of its traditional fruitfulness.

On the hills the stunted oaks are seen, rough and gnarled. All the better gardens have pomegranate trees. The

Products and resources of modern Palestine.

prevailing growths are terebinth, oak, sycamore, mulberry, pine, pistachio, laurel, cypress, myrtle, almond, and walnut. Of fruits, the apple, the apricot, the pear, orange, and lemon are the principal. All these, with the possible exception of the pear and the orange, belonged to antiquity. In the fields wheat, barley, maize, and rye are produced on the uplands, and rice in the river bottoms, around the margins of lakes, and in the marshes. Peas and beans yield plentifully, and potatoes, tobacco, cotton, and the sugar cane have all been introduced.

Of flocks and herds, we find sheep, goats, and cattle all deteriorated from their traditional qualities. Camels, horses, and mules have been brought in by the Arabs in place of the ox and the

universal donkey of the old historical epoch. Many edible birds and fowls, among which may be mentioned the woodcock, partridge, quail, goose, and duck, are seen in their chosen haunts, and upon these the modern inhabitants feed as did the Israelites of old.

The sexual relation of the Hebrews was of the prevailing polygamous type.

The system of multiple marriage was limited only by the ability and caprice of the man. Prevalence of polygamy; excesses of the usage. In the patriarchal age the fathers of the race kept a retinue of wives in their tents, gaining by the usage in the rapid multiplication of their respective clans, and losing by the inevitable social disturbances among the different branches of the family. The relations of the system to the laws and religious usages of the Hebrews have been much discussed. Certain it is that the statutes in the times of the theocracy permitted and legitimated polygamy. It has been urged that this provision and feature of the so-called Mosaic system was simply out of the necessity of the thing and not of preference on the part of the lawgivers. We should look in vain, however, in the laws themselves for the evidences of theocratic repugnance to multiple marriage. The social system of the Hebrews was based upon it, and in the age of the kings polygamy was carried to the most extravagant limit ever known among men. It is doubtless true that the largest polygamous establishment recorded in the annals of mankind was that of Solomon, in the Holy City! The usage at that time was common throughout the East, and the otherwise severe statutes of Israel prevailed not in this particular against the immemorial custom of the Semitic race.

The domestic estate of the Hebrews,

however, was redeemed by many traits of higher sentiment and truer virtue.

Redeeming features of society; marriage ceremonies.

The fact of marriage had a prominent place in the social formula of the people. Marriage was encouraged and expected in all. The youth on arriving at manhood must defer to the prevailing senti-

tended by his friends. As he approached the home of the bride, the latter came forth with her bridesmaids to meet him. The two processions joined. There was dancing and song, merrymaking, and after that feasting at the bride's house. On the morrow the wedded pair, perhaps accompanied by friends, went to



BRIDAL PROCESSION.—Drawn by Paul Hardy, from a photograph.

ment and choose some maiden of his tribe for his wife. The marriage formality was social rather than statutory or religious. Custom prescribed the ceremonies. Every marriage was an occasion of feasting and joy. The nuptials were celebrated for the most part at the home of the bride. There she was adorned for her husband. The bridal chamber was prepared. Bridesmaids were in attendance. The bridegroom from his own place came on, at-

their own place, and the new family was established.

In the later stages of Israelitish development the first marriage gained precedence over all other connections. This was true among the other Semitic peoples. At times the preëminence of the first marriage amounted almost to monogamy. It required only the touch of Rome to make it so. With the rise of that power the principle of single mar-

The Hebrews become monogamous under Rome.

riage was extended into the provincial governments. The license of antiquity, though not abolished, was constrained to take another form. Instead of the recognized multiple marriage, the single marriage only was permitted by Roman law, and all other attachments between the sexes were put under the ban, not, indeed, to the extinction of such relations and forms of union, but to their depression to the level of illegality.

Scattered as they are among all civilized nations, the Jews of modern times have adopted the marital codes of the respective countries in which they live, but have at the same time preserved the spirit and much of the form of the ancient Hebrew marriage. The Jewish wedding of the present age may be celebrated in the synagogue or in any other place by the rabbi or the civil officer. In most Catholic countries discriminations are made against the Jews, amounting to embarrassments in their domestic status, and often to cruel injustice and persecution.

Notwithstanding the polygamous usage of the Hebrew race, sexual purity has always been highly esteemed by people of this descent. The sentiment has been, of course, measured to a degree by the average morality of the given age. Since the substitution of monogamy for the ancient usage, the integrity of the Jewish marriage relation has been acknowledged and admired in every part of the world. The Jewish women in particular have preserved the reputation and honor of the scattered race. This fact in the sentiments, principles, and usages of the Jews has contributed much to the maintenance of the ethnic unity of the various peoples of this name, if, indeed, it has not been the principal fact upon which such unity depends.

It is just to concede to the Hebrews, both ancient and modern, the honor of a singularly exalted family.

The Jewish household has ever had in it much to admire. The family tie is strong in the last degree. Fatherhood and motherhood have meant in this instance all that the words imply. The filial and

Exaltation of
the family and
family ties.



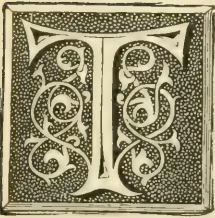
WOMAN CARRYING CHILD—TYPE AND COSTUME.
Drawn by Paul Hardy, from a photograph.

paternal relations have been of a sort to bind together the members of the family with the strongest ties of both kinship and ethnic fidelity. It is easy to see how but for these principles of domestic life the Jewish peoples would, in a comparatively short time, melt away into the common volume of the human race. Given the practice of the out-marriage of the Israelites with the peoples among

whom they dwell, and two or three generations would leave them no longer discriminable in feature or thought or manner of life from the prevailing types around them. How much longer this singular ethnic separation—based, as it is, no more upon territorial independence, but wholly upon the prevalent sen-

timents of the Jews themselves—can be maintained it were vain to conjecture. Equally vain is it to try to discover what good purpose of progress, or the general betterment of mankind, is subserved by this long-continued isolation of the Hebrews and their self-seclusion from the rest of mankind.

CHAPTER CVII.—LANGUAGE.



THE course of the present treatise has now brought us to a situation from which we may, with profit, consider at some length the language, not only

of the Hebrews proper—not only of the cognate peoples who are classified under the general name of Hebraic—but of the Semitic race in general. The tongues of the Semites have been the subject of a vast range of inquiry in both ancient and modern times. Their importance as languages has been exaggerated by the fact that they have been the vehicles of expression for the most important religious systems of the human race. The literature preserved in these languages, while it is by no means comparable in extent and variety with that preserved in the Aryan languages, is, nevertheless, of large extent and great interest; the present thought of the world is still deeply concerned with the beliefs, usages, and records which were first embalmed in writing by men of the Semitic race.

It may be accepted as true that all languages in their first estate were monosyllabic. The first men spoke, as it were, in a single syllable, each utterance corresponding to some concept of

the mind. The simplicity of the first ideas which were gathered in the processes of sense-perception and thought by the primitive races made it possible

Evolution of language from the monosyllabic stage.

to give thereto adequate expression by monosyllabic utterance. From this simple germ the growth of language began. When complexity of thought arose, complexity of speech was its necessary correlative. Compound ideas required the juxtaposition of two or more monosyllabic words. The first ideas of this sort were expressed by a kind of circumlocution. Several monosyllables were joined together or, as we might say, hyphenated, thereby producing a vehicle for a complex idea.

Afterwards the contraction of several monosyllables into a single verbal form would become more complete, until the words composing the compound would take the character of *syllables* in the modern sense of the term. Rapidity of utterance would finish the process, and leave as its result a language composed of monosyllables, dissyllables, and polysyllables of varying length. In course of time some words, often used for a given office, would be reduced to affixes, suffixes, and modifying variables. Some vowels would be found convenient and natural for the office of connectives.

The inflectional part of language would thus arise and continue to develop until the demands of the mind for evo-

דען אלזא האט גאטט דיא וועלט געליעצט, דאס
ער זיינען איינגעזארגען זאכן גאט, אויף דאס
אללע, דיא און איהן גלויבען, ניכט כערלארען
ווערדען, זאנדערן דאז עוויגע לעבען האבען.

ווארין גאט האט דיא וועלט געליעצט, דאס ער
האט געזען זיין איינציגן זיין, אז איינליכער
וואש גלייבט און איהם זאל ניט פֿרֿלורן ווערן,
נייטשט ער זאל האבן דאס אייביגן לעבן:

כורקי אנסי און איל דיין אה איל מונדו אסטא דאר
אה כו איו ריגאלאדו כארה קי טודו איל קי קריא
אין איל נו סי דיפידרה סינו קי טינגה צידה די
סיימכרי.

PARAGRAPHS FROM HEBREW.
1, German Style; 2, Polish; 3, Spanish.

lutionary variations of thought would be satisfied. Grammar would answer to the necessities of mental growth.

It is the first great peculiarity of the Semitic languages that the processes of linguistic evolution which we have just

Semitic lan-
guages arrested
in process of de-
velopment.

described were, in the case of these languages, *arrested* at a certain stage. Be-

yond that stage there was no further progress in inflectional development or verbal expansion of any kind. The Semitic languages, in a word, never got beyond the monosyllabic stage of growth. Instead of that freedom of evolutionary changes and efflorescence which we see in all the Aryan languages, and which in the case of the great languages of the latter group, such as Greek and Latin, were not satisfied until a vast polysyllabic vocabulary and highly developed grammar had been produced, we find in the Semitic tongues a sudden arrestment at the monosyllabic

epoch, and the crystallization of both grammar and vocabulary in forms admitting of no further inflection or change. True it is that in the languages of the Semitic peoples we find what appear to be many polysyllabic words; but on a scientific examination these resolve themselves into a single syllable with its added particles and meager inflection.¹

Not only are the words of Semitic languages single monosyllables with small grammatical inflection effected by prefixes, infixes, suffixes, and the like, but these words are confined within the narrow limits of a triliteral Peculiar triliteral framework of Semitic speech. The framework is consonantal. The

vowels are virtually neglected. The alphabets of the various Semitic languages present a list of consonants, with only small suggestions of those vowels which constitute so large a part of the open utterance of speech. As a rule, the consonants only were used by the ancient Semites in their writings. In the reading of such writings the supplying of the vocalic elements was left to the reader. The vowels were produced in writing by the setting of points or small marks in connection with the consonants. The vowels were, so to speak, impunctuated after the consonantal framework of the words had been produced.

¹ Thus, for instance, the Hebrew word *hashshamayim*, meaning "the heavens," looks like a polysyllable. It is really, however, only the monosyllable *shama*, or *sh'ma*, or *sham*. The syllable *hash* is the article *ha*, the last two letters of it (*sh*) being assimilated from the first two letters of *sham*. The syllable *im* is merely the plural affix, and the *y* the Hebrew euphonic *yod*, making smooth the transition of sound between the syllables *shama* and *im*. Thus *hashshamayim* is a true monosyllable with its verbal husk of particles and suffixes. So in all cases whatsoever. In the Semitic languages two significant root words can not combine.

It were difficult to discover for what *reason* the vowels of the Semitic languages (generally only three in number—a, i, u) were reduced to such a subordinate office. In the pronunciation of words the vowels must indeed constitute the body of the sound, and the con-

Subordinate
place of vowels
in Hebrew alpha-
bet.

ing chose to regard the consonants as the essential elements of speech. Nor may we fail to note the fact that this view is to a degree substantiated by modern science. The vocalic element of language is common to the utterance of man and beast, but the consonantal part can be produced only by the organs



PROFESSIONAL LETTER WRITER.—Drawn by Paul Hardy, from a photograph.

sonants only the limiting elements by which the sounds are bounded and defined. The vowel in all languages is as a fluid in a phial; the phial is the consonant. But the Semitic peoples in the reproduction of their languages in writ-

ing chose to regard the consonants as the essential elements of speech. Nor may we fail to note the fact that this view is to a degree substantiated by modern science. The vocalic element of language is common to the utterance of man and beast, but the consonantal part can be produced only by the organs

reason before the finer consonantal parts of language can be produced. This discipline brutes can not attain.¹

He who has not given some attention to the study of Semitic languages can hardly appreciate the immense difference between their fundamental structure and that of Aryan speech. The latter seems to have grown like a vine, expanding and branching according to the demands of thought, until great complexity of development was reached in all of its parts and combinations. Such words as *indivisibility*, *immateriality*, *inconceivableness*, and the like, show plainly how easily and naturally the principle of combination and the euphonic linking of part with part have been attained in the words of our own language.

In the Semitic tongues such development seems to have been impossible. Every language of this family of speech became crystallized at the trilateral stage, and the only freedom henceforth discoverable is the slipping apart of the three consonants for the insertion of the vowels in such manner as to vary the meaning.²

Peculiarities of the trilateral development.

If the verbal differences between the Semitic and Aryan speech be great, the difference in grammatical structure is still greater. Grammar in our sense of the term scarcely exists in any Semitic language. There were, out of the necessity of the case, certain distinctions of number (singular, dual, and plural) in the Semitic verb; also modifications by adding pronominal elements to the verbal root to distinguish the first, second, and third person. Even beyond this, strangely enough, in the second and third persons the Semitic verb distinguishes the gender of the subject. Thus, if *qatala* signifies "he killed," then "she killed" will be *qatalat*, a distinction not recognized in Aryan verbs except in their participial forms. Of mood and tense—two properties of the verb which in Indo-European languages perform so large a part in the expression of thought—the Semitic tongues knew but little. The strong antithesis of past action with present, and of present with future, distinctions which seem not only convenient but essential and necessary in our forms of speech, were by the Semitic mind ignored.

Features of the grammar and construction of Semitic.

Features of the grammar and construction of Semitic.

In the Semitic grammar there were really but two tenses, a perfect and an imperfect, and the distinctions between these were so slight that verbs in the one form might be exchanged for the other form without confusing the expression. One tense form of the Semitic verb denotes completed, and the other incomplete, action. Of the vast and varied modal development of the Aryan verbs the Semitic language was able to produce but little. Instead thereof, the latter has produced peculiar conjugational forms indicative of the character of the verbal action. Some-

¹The fact that language is essentially a consonantal product gave good ground for the witty and sarcastic definition of etymology by Voltaire. "Etymology," said he, "is the science in which the consonants do not signify much and the vowels nothing at all!"

²In order to illustrate the peculiar character of Semitic language—its trilateral, consonantal structure and strange internal use of the three vowels, a, i, u—the following example of verbal development is given from Arabic. In that language the general idea of killing is expressed by the trilateral root q-t-l. From this we have the following: *Qatala*, "he killed;" *Qutila*, "he was killed;" *Qutilu*, "they were killed;" *Uqtul*, "kill" (imper.); *Qatil*, "killing;" *Iqtāl*, "causing to kill;" *Qāṭl*, "murder;" *Qitl*, "enemy;" *Qutl*, "murderous." In all of these verbal expressions the consonantal part q-t-l stands fast—the whole modification being effected by the varying insertion of the vowels.

times that action is transitive, sometimes causal, or intensive, iterative, conative, reflexive, and the like. A simple verb such as *qatala*, "he killed," becomes intensive when written or pronounced *qattala*, giving the meaning of "he killed *with violence*," or "he mas-

fragment *in* gives *inqatala*, with the meaning "he killed *himself*." These strange modal changes in the verb are carried to a great degree. The modern Arabic verb presents fifteen such variations of verbal forms, and the greater part of these are in constant use.



SOLOMON'S POOL.—Drawn by Paul Hardy, from a photograph.

sacred." Again, by lengthening the first vowel of *qatala* into *qātala*, the meaning is no longer "he killed," but he *tried to kill*." The transference of the first vowel to the position of a prefix gives *aqtala*, meaning "he *caused to kill*." The prefixing of the pronominal

The next peculiarity of the Semitic languages is the absence of a neuter, or indeterminate, gender of the noun. Only two genders, masculine and feminine, are recognized. The nouns have three numbers, as already indicated, and these qualities are carried into the verb. Of

case, there is hardly an indication in Semitic grammar. Of this quality Aramaic and Hebrew nouns have none at all. Modern Arabic makes a slight distinction between nominative and objective; in some words the genitive, or possessive, is distinguished. For the rest, that striking property of nouns and pronouns which Aryan grammar describes as case is unknown in Semitic speech.

The question may well arise in this connection how it is that languages as far apart in time as the extremes of human history, as widely divergent in space as the borders of Persia and the Pillars of Hercules, and used by races as far removed from each other in ethnic development as the primitive Chaldees and the modern Abyssinians, may be thus spoken of in their essential parts as though they were a single tongue. The answer is that the Semitic languages have not diverged from each other with the lapse of time and the interposition of space as have the Aryan languages. True, a certain measure of divergence exists. Old Aramaic is not Hebrew. Hebrew is not Arabic. Arabic is not the same as Phœnician. But the differences are only dialectical. The departure in no case has been so great as to prevent the consideration of all the Semitic languages in the character of a group of cognate dialects.

In the Aryan languages, on the other hand, we find the greatest extremes of development and gradation. How vast is the difference between Russian and Ionic Greek, between Persian and German, between Hindustanee and Erse? In the Semitic languages we should look in vain for these extremes. The differences among the latter group are like the smaller divergences of certain mod-

ern Indo-European tongues such as that between the Spanish and Portuguese, Italian and French, or, at most, like that between English and Dutch. Nor has the lapse of time effected any great change in the character of the Semitic tongues. The Arabic of the present day is almost as rigid, as bald, as simple, as pictorial, forcible, and vivid, as was the Hebrew which was spoken by the prophets of Israel. The development of new linguistic forms in these tongues has been rendered almost impossible by the fact that the Semitic vocabulary refuses the admission of compound words. The rugged severity and persistence of the original forms has been adhered to, and has at length become necessary. It might almost be said that if the rigid trilateral hulls in which the vocabulary and the thought of the Semitic races have been preserved should be burst by the force of some expansive principle of growth, the whole spirit and genius of the race, as well as its language proper, would pass away and disappear!

We may properly in this connection proceed to summarize briefly the various stages and aspects in the development of Semitic language. The question of the oldest phase of the linguistic development of the Semitic race turns, of course, upon the ethnic and historical origin of this division of mankind and its earliest rise into civilization. The first seat of the Semites is still in dispute. The primitive tribes of this stock may have come from the highlands of Armenia. Some ethnologists would place the primitive seat in Chaldæa. Others would make them to have taken their rise from Southeastern Africa. Certainly one of the oldest forms of the Semitic languages was that which we find in the Aramaic inscriptions of Nineveh and Babylon.

Typical character of Semitic dialects preserved in all.

far apart in time as the extremes of human history, as widely divergent in

Stages and aspects in the development of Semitic tongues.

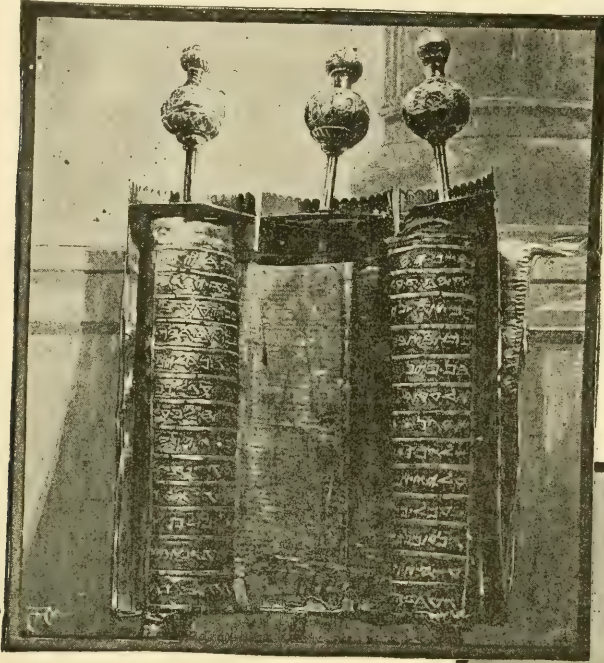
Extremes of differentiation in Aryan not found in Semitic.

Of this form of speech we have spoken sufficiently in other parts of the present work. It may suffice in this connection to note the spread of Aramaic, first far and wide through all Syria, including Ca-

Though it is not possible for us to recover with any measure of certainty the pronunciation of the primitive Hebrew, we may approximate its sense, and

Uniformity of Hebrew throughout Palestine.

even its orthography. As to the form in which it was written, that was Samaritan until after the captivity. From its earliest forms the language—though rude—became classical in the age of the Kings. At that period it presented also its greatest literary activity. The language was national, with only such slight dialectical



ANCIENT HEBREW MANUSCRIPT—ROLLED
RIGHT AND LEFT.

naan. On the east and north the mountains of Armenia and Kurdistan mark the limits of expansion. Finally, at a later period in Hebrew history, Aramaic triumphed in Palestine, taking the place of what may be called classical Hebrew.

More important than any other language of this family was the Hebrew.

Great importance of Hebrew among cognate languages.

This is the tongue which secured at a very early day a fixed form in the tradition of the Abrahamites, and afterwards became the literary and religious organ of the race in the books of the Old Testament. Of this language, we have specimens which may probably be referred to a period beyond the thousand-year line B. C. Of this kind of ancient fragment the *Song of Deborah*, in the Book of Judges, is thought to furnish an adequate example.

differences as could scarcely be detected.¹ The man of Israel might travel from

¹The reader will recall that in a time of civil war (Judges xii) a dialectical test was applied by the victorious men of Gilead to the Ephraimites, who in a lisping manner could not "frame to pronounce" the key-word *Shibboleth*, but called it *Sibboleth* instead.

Dan to Beersheba with no interpreter. The language was employed by prophet and scribe and poet in the production of that literature in which the ancient Hebrew mind is seen most clearly reflected by the people of the Western nations.

Then came the conquest and exile of Judah. The language reeled under the

How the captivity modified the language.

blow. The Jews took with them their native tongue into Babylonia. For a

while they maintained it in their banishment; but at length intermarriage and the prevailing speech of their captors, together with the pressure of authority, brought about that modification which we find of the original tongue in the later period of Israelitish history. It would not be correct to suppose that Hebrew was extinguished either in Palestine or among the captives by the rivers of Babylon; but a popular speech grew up, and the old Hebrew was henceforth restricted to the ceremonies of religion and the teaching of the schools.

Aramaic became the language of the people. The Book of Daniel begins in

Aramaic usurps the place of the ancient tongue.

Hebrew, but the narrative

breaks presently into Aramaic, and runs in that tongue for several chapters, returning to Hebrew near the close. The same composite character is noticeable in Ezra and Nehemiah. For literary uses Hebrew in its purer forms receded, and was supplanted by the Aramaic. Many of the later books of the Bible, even the Psalms, are strongly marked with the Aramaic dialect, insomuch that by the age of the Maccabees the old language had disappeared, both as a vernacular and a vehicle of literary expression.

As the Jewish nation approached the close of its career, the Hebrew became more and more the tongue of the learned, less and less the language of

the people. It receded into the schools, and was limited henceforth to the teachings of the rabbins and the ceremonial of the priests. Even in this new relation Hebrew passed into a secondary form, suffering deterioration, as Latin did in the later ages of the empire. Much of that great mass of Jewish lore which the race still possesses under the name of Mishna was written in Neo-Hebrew, corresponding to what is known in history as Low Latin. In this form the language possessed a considerable element of Aramaic, and the grammar was wrought into many modifications to suit the necessities of that legal and ritualistic lore which composes the body of the Mishna. But after all allowances for these changes, the Low Hebrew, as it was spoken and written by the learned in the ages succeeding the capture of Jerusalem and the extinction of Judaic nationality, was much the same language which it had been in the ages of the kings.

Hebrew becomes the language of the learned.

In delineating these changes and departures from the old established type of Semitic speech, it must be borne in mind that such changes do not represent great departures such as were produced in the

Narrow limits of dialecticism in Semitic.

audacious off branchings of the Aryan tongues, but only those slight deflections from the common type of which the Semitic languages were capable. Such was the inflexibility, the persistence of form, the rigidity of verbal and grammatical structure, that to vary from the established Semitic was to cease to speak the language altogether. One of the most surprising facts in the whole history of language is the near approach of the most recent Arabic dialects to the language heard in the streets of ancient Jerusalem, on the wharves of

Tyre and Sidon, and under the shadow of the brick-built temples of the most ancient city of the Chaldæan plain.

Historically, we may reckon the language spoken on the Lower Euphrates to be the eldest, and, in a sense, the original, of all the Semitic tongues; but linguistically it would appear that Phœnician is the first in time and development. The scholar in language is confused in

Inconstant evolution of speech and art of writing.

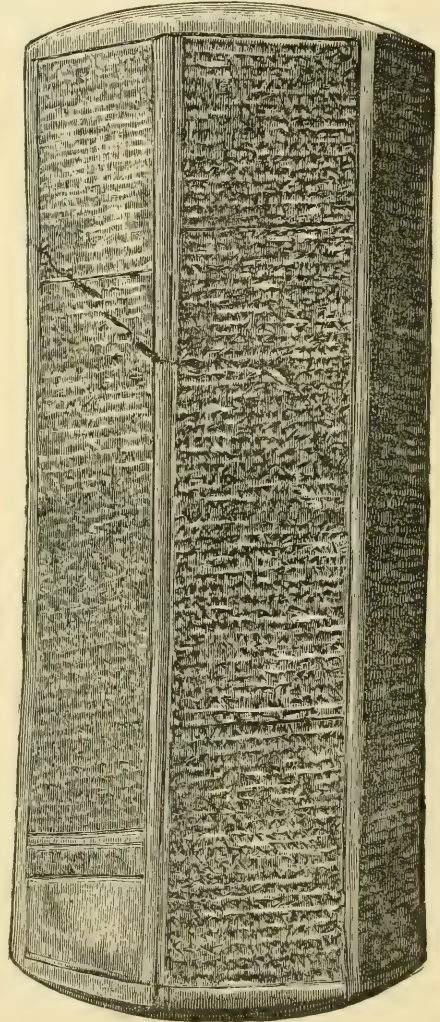
such inquiry by the inconstant evolution of speech and the art of writing. It is by the latter and its products that the linguist is obliged to determine the relative antiquity of languages. It appears that some tongues pass but slowly into the written form. Or it may be that such languages have had the misfortune for several ages to be written in a perishable manner. It is doubtless true that many languages which have had written expression, and have even attained to literature, have gone down to the oblivion of the under world simply because of the perishable *materials* that were employed as the vehicle of writing.

Other nations have been more fortunate in the choice or invention of their materials. It is customary to regard Phœnician as the original of the literal characters employed by the younger Semites and of the alphabets of nearly all European nations. It must be allowed in such a deduction, however, that it were better to consider all of the characters and syllabaries of the Semitic peoples as derived from some *common* original older than either Phœnician or cuneiform Chaldee.

However this may be, the Phœnician inscriptions belonging mostly to the period between 600 and 400 B. C. present a language closely resembling Hebrew. It has been with the greatest difficulty that scholars have secured from

the inscriptions of Tyre and Sidon and Carthage the true elements and capacities of the Phœnician tongue. This, however, has been successfully accomplished. The language is found to be in both vocabulary and grammar no more than a dialectical branch of the common

Close affinity of Phœnician and Hebrew.



ANCIENT ARAMAIC CYLINDER WITH INSCRIPTIONS.

Semitic language. A few Phœnician words are based upon Assyrian roots, and others on forms which occur only in Arabic; but, on the whole, Phœnician and Hebrew, as well as Aramaic and Hebrew, are but slightly divergent varieties of the same tongue.

Any rational consideration of the Semitic languages will show the improbability, *a priori*, of their use as a vehicle of science, literature, and philosophy. Their fixedness of form and resistance to innovation are precisely the qualities which scientific and literary languages must not possess. The vivid and pictorial quality, however, was present in the Hebraic languages, and upon this the

Incapacity of
Semitic lan-
guages for sci-
entific expression.

languages are capable. This is to say, that Semitic sentences and parts are attached to each other merely on the same level of thought and expression by means of the copula *and*. One thing is affirmed, *and* another, *and* another, until the poor meager clause or paragraph is completed. The subordination of one part to another, and the voluminous expansion of a compound concept so natural to Aryan speech, and so easily ef-



AFTER THE CAPTIVITY.—READING THE LAWS TO THE PEOPLE.

meager poetry of those languages is founded. There was a small historical capacity in Hebrew and Aramaic; also in Phœnician and Carthaginian. But the ability of the Semitic tongues in this respect was limited. The structure of the sentence and the paragraph was too simple and too little varied for the free evolution of historical narrative. The syntactical method of *parataxis*, or joining by addition, prevails over that elaborate *hypotaxis* of which the Aryan

was perfected in the hands of one skilled in the use of his native tongue, was impossible under the fixed and monotonous iteration and linking of part to part which constituted the essentials of Semitic composition.

As the vehicle of religious thought, however, the Semitic languages seem to have surpassed all others. At least it has been the fate of things that the three great religions of mankind, as dis-

Superiority of
the language as
a vehicle of reli-
gious thought.

tinguished from the beliefs of a polytheistic and mythological paganism, have had their origin in a Semitic source. Hereafter we shall consider the religious evolution among the Semites, but for the present we note only the fact that the languages which were spoken by these people were the strongest auxiliary to the preservation of their religious institutions. Every Semitic language was seemingly the natural and unchangeable vehicle of those religious beliefs which in their institutional development became in the first age Judaic, in the second Christian, and in the third Islamite. The language was of a kind to hold fast a belief, and to prevent its inflection into other forms, or its deterioration into idolatries and myths. It was almost impossible for a dogma once recorded in a Semitic tongue, and accepted by the people who spoke it, to change its form.

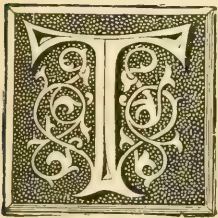
It was for this reason in large measure that the religious beliefs, practices, and institutions of the Semitic peoples, and

of the Hebrews in particular, held persistently to the original ideals, imagery, and structure. It is so, and for like reason, to the present day. So long as the

Rigidity of Hebrew speech preserves religious ideas.

Hebrew Bible continues to be the textbook of the Jewish rabbis throughout the world, their faith and institutional forms of religion must remain virtually the same as in the age of the ancient theocracy! In like manner Islam can suffer little or no deterioration so long as the stern, rigid, and invariable language of the Koran continues to be the vehicle of its expression. In a word, the expression and the fact in every Semitic language have a common fate. The expression is the limitation and containing-shell of the fact. Break the expression, and the fact will disappear. It is the stubbornness, the persistency of linguistic forms that among all peoples has kept the religious and theological evolution in abeyance, while the scientific and philosophical evolutions have run ahead with ever increasing rapidity.

CHAPTER CVIII.—GENIUS AND ARTS.



THE Semitic races have, on the whole, been next to the Aryan races in achievement and renown. This is true of the thought and the deed which in their combination constitute the essence and tangible form of civilization. The Aryan races have far surpassed the rest of mankind in subduing the earth and holding dominion over it. They have surpassed in their power to think and speak and know. They have excelled in every variety of physical and mental

achievement. The continents and seas have yielded to their adventure and conquest. Before their telescopes the heavens have opened to an infinite

Tremendous intellectual achievements of Aryan races.

depth, and the mysteries of worlds and systems innumerable have become as the twice-told story of a familiar book. Under the microscopes of these peoples the other extreme of the universe has in like manner opened downward, until the expanse of nature, viewed atomward, is almost as profound and glorious as the mystery of the heavens. Whatever we know and think and invent and discover

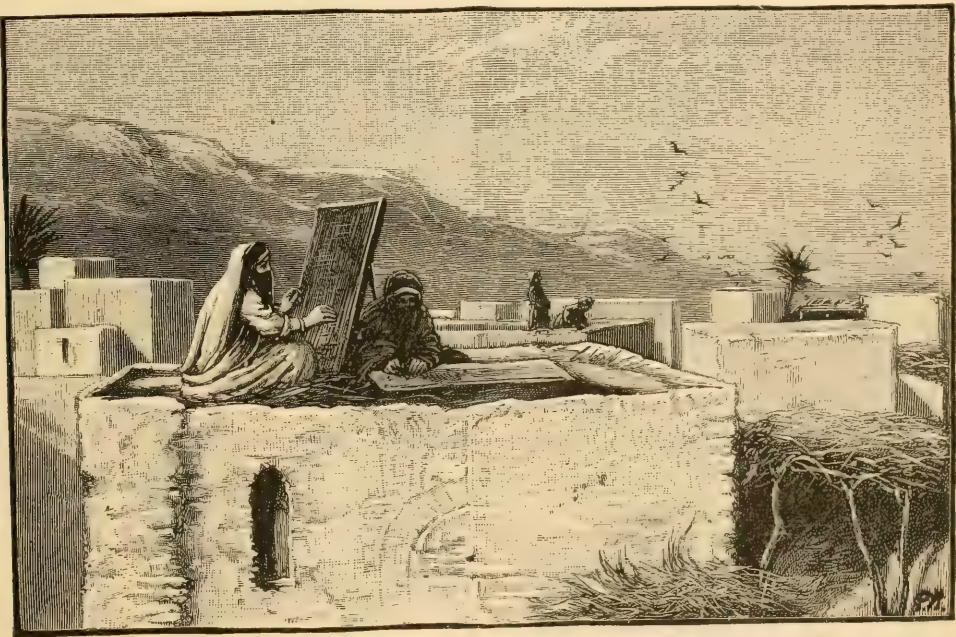
in the worlds of material nature and of thought and purpose, has been almost exclusively derived from the intellectual activity and acumen of the Aryan peoples.

After these the Semitic peoples have been next in achievement, but by no means equals. The geographical area of the latter has been limited in comparison with what the Aryan races have explored and possessed. The philos-

Semites rank
next to the Ar-
yans in progress.

the Chaldæan plain, and afterwards at Nineveh and the other Assyrian cities, brought with it a modicum of artistic achievement. This, however, had respect almost wholly to architecture and architectural decorations. The Chaldees had little art beyond the range of their buildings and the ornamentation thereof—little to satisfy the finer perceptions of the mind. Perhaps there were the rude elements of plastic art among the men of

Narrow limits
of art culture
among Semitic
peoples.



CARPET WEAVING ON HOUSETOP.—Drawn by Paul Hardy, from a photograph.

ophy and science of the Semites have been weak and ineffective as compared with the tremendous attainment of the Aryans. We are now to notice the art and technology of the Hebraic division of mankind; and in this we shall be struck first of all with the inferiority of the latter to those races of the Indo-European stock which have, for the most part, built up the immense structure of human history.

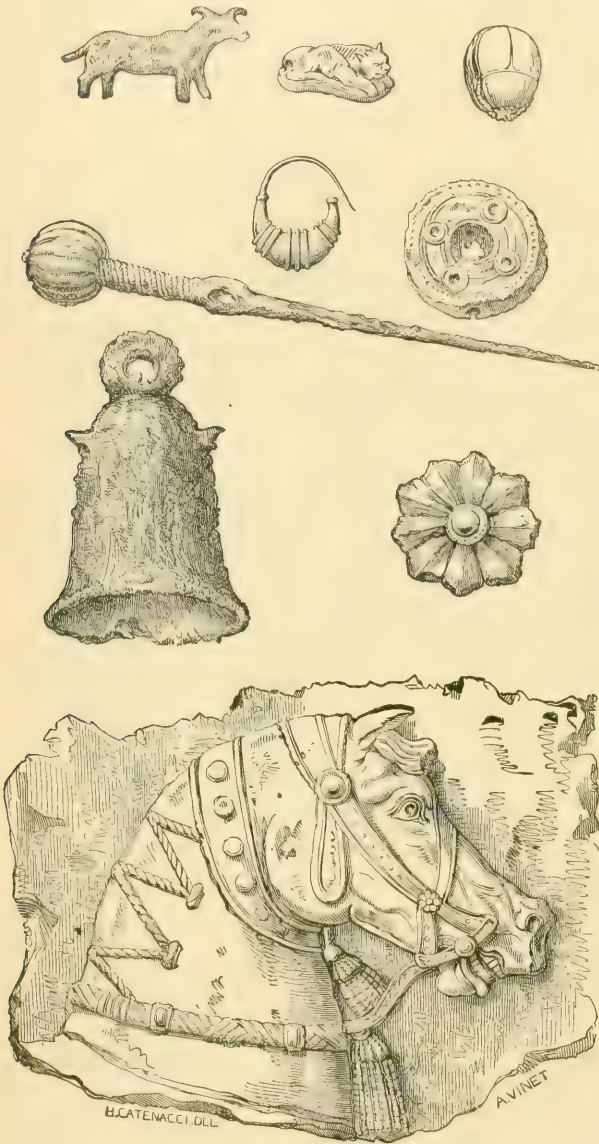
In one of the oldest seats of Semitic civilization, namely, in Mesopotamia, the development of a national life, first in

Chaldæa; but of artistic effects in color few, if any, traces have been discovered. The Assyrians made greater progress in these particulars, as did also the later Babylonians. Assyrian sculpture flourished within narrow limits, and both the Assyrians and the Babylonians cultivated artistic effects in color—at least in the matter of personal costume and adornments.

As the Middle Semites, that is, the Hebraic division of the race, spread westward into Syria, and particularly into the parts adjacent to the Eastern

Mediterranean—as the Phœnician commercial cities arose and the Abrahamites came in at length from the East and settled in Canaan —there were still few indications of the artistic spirit. Observe

Feebleness of the artistic sense among the Hebrews.



ORNAMENTS AND HORSE'S HEAD ON BAS-RELIEF.
Drawn by H. Catenacci, from original in museum of the Louvre.

migrant tribesmen were not without a glow of warmth, enthusiasm, and hope; but their faces looked up solemnly toward the midnight heavens. The majestic stars were over their heads. Their dream was of the greatness and serenity of the sky. To them the fretted vault on high seemed as the work of an Infinite hand. Under its shadow and curtain they became worshipers of an unseen power. Their thought took no form of fancy. Their emotions were serious, and found vent only in forming concepts of almightiness and in vague ejaculations of praise.

In the migratory period of a race it were irrational to expect artistic achievement. It is in that precise period, however, that the fanciful dreams of mythology

Art could not be developed during migration.

—winged forerunners of the dawn of art—prevail and flourish. At that age, also, the rudiments of the heroic epics take birth and substance. Neither the one nor the other, neither the fanciful inflections and hallucinations of mythology nor the early epic of heroes, battlemen, and protagonists, appeared among the Hebraic races. Theirs only the solemn and awe-struck dream of religion! Theirs only the serious and profound adoration of El, of Baäl, of Beël-saman, of Adonai, of Marnas, of Shet, of Moloch, of Milcom, of Malika, of Eliun (god of Melchisedec), of Ram, of Rimmon, and finally of Jehovah-Elohim. It is

how the concepts and inspiration of art were wanting to these peoples. Take the Hebrews for example. How gray and monotonous were the color and landscape of their imagination! Those all a devotion of the intellect and imagination of a race of people to the single theme of religion, of worship, and of ceremonial suitable for the celebration of the gods. Of art, there is none.



ASSYRIAN PALACE RESTORED.—KOUYUNJIK.—After Ledyard.

The same spirit in the Hebraic races continued to prevail after the sedentary life was substituted for the pastoral; after cities were built in Canaan; after the theocracy was established and elaborated; after that theocracy yielded to the monarchy; and finally throughout the national career of the Hebrew race. In vain should we look in the bald, bleak towns of Judah and Israel for artistic taste and culture. At a very early period the Hebrews conceived a strong religious prejudice against pictorial and other artistic forms. Some of the nations had made pictures and statues of their gods. Against this the Abrahamites vehemently protested. They disclaimed all pictorial representation of the deity. They said that their God had no form or semblance in the earth. To them he was an unpictured, evolving flame of fire. In such similitude Moses had seen him in a bush in Midian. To give, therefore, the forms of art to divine things was to encourage idolatry.

This anti-artistic prejudice stood strongly against the æsthetic aspiration—if such existed—among the Hebrews. The same principle wrought the like result among all the Semites.

Take, for example, the wide and easy domain of architecture. Many races of small reputation on the historic page have far surpassed the best achievement of the Semites. Great was the indifference of the latter to all *effect* in building. It should not be said or supposed that the frequently massive and many times highly ornate buildings of the Semitic peoples displayed no evidences of *skill* and *genius* in their design and construction. On the contrary, many of the temples and palaces produced by

men of this race have been among the most costly and highly adorned of the structures reared by man; but they were really inartistic—devoid of the imaginative element, adorned only in the gorgeous manner of the East, and with a view of testifying to the wealth of princes or the magnificence of the gods.

Semitic palaces and temples were generally built without respect to beauty of form. Confining ourselves for the present to the works of the Hebrews, we find no

The temple of Solomon artistically considered.

beauty of form in any of their buildings. Doubtless the greatest by a large remove of all their structures was their national temple at Jerusalem. What was the shape of its ground form? Merely a parallelogram—simplest of all the plans of structure. What was the likeness of the building? Merely a glittering cube, or a parallelopipedon; no variation was attempted from the outlines of a block or a box. Gorgeousness there was in every part—costliness without and within. But architectural art was wholly absent, and decorative art almost exclusively limited to luxurious adornment with gold and Oriental workmanship.

We may not, however, depreciate the decorations of the temple. The finest of these were the winged creatures that were set hovering over the ark, the golden candlesticks, and the curious embroidery

Ornamentation takes the place of art; the cherubim.

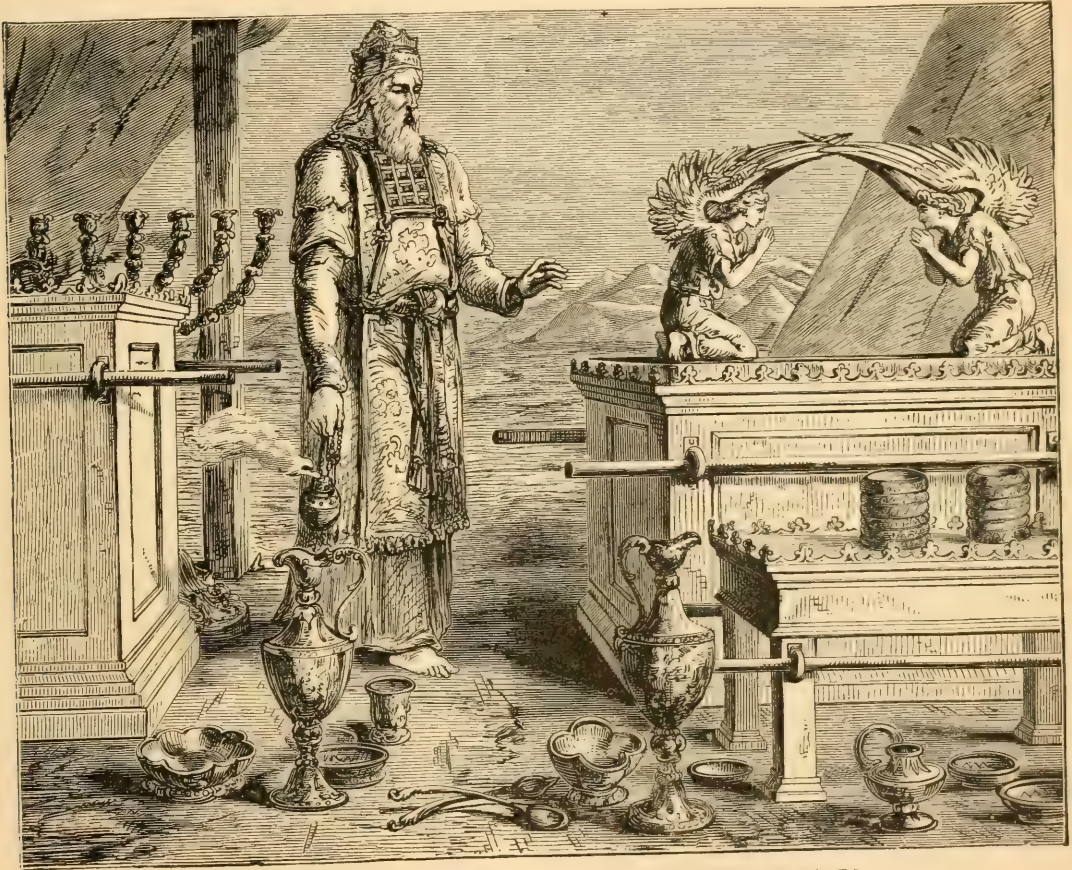
of the curtains. Of these three things we have an elaborate, but not very distinct, description in the Pentateuch. The winged figures lacked one of the first essentials of art in this, that they were not done in the similitude of any existing thing. They were made after a concept and description which had been caught in glimpses by Moses and transmitted by him to his workmen. But the winged creatures were not in the form of any

Protest of the Hebrews against pictorial representations.

Indifference of all Semites to artistic effects.

likeness in the earth or visible heavens. They were called Cherubim, or the Wise Angels. Modern scholars and artists are not agreed as to the figure which the Hebrew workmen gave to these guardian effigies of the Holy Place; but the cherubim are generally represented as angelic in face and with outstretched wings, spread above the ark into which

not, they doubtless represented the highest æsthetic concept of the Hebrew race. The golden candlesticks, again, were costly and ornate rather than artistic. There was a sense, however, in which they were better art than the cherubim. For they were made in the likeness of things natural and visible to the eye. The flowering almond seems to have



FURNITURE OF HEBREW TABERNACLE AND PRIEST IN ROBES.

the creatures looked as if to inquire of a mystery.

The figures were mostly of beaten gold, and the workmanship was doubtless gorgeous and elegant.

Elegance and costliness of the figures; the candlesticks.

Whether the cherubim in their outlines and poise

might be regarded as artistic—judged by the canons of modern art—may never be determined; but whether they were or

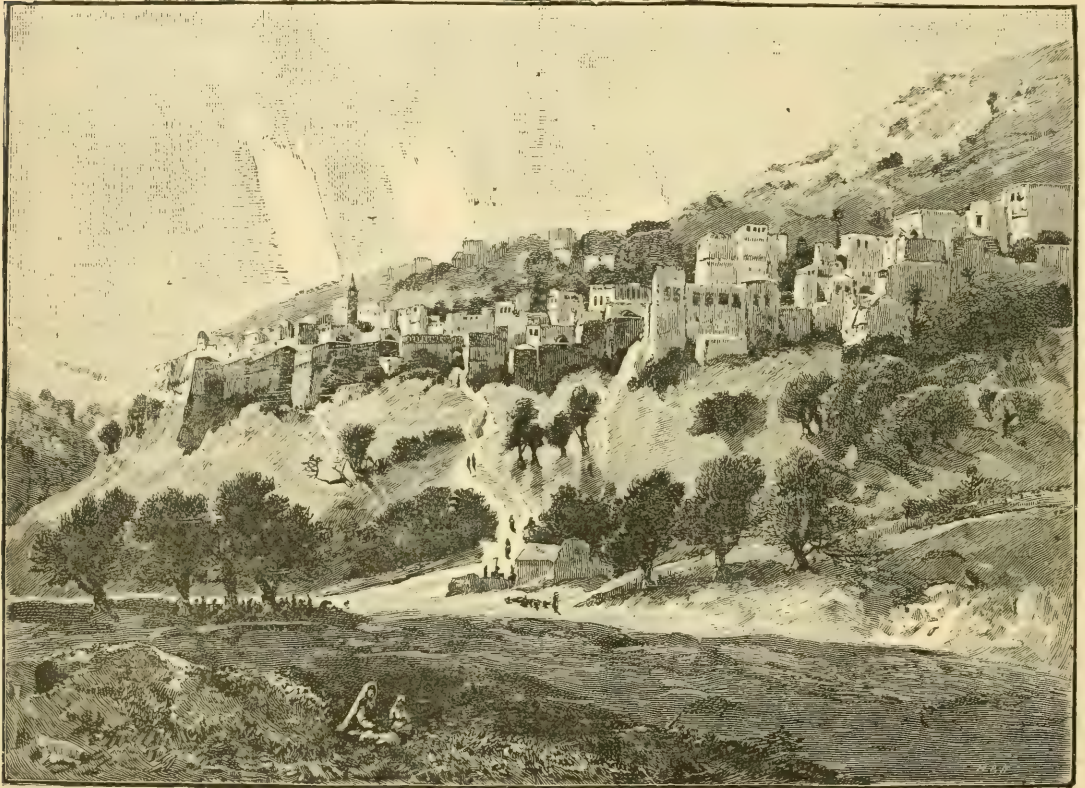
been the origin of the design; and this the artist followed in forming the six outbranching arms of the sacred lamp. This, like the cherubim, was made of “one beaten work of pure gold. Of a talent of pure gold made he it, and all the vessels thereof.”

It is of interest to note that the two men upon whom Moses relied for the design and execution of the great works

of the tabernacle were genuine Hebrews. Bezaleel was a man of Judah, and his colaborer, Aholiab, a Danite. The latter is represented as being an engraver, and a man of skill in workmanship and embroidery. The former would appear to have drawn the design and done the ideal work in the execution of the

Moses employs native workmen; ornaments of tabernacles.

eight cubits in length and four cubits in breadth, were wrought of fine twined linen, with blue and purple and scarlet ornamentation, and "with cherubim of cunning work." Five of these great curtains were coupled together, so as to make a division in the tabernacle; and the same manner was afterwards used in furnishing of the national temple on Moriah.



ARCHITECTURE OF TOWNS (NAZARETH).—Drawn by H. A. Harper.

sacred ornaments. Bezaleel was also a worker in wood; for it was he who made the ark of fine wood, and ornamented it with its castings of gold rings, and with staves for bearing the sacred repository from place to place. To these principal workmen were added other men of skill, wise-hearted in the fabrication of ornaments and decorations.

The tapestry of the tabernacle, and afterwards of the temple, was of artistic design. The heavy curtains, twenty-

It is not needed that we should enumerate the other articles of art and service in and about the great sanctuary of the Hebrews. With the exception of the cherubim over the ark, it is probable that all the ornate tapestry, vessels, and implements of the tabernacle and temple had in them the quality of *utility*. They were useful first, and ornamental and artistic in the secondary sense. There was a fine table for the

Decorations and implements of the altar.

showbread; an altar of incense; a brazen altar of burnt offering, with its horns overlaid with brass; twenty pillars with brazen sockets and hooks of silver; hangings for the gate of the court, and many other parts of ornamentation bearing the marks of at least elegant artisanship.

The temple of King Solomon, planned in the time of his father but executed

and dedicated in his own reign, has held a large place in the estimation of the Hebrews and of all Christian nations. It was not a large or imposing structure. Its situation on Moriah lifted it up into a conspicuous view from Jerusalem and the surrounding country. Its elegant and costly ornamentation without gave it brilliancy. The sunlight was reflected from the gold and silver plating of the façade—if so we may call the front elevation of the structure. In the matter of expenditure, the temple might well compare with the great buildings of the world; but in artistic design, it must be relegated to the level of common buildings of the mart and assembly. It was in the curious artisanship of the temple and in the profusion of its golden ornamentation that the national sanctuary has its place among the famous buildings of the ancient world.

As to other architectural achievements, the Hebraic peoples were little

Architectural
insignificance of
Hebrew towns.

distinguished above the half-barbarous nations of their age. Doubtless the towns of Palestine and Phœnicia, like those of the broader Syria round about, were picturesque in their situation and distant view; but the low, square

houses which composed such towns and cities, like the corresponding structures in the same countries to-day, were unknown to art in either design or construction. This may be said also of house decoration generally among the Hebraic peoples. Even the ancient skill of their fathers in Mesopotamia seems to have been lost in the westward migration of the Canaanites, and of the



POTTER AT THE WHEEL.
Drawn by Paul Hardy, from a photograph.

Phœnicians and Hebrews in particular.

The barrenness of these races in pictorial and plastic art is something that may well excite the astonishment of after times. It might almost be said that the Hebraic peoples west of Mesopotamia

Poverty of the
Hebrew race in
art work proper.

have never carved a statue or painted a canvas! As compared with the facility and abundance of Aryan, and even Hamitic, art, the Semites are totally

eclipsed. The latter rose to the level of cunning workmanship, and in a few instances to elegant and luxurious decoration; but of that wide, free art in which the inspired imagination and skillful fingers of Aryan genius have wrought their marvels through many ages of time and in all vicissitudes of circumstance and place, the Hebraic peoples knew nothing and cared as little.

In the useful arts the Semites show

this kind were the inhabitants of the great seaport cities of Phœnicia. Few emporia of the ancient world had greater activities of the sort here referred to than did Tyre and Sidon in the age of their ascendancy. The products of those famous cities were known in all the chief centers of ancient civilization.

Confining our attention once more to the Hebrews proper, we note the simple and unprogressive character of the useful arts among them. Their skill in building was limited to the ruder kind of structure. The building of the national temple, above referred

Hebrews depend on Tyrians for architects.

to, could hardly have been effected without the aid of foreign architects. The skilled artisans of Phœnicia were called over by Solomon to superintend the building of his temple to Jehovah. Hiram, King of Tyre, furnished the chief builders; only the simpler parts of the work were assigned to the men of Judah. We have many hints in the Book of Kings and Chronicles of the dependence of the Hebrew rulers upon foreign talent for the prosecution of those higher enterprises which had become necessary under the advancing civilization of the state.

The condition of the useful arts among a people may be generally

estimated by the character of their vehicles on wheels. Upon these depends the easy conveyance of merchandise and other property from place to place, and

Wheeled vehicles an index of industrial progress.

after that the carriage of persons. The different nations of antiquity attained a very variable degree of skill in the manufacture of two-wheeled and four-wheeled vehicles. Generally in ancient times



WOMAN GRINDING AT THE MILL.
Drawn by Paul Hardy, from a photograph.

to a better advantage. In this respect there is a considerable divergence and differentiation of the several branches of the race. Some had a better technology and some a worse. Those who turned their energies at an early period to commerce and foreign intercourse became, under the reactions of such a manner of life, manufacturers and artisans. Of

Better appearance in the industrial and useful arts.

strength in carriages of all kinds was attained only in connection with great weight. The light-wheeled vehicles of modern times, in which wood and iron are so skillfully combined for strength and durability, were unknown in ancient times; but in many countries great strength, durability, and beauty were reached in carriages and chariots—this at the sacrifice of lightness and elegance. Though these were heavy, they met in other respects the industrial demands of the age. The Greek makers achieved high success as the manufacturers of

structure was as rude as the wheels. Only oxen were used for draught, or perhaps, in rare instances, donkeys. The gearing and attachments by which the beasts were hitched to vehicles were such only as the pastoral nations have invented. Generally the ox drew his load *by his horns*. Rude yokes were invented, and the draught transferred from horns to shoulder. Horses were not employed by the Hebrews either for draught or riding, at least not until a late period in the national history.

Perhaps the first stage of industrial



PEASANTS PLOWING IN PLAIN OF SHARON.—Drawn by H. A. Harper, from a photograph.

vehicles, both for the conveyance of freights and for rapid journeys. The bronze chariots of Rome are famous in history.

The Semitic peoples of antiquity never advanced beyond the stage of rudeness in the production of wheeled carriages.

Wheeled carriages of the Semites; gearing of oxen. Their vehicles were mostly of two wheels only. The wheels were made out of

disks of wood, bored through at the center for the passage of a large axle. The latter was more frequently framed into the wheels so as to revolve with them. The cart mounted on this primitive

progress among mankind is marked by the introduction of the plow. It is believed that the name of this implement has given the definitive term Aryan

The plow marks a stage in the human evolution.

(from the root *ar*) to the greatest and most progressive division of the human race. The term could not have been used to designate the Semites. In the earlier stages of their tribal and national career they plowed not at all. Perhaps a considerable period elapsed after the conquest of Canaan by Joshua before the plow was introduced, and then only in its rudest form. A crooked beam of

wood with a crossbar, sharpened at its lower extremity for share and above arranged for a handle, constituted all there was of the most important industrial implement in the world.

The other outdoor implements of the Hebrew farmer and the gardener were of like simplicity and imperfect forms.

Outdoor implements and utensils of the Hebrews. In some branches of labor the implements were better. Such were the pruning hooks which the masters of vine-

stage of intellectual development are acquainted with the lever and its uses. The same is true of the wedge. The necessary splitting of timber would soon acquaint even barbarians with this device for the application of force. The inclined plane must have been known from the earliest ages. The wheel and axle and the pulley come next in order of discovery, and finally the screw. It is possible that the wood screw was used by the Hebrews in some of the practi-



CARRYING HOME THE PLOWS AT EVENING.—Drawn by H. A. Harper, from a photograph.

yards used in the care of their vines and orchards; also the sickle, which seems to have attained a tolerably perfect form. Iron and bronze were known and used in the fabrication of tools, but only to a limited extent. Of the means of applying force in the practical problems of labor the Hebrews knew but little. We may assume that all men in a moderate

cal arts. The wine press, however, so much in use among the people, was constructed by leverage; and if the screw was known, its application was limited.

These hints at the physical appliances of a people furnish the clue to much besides. Manufactures in the larger sense can hardly rise above the level of the apparatus employed in production. The

Hebrews possessed a considerable measure of skill in handicraft; but their work in this respect was limited to domestic objects. This is said not of the Canaanites and the Phœnicians, but of the Jewish race proper. We have already remarked upon the primitive inaptitude of this people for foreign commerce. The national sentiment was against it, and the useful arts were accordingly limited to the production of the few articles demanded by the domestic taste. The small area of Palestine forbade a great variety of productions. Domestic trade was of small importance to those whose products were uniform throughout the country.

In the beginning Israel had no sea-coast. Only in the age of the Hebrew ascendancy was the authority of the state extended to that part of the sea washing the east Mediterranean shore from the bay of Acre to Idumæa. The

Hebrew policy discouraged foreign intercourse.

policy of the state, religious in its first intent and never secular in the sense of modern government, was set against intercourse abroad because of its supposed evil results upon the people. Foreign products, foreign institutions, and foreign gods were alike dreaded and at length despised.

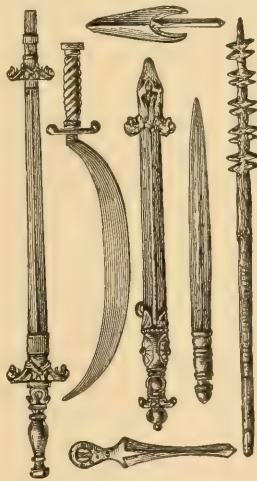
From these conditions the industrial life of the race became almost exclusively domestic. The useful arts were limited to that simpler kind of handicraft which has respect to the necessities

of the simple estate of a half-rural population. In Jerusalem there were little manufactories and emporia for the exchange of products. Machinery, there was none. The artisans wrought simply with tools in their hands. Some were carpenters. Others worked in the metals. Some made sandals and harness. There was a branch of industry for the manufacture of weapons, and this trade was carried perhaps to greater efficiency than any other. Israel was, from the first, warlike, and must be supplied with the implements of fight. Another class of artisans engaged in the manufacture of apparatus for taking fish. In this industry, also, excellence was attained. The fishermen of Galilee had nets and boats not inferior perhaps to those of the Neo-Syrians and Arabs of the present day.

Of such a people, in such an age, science and scientific investigation should not be expected. We have already spoken of the aptitude of the

Scientific spirit not present among the Semites.

Mesopotamian Semites for certain branches of scientific knowledge. In some kinds of observation the people of the ancient race surpassed almost all the men of antiquity. It were not correct, however, to suppose that the Chaldees, or any branch of the Semitic race, had caught the true scientific spirit. So far as the intellectual moods precedent to science are concerned, they are two in number. The first of these is observation, and the second is investigation, or experiment. Some kinds of knowledge may be obtained simply by *observing* the phenomena of visible nature. Others must be sought by *investigation*: scrutiny into laws and relations which do not appear to the senses, but appeal only to the understanding.



IRON WEAPONS OF THE HEBREWS.

It was as observers only that the Chaldee seers became famous in antiquity for their knowledge of the heavens and of sidereal phenomena. They observed. They watched the stars by night. As much as might be seen and pondered they recorded and considered with an attention worthy of an enlightened age. But the Chaldees could not be said to be *investigators* of nature and

and relations by which all things are bound together.

These primitive qualities of mind were intensified in the case of the Western Semites, and, particularly, in the case of the Hebrews. To the Hebrew mind nature appeared as a sacred mystery, showing forth the almightiness and power of a creator and preserver, but suggesting no reckless examination into the

The Chaldees famous as observers of nature.

Manner in which the Hebrews contemplated phenomena.



FISHERMAN CASTING NET.—Drawn by Paul Hardy, from a photograph.

of natural laws. Their intellectual scrutiny did not proceed into the arcana of the physical world, or strive to solve the mysteries of the stellar orbs on high. Their knowledge stopped short with the stage of sense-observation. It did not attain the stage of reason and explication. The awe with which all of the Semitic peoples regarded the earth and the heavens prevented the free and courageous examination of the things perceived, or the discovery of the laws

secrets of causation and dependence. There was a sense in which the Hebrews, more than any other people of antiquity, recognized and felt the presence of a *cause*. There was another sense in which they less than almost any other race of a like degree of intellectual advancement perceived and apprehended *causes*. The concatenation of antecedent fact with consequent result was unnoticed by the Hebrew mind, or actually avoided as a thing dangerous to be discovered!

Thus the lore of the Chaldees was not cultivated by the Abrahamites. The

Measure of scientific attainment among the Hebrews.

latter continued, as their ancestors had done, to look up at the heavens; but the

lore of the heavens was forgotten by the sages of the Holy Land, who were satisfied to contemplate only the majesty of the invisible power which they recognized behind the visible heavens. The spirit of investigation never appeared among this people. In the age of Solomon there was a branch of culture which concerned itself with recording and, perhaps, classifying the plants and flowers and fruits of the country. The king himself is reputed to have had skill in this branch of knowledge. Certainly this was the preliminary stage of science; but it was checked and brought to a barren delivery by two general causes operating in and upon the Semitic intellect.

The first of these was that linguistic rigidity of the Hebrew which prevented the inflection of the language to meet the new demands of thought and the increasing necessities of knowledge. It is

Reasons for stationary character of the Hebrew mind.

doubtful whether any Semitic tongue could, at the present time, be employed

even by the most skillful scholar in the world as the vehicle for even rudimentary teaching in the laws of natural phenomena. The second fact which held back the Hebrew mind was the religious awe with which it was overshadowed. It is one of the mysteries of human nature that awe seems to forbid investigation, and that investigation tends to put away awe. Awe seems to require that the mystery shall remain mysterious and close at hand. A knowledge of the law of causation seems—particularly in the first stages of scientific investigation—to put the mystery away; not, indeed, to extinguish the mystery, but to remove it

to a distance between which and the investigator only the play of cause and effect is discoverable.

For these reasons the Hebraic peoples never entered the age of scientific development. They were not wanting in powers of observation, but were deficient

Intellectual dispositions of Greeks and Hebrews.

in scientific instincts. We should remember, however, that all the ancient peoples were weak as investigators of natural phenomena; but the difference between the Hebrew and the Greek in this respect was very great. The latter was eager to know, to find out, to investigate—curious to inquire into the causes and relations of things. Certainly his knowledge of the natural world, and of the laws by which it is governed, was meager and ridiculous; but the *spirit* of investigation was in him. And if the facts and appearances of the outer world baffled his instinct of inquiry, the same could not be said of his inquisitiveness respecting himself. To no other subject whatsoever did he give his attention with so much zeal and success as to the study of himself, particularly the study of his mind. This was philosophy; and in this the Greek surpassed all men. As a thinker, he had precedence over all. When the modern nations have produced *one man* with the powers of thought and reason possessed by Plato, we may then dethrone the Greek and set up another.

The Hebrew, however, was not a thinker. In this respect he was as little excursive as he was in the investigation of nature. The Hebrew scarcely considered himself at all. He hardly

Absence of philosophical spirit in the race.

recognized the existence and activities of his own mind. He formed no system of mental philosophy. He wrote no book in which a rational exposition was attempted of the nature of mind and the

modes of its action. He made no attempt at a classification of the mental faculties, no effort to distinguish between one kind of knowledge and another. His whole subjectivity related to his sense of sin, of the pressure of divine wrath upon him for unrighteousness, of the means by which the shadow might be rolled away by expiation and sacrifice.

The Hebrew poets showed themselves capable of a strong, almost cruel, analysis of the moral nature of man clouded with shadows, darkened with terror, hurt with crime. But the analysis never reached the mind as such. That,

like the mysteries of the natural world, provoked no curiosity. Though, as we shall presently see, the Hebrews produced a religious system destined to extend its influences to all quarters of the civilized world, they were never able to produce a philosophical system; nor did they care that such a system should exist. We must needs be surprised with the absolute barrenness of Hebrew literature as a reflection of reason and philosophy. The mind which produced it, though strong and vehement, was wholly occupied with considerations of another kind.

Severe analysis
of moral nature
by Hebrew
seers.

CHAPTER CIX.—THE POLITICAL EVOLUTION.



WE may now notice briefly the governmental system of the Hebrews. In the days of their migration from Chaldæa the government was simply

that of the patriarchs. What that was we have tried to explain in another part. In such a state the natural relations of blood and affection are raised until the family becomes a tribe; the father, a patriarch; the patriarch, a governor.

Abrahamites
and preceding
peoples of Canaan.

The Abrahamites on arriving in Canaan found there the Semitic tribes who had

long preceded them in the migration. The latter had already passed from the pastoral to sedentary life, and had organized tribal governments with kings at the head. Melchisedec was King of Salem. To him the father of the Jewish race paid tithes. He is also said to have been a high priest—wherein we may see that union of religion and civil

authority for which all the Semitic peoples have been noted. The relation of the King of Salem and Abraham show conclusively the affinity by race and faith of the Salemites and the new comers; they were all alike Semites, and all held in common the belief in one God, not many.

The Abrahamidæ were fast becoming a tribe, like the other Canaanites, when in the fourth generation they were led to remove into Egypt. In Genesis the narrative runs to the effect that *all* of the

Process by
which the coun-
try was Semi-
tized.

descendants of Abraham went down in the time of the famine, and were taken under the care of the great grandson. Perhaps we should consider it as a family rather than a tribal migration. The writer of Genesis concerns himself only with so many of the immigrants from Ur as were descended from a single patriarch. Doubtless the migratory movement had brought many clans from Chaldæa to the same region

in which the Abrahamites proper had settled. Canaan was Semitized. It had been so already for many generations. centuries of time. The family of Abraham was but a personal atom in the great body of immigration.



ABRAHAM AND THE KING OF SALEM.

The movement from the eastern rivers | In Egypt the Israelites had no oppor-
to the western sea had extended over | tunity for civil government. They were
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under the laws and authority of the Egyptians. It would appear that they were aggregated for the most part in the region between Pelusium and the Lower Nile. The situation was such as to permit of no independent civil development. Slaves do not adopt a consti-

Israel in Egypt a subject nation.

were expelled in a disorganized mass from the country. On their going forth into the desert, or "the wilderness," as it is termed in Hebrew story, the people were as yet without institutions. They rolled away in the direction of Sinai, and, being once freed from pursuit and persecution, began to become organic.



CONSECRATION OF A PRIEST.

tution, or even organize a priesthood. A servile race must accept the law of the master, and even adore the master's gods.

Though the story of Israel in bondage as told by the author of Exodus is very different from that recorded in the tradition of the Egyptians, there is an agreement in this, that the Hebrews were a subject people, and that they

Phases of the going forth of the Hebrews to freedom.

of fugitives were gathered into twelve principal divisions, according to the names of their ancestors. Moses and his brother are represented as having almost absolute authority in directing the destinies of the whole people. Their ascendancy over the Israelites was referable to the fact that the leaders presented themselves in the name and by the authority of Jehovah, who had

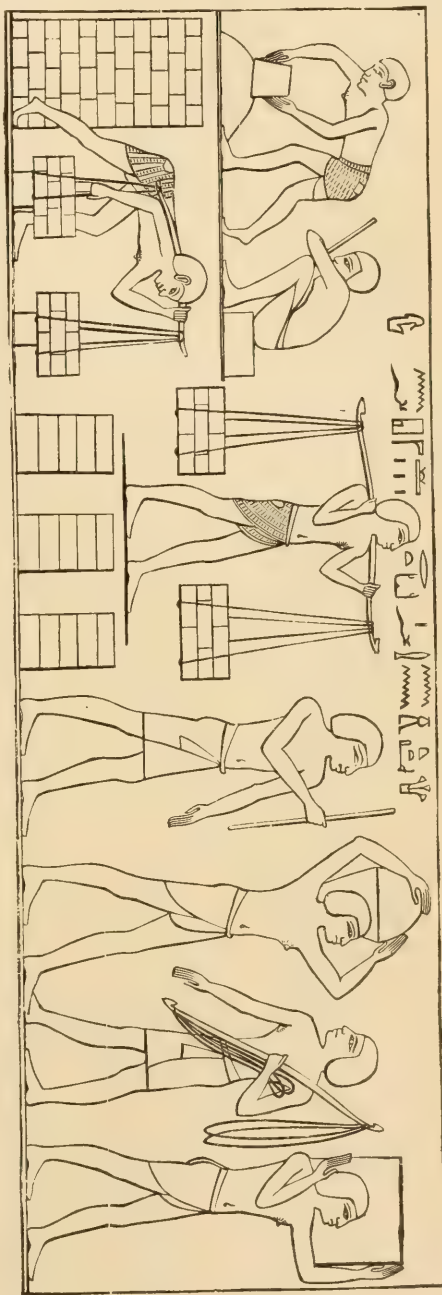
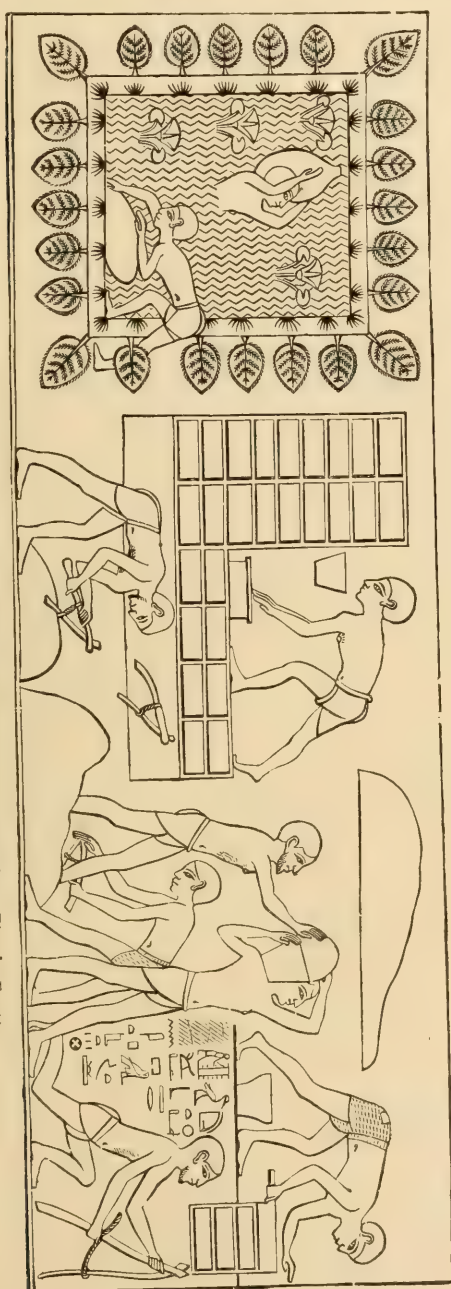
The tribal division had been maintained during the Egyptian period. The several bands

ordered them to lead the nation forth to freedom.

It was at this juncture that the Israeli-

authority which was promulgated over the people. If Aaron was high priest, Moses was leader and generalissimo.

HEBREW SLAVERY IN EGYPT.—MAKING AND CARRYING BRICKS.—From Ebers's *Egypt*.



tish theocracy was prepared in outline. A government by means of a priesthood was established. There was, from the first, a certain secular element in the

The two were to be supreme *together*. Neither was a king. Jehovah was the king, and these were his lieutenants. The officers under Moses were military; those under Aaron were religious and

civil. It was on this side that the real government existed. The office of Moses must expire with the period of the Exodus, or, at most, with the reconquest of the Promised Land; but Aaron and the House of Levi should abide forever in authority. In the first intent there was no such thing as civil rule. There was military command; but the authority, both secular and religious, was lodged in the priesthood.

Under this general outline Israel was organized in the desert. Each tribe was marshaled by itself, and was divided according to clans and families. The military was distinguished from the people—though nearly all of those who were able to bear arms and join battle were listed as “fighting men.” A treasury was provided from the first, and that was under the control of the high priest and his subordinates. Out of the nature of things, the journeyings and marchings and removals of Israel in the desert must give a strong military character to the people. The young men grew up in arms. They were under command as soldiers as soon as they were able for battle. Meanwhile, the old nomadic life came back, and it were possible to conceive of the nation’s breaking into fragments and becoming, as the Abrahamites had been, shepherds and keepers of flocks on the plain. But the combined authority of the priests and the military captains prevailed over the tendency to disintegration; and though one generation was buried in the desert, the next came around in a circuit against the borders of Canaan.

The battles and wars of Joshua belong to general history. Lapse of time had now widened the breach between the Canaanites and their kinsmen. Relationship of race had been forgotten.

The adoption of a severe monotheism by Israel and the worship of different deities by the respective tribes of Canaan gave ground and excuse for the exterminating wars which ensued. The Hebrews came under the banners of Jehovah-Elohim. His promise they possessed in a glorious tradition to the effect that the land should be theirs as far as the Great sea, that it should be given to the seed of Jacob forever. The Israelites therefore fell upon Canaan in the double character of military conquerors and religious zealots. The severity of their treatment of their ancient kinsmen, the men of Canaan, must be explained by the combined military spirit and religious passion of the conquerors.

With the subjugation of the Canaanites the people of Israel found themselves free, after their long continued hardships and trials, to establish their government in a more permanent form. To this end a city should be chosen as a capital. Salem, the chief town of the Jebusites, was found and taken by the Hebrews; and thither, after many vicissitudes, the central objects of the national religion were transferred. The nation was centralized around the city. The lands were apportioned, as we have seen, and a high court established for the exercise of the functions of government. With the completion of the conquest, the military spirit gave way to the theocratic party, and for a while secular authority was almost unknown in Israel. Essentially, the government was monarchical, the high priest being regarded as the representative of the invisible king.

We should not, however, pass over that aspect of the civil life which presented itself under the form of the judge-

Harshness of the Hebrews toward the Canaanites.

Organization of Israel in the desert.

Organization of the Hebrew government at Jerusalem.



DESERT MARCH OF THE ISRAELITES.

ship. The office of judge had not been contemplated in the establishment of the theocracy. It arose afterwards as an

Institution of
the judgeship;
manner of the
choosing.

almost necessary element in the body politic. It was in the nature of things that the priesthood should concern itself more and more with the religious gov-

Thus the necessity for some one to stand as the organ of public opinion and determine what should be done in times of emergency evoked from the heart of Jewish society the judges. They are said to have "arisen," an expression which suggests the national origin of the judicial office. In reality, the judge was the precursor of the king that was to be. The epoch was transitory from the pure theocracy which had preceded to the absolute monarchy which was to follow. The transition, indeed, was less rapid than might have been anticipated. The theocratic principle held back the movement for a considerable period.

The judges did not succeed each other in regular order. Only three of them, Deborah, Eli, and Samuel, are named as having

Prerogatives
and sanctions
of the judicial
office.

arisen to the preëminence of the general judgeship of Israel. Could we scrutinize carefully the history of the times, we should doubtless find others rising in this tribe or that to a kind of leadership which, with further development, would have produced a judge. The judge came *per occasionem*. Some contingency of affairs called him forth. His office was hardly at any time statutory. His prerogatives were derived from public opinion; his continuance in office depended upon that condition of affairs which had summoned him forth to leadership. The office had almost a religious sanction.

We may suppose that a certain distrust of the priesthood would arise against such an institution; but the theocracy seems to have been complaisant in the presence of the new and salutary secular



HIGH PRIEST OF ISRAEL—TYPE AND COSTUME.

ernment and ceremonial. The inefficiency of such rule in secular matters soon became apparent. The affairs of the people were neglected or misadministered in instances not a few.

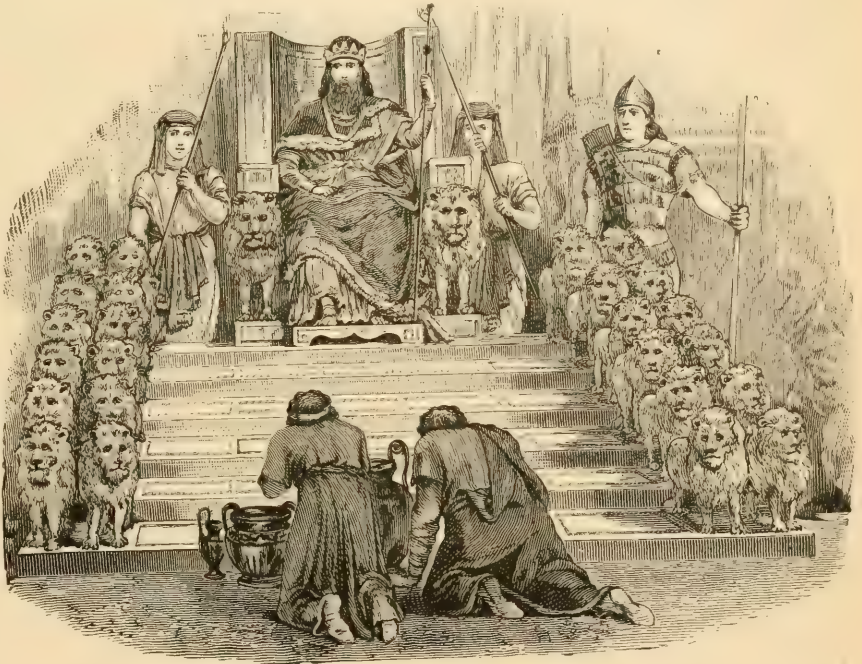
office. The judges, as matter of fact, were deeply imbued with the national faith, and were not likely, in the exercise of their rights, to run counter to the religious prejudices of the people and the priests.

This intermediate office of the judgeship paved the way for a further and much more radical aggression upon the theocracy. Israel was surrounded by kingdoms. Some of them were petty and some great.

War was the mood of the age. As a warlike power the theocracy was inefficient. The priesthood was multiple. It lacked concentration. The high priest was frequently wanting in the requisite abilities for the government of a people. He was sufficient as a representative of the national ceremonial. That was recorded and defined in writings and traditions which might not be overstepped. It was a thing of letter and precept and formula, which even blindness might follow with iner- rancy. But the large affairs of the growing state were not so. Particularly in times of aggression was Israel weak. There was want of centralization—of unity in the secular arm. The people were quick to perceive the disadvantage at which they were placed in the competition of the age. To the Hebrews of

the times of Saul it seemed that they were about to be swallowed up by the hostile elements around them. They perceived that their theocratic organization was not sufficient for these things, and therefore they at length boldly demanded a king.

Now it was that the popular instinct for the first time clearly crossed purposes with the theocracy. The Aaronic Order was clearly and strongly against the kingship. There was logic in the



HEBREW KING IN STATE.

attitude of the priesthood. If Jehovah were the king there could not be another. To put up an earthly king in place of the high priest, the declared representative of Jehovah, was revolutionary and impious. To substitute some other authority for the authority of the Aaronic Order was to destroy the policy and constitution which had made Israel a nation. But the popular voice nevertheless prevailed. It was an example of that general law of evolution

Motives of Israel for instituting the monarchy.

The popular will crosses purpose with the theocracy.

which works its own result always among peoples and nations, as well as in the material order of the world.

With the choice of Saul to be King of Israel we enter a new governmental period, which was not essentially changed in its character until the extinction of both divisions of the Hebrew people. We are not here concerned, however, to trace out the course of the Jewish kingdom, either under its first three great monarchs—Saul, David, and Solomon—or after the disastrous division of the state in the time of Solomon's sons. The first two kings were strongly warlike in their dispositions. The turbulence in which the career of Saul was ended must be attributed to the hostility of the priesthood to the new order, and more particularly to the fact that Saul was in little measure disposed to conciliate the theocratic party. David, on the other hand, though as much a warrior as his predecessor, had strong sympathies with the representatives of the theocracy. He brought them readily to his support. He admitted their moral government. Personally, he stood in awe of the priesthood—this for both religious and political reasons. He allowed the representatives of the national religion full freedom within their sphere, and conceded much to their wishes. He submitted to the priest's rebuke for his own sins, and is accredited with sincere repentance under the lash of religious authority.

The condition and relationship of the theocracy, which had now become *imperium in imperio*, thus were made semi-constitutional, and ever afterwards the priests and prophets of Israel claimed and exercised the right of religious government in and under the authority of

Relations of the kingship to the theocratic party.

the state. They expostulated, rebuked, or denounced—exhorted, approved, and praised—according to the acceptability of the secular reign as judged by the statutes of Moses and the fathers. This state of affairs supervened at both Jerusalem and Samaria. Israel and Judah alike were pervaded with the theocratic spirit, and though monarchical in form, yielded largely in policy and administration to the dictation of the priesthood.

Otherwise, the Jewish monarchies may be regarded as absolute. They differed not much from the Oriental despotisms with which the reader is familiar. There was no secular constitution by which the kings were held in check. Each in his

The royal household; outcry of the prophets.

turn took the scepter, generally by heredity, organized his household, constituted his harem, went to war, made peace, and did his will in all things subject only to the dictates of such prudence as a ruler under the given conditions may be expected to exercise. Then, as ever, the check of public opinion lay upon the monarch, and of this public opinion the priesthood was generally the organ. The usual vices of despotic government were more than usually abated in Judah and Israel by the outcry of the ecclesiarchs and prophets; but the salutary influence of the latter was less salutary from the ill-concealed designs of the priesthood to recover their lost estate, and reinstitute the theocracy pure and simple. To the representatives of this purpose the kingdom was always distasteful—always a thing to be dreaded and curbed, and even terrorized with loud denunciation and outcry of coming woe and vengeance.

The historical writings of the Hebrews give a doleful description of the degeneration and crime of the later kingdoms. The monarchs themselves are for

The priests exercise authority in and under the kingship.

the most part represented as criminal and wicked. In some cases they are sketched as good. Great is the contrast which the chroniclers draw between the character of such as Josiah and such

Prejudice of the priests and scribes against the kings.

of ruler whom they could not influence and direct, and their admiration of the other type who yielded readily to their expostulations and authority.

The reader of history will have noted the recurrence of this phenomenon in



COURT OF SOLOMON.—PHARAOH'S DAUGHTER CONDUCTED TO THE PALACE.

as Ahab. We may discover in the intense coloring of these narratives the deep dislike of the priests to that type

almost every country in which literature has belonged as a special cult to the priesthood. In the case of the

kings of Judah and Israel there was no doubt much just ground for the division which the prophets and scribes make of them into good and bad. But that the wicked were wholly wicked, or the righteous blameless, may not be allowed of these rulers any more than of the kings and princes in other states with whom history is better acquainted.

At length the kingdom of Israel was

to maintain against the overwhelming pressure to which it was subjected. The Assyrian monarchies bore down upon it from the East. From the southwest came up the Egyptian armies of conquest. Out of Macedonia the son of Philip came, with his conquering arms. Finally, Rome arose with her eagles and overshadowed all.

With the extinction of Jewish nation-



OFFICIAL MANNERS OF THE HEBREWS.—NAAMAN BEFORE THE PROPHET.

extinguished, and finally the kingdom of Judah. Deplorable was that state which supervened between the end of the captivity and the beginning of the ascendancy of Rome. Obscure and bloody are the annals of Israel in these ages. The narrative is redeemed with only occasional touches of worthy ambition and heroic sacrifice. The national spirit demanded independent existence. This it was impossible for the Hebrew state

ality the country, under Roman rule, was divided into petty tetrarchies. In the midst of these the ancient priesthood reasserted itself, and became really the governing power. It was with this that Rome had to contend during the perpetually recurring wars of rebellion which rent and distracted the Judæan province. The glimpses which we catch of the civil life of the Jewish people in the first years of our era show the recovered Sanhedrin

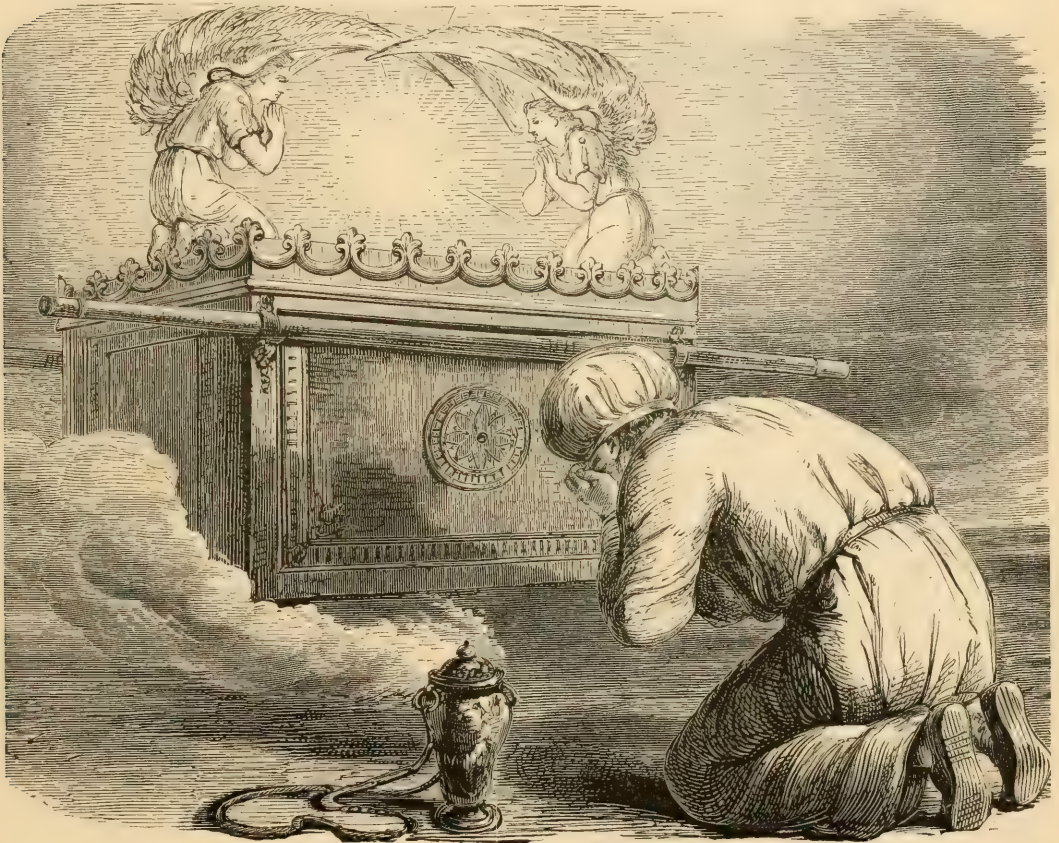
State of Israel-
ites after the
overthrow of
monarchy.

supervened between the
end of the captivity and the
beginning of the ascend-

The tetrarchies
of Judæa be-
come a Roman
provincia.

in full authority over the Jewish population, and greatly deferred to by the Roman officers. This state of affairs continued with varying fortunes to the epoch of Vespasian and Titus, when Israel as a nation finally became Israel a scattered people. Even the priesthood was never able to recover itself except

had certainly prevailed among the Semites for several centuries. The law against idolatry followed from this as a necessary deduction, and this also had been proclaimed as early at least as the age of Abraham. The laws against murder and theft had been recognized by the Semitic race in common with the



HIGH PRIEST, ARK, AND CHERUBIM.

under the shadow and protection of other governments in foreign lands.

The basis of the legislation of the Hebrew people lies deep in the primitive traditions of the race. We may not discover in what measure the Decalogue was gathered from antecedent rules and principles long prevalent among the Hebrew tribes. The principle of monotheism as an article of the national faith

other primitive races from the earliest epoch of tribal and national existence. The social and domestic laws are partly common to all the peoples of antiquity, and partly deducible from the Hebrews in particular. The code, as a whole, covers the leading principles of human conduct, extending in part to the religious and in part to the secular relations and duties of life.

It was in the giving of the Decalogue

Derivation of
the Decalogue.

as a fundamental constitution to ancient Israel that the recognition of Jehovah as the one and only king and ruler of his people was enunciated. Here was that peculiar combination of earthly and divine relationships upon which, as we have seen, the nationality of the Hebrew race was planted. Moses was called the lawgiver of the people; but he was not at any time represented as the originator of the laws in such sense as Solon and Lycurgus were the authors of their respective codes. The Hebrew leader was regarded as the receiver and transmitter of the statutes of Jehovah, the true King of Israel. The statutes thus came to the Hebrews in the desert under a sanction from on high, most solemn and glorious. The stone-written constitutions which Moses brought from the mountain of solitude were deposited in the ark, and became the very central fact of nationality, embodying both the fundamental principles of government and the covenant between the people and the invisible King.

From the Decalogue proceeded all the other statutes of the Israelitish nation. The Commandments were a constitution, whereon much varied legislation was founded. In the last four books of the Pentateuch we have an ample account of the religious and civil statutes of the Hebrews. One division of these laws appertained to the priests. These had their rules of conduct for themselves and for the administration of the national religion. All parts of the ceremonial were elaborated to the smallest particulars and details, so that the religious life was completely and rationally organized.

The civil statutes were less ample. There were many laws, but these seemed

to have been given forth as if to meet special cases rather than as the parts of a system. The question of homicide was presented in many, but not all, of its aspects. There was one law for murder, and another for accidental killing; one law for the killing of a master, another for the slaying of a servant. Servitude was recognized, and the principles of bondage, and of the means by which it might be terminated, were elaborated with much nicety. Then came the statutes for property, including regulations for its recovery and defense. Felonies and misdemeanors were treated, but not with fullness. Punishments were provided, extending from formal execution at the hands of a blood-avenger, down to small penance and other trifling methods of release from the consequences of wrong-doing.

In considering this legislation we may note two circumstances of a remarkable character. The first is the absence in the Jewish statutes of the distinction between *crime* and *sin*. The one was the other, and the other was that. We are surprised to find better provision made for the escape of a murderer from the legal consequences of his guilt than for the rescue of the sinner who only gathered sticks on the Sabbath day or derided his father. It may be doubted whether there was in the primitive Hebrew mind any distinction between that crime, which is a violation of the laws of the state, and the sin which was done against Jehovah. To the Hebrew the one offense was even as the other.

The explanation of what appears to the developed mind of modern times as a confusion of crime and sin and vice in the laws of Israel, may easily be found by recurring to the constitution of the

The invisible King; the state founded on the law.

Special character of the Hebrew legislation.

Minor statutes derived from the constitution of Israel.

Failure of the law to discriminate between crime and sin.

people and its origin. Jehovah was king. He was the supreme head of both the religious and the secular life of the people. To violate his laws, therefore, was *crime*, in whatever form the violation might occur. Whether the offense were the taking of human life, the theft of property, blasphemy, adultery, Sabbath-breaking, reviling a father, removing a landmark, or boiling kid's flesh in the milk of its mother, in any and every case the offense was one; for it was done against the will and statute of the King.

The second peculiarity of the Jewish legislation is the exist-

Prevalence of
lex talionis in
Hebrew laws.

ence of the *lex talionis* as its bottom principle. It was in

all parts a law of requital, of recompense, of avengement on the violator of the statute. The principle of retaliation appears with little concealment in every part. Given a certain wrong, and the question was to find the rectification of that wrong by the law of retaliation and recompense; or, if that should fail, by the law of avengement. It is in the nature of many crimes and misdemeanors that they can not be well requited in kind; but if the requital in kind were possible, then that, and not some other punishment, was the thing demanded of the statute of Israel.

In this respect Semitic law was the same in spirit, and virtually the same in letter, as that of other primitive and half-

Universality of
requital among
barbarous peo-
ples.

barbarous peoples. There is a deep-seated instinct in mankind in favor of the

law and principle of requital. The first impulse of the uneducated, unenlightened man is to rectify offenses by return-

ing to the offender a measure of conduct like his own. If he violates the law of property, he shall restore and be fined in kind. If he does an act of violence against the person or life of his fellowman, that deed shall be requited with another like itself. The principle broadly appeared in the Israelitish statutes under such phrases as "a life for a life," "an eye



GIRL WITH WINNOWING SIEVE.

Drawn by Paul Hardy, from a photograph.

for an eye," "a tooth for a tooth," and so on through the whole catalogue of crimes and misdemeanors.

The Hebrew statute went on to provide the measure and degree of this retaliatory punishment for crime. Generally the *lex talionis* required an excess in punishment over and above the measure of the wrong. Theft must be made

Lex talionis demands an over-plus of repayment.

good by a restoration fourfold. In capital crime the punishment must cease with the destruction of the criminal's life—that in the nature of things. But if the crime involved some of the more flagrant sins, such as blasphemy, the visitation of punitive vengeance might extend to the family of the criminal, and

and modes of action that to the superficial observer may appear contradictory, inconsistent, irreconcilable, and, indeed, impossible, as proceeding from a will which in its nature is one. But a profounder analysis will always show the ultimate reconcilability and consistency of all parts and attributes of a given human life. And this is true of the tribal and national life as well.

The legislation of the Hebrews was in perfect accord with the other qualities and activities of the Hebrew legislation accords with other race characteristics.

Beginning with the food supply of the people, their language and linguistic institutions, their laws of sexual union and domestic condition, their technology and arts, their science and methods of intercourse, and so on up to the constitution, laws, and religion of the state, we shall find the whole to constitute a unit so complete as to correspond to the personality of the individual. The Hebrew law, with its rigor, its fixedness, its confusion of crime and sin, its *lex talionis*, and its want of classification, was but a part of the whole life of the people; the other parts were a rigid



SHEPHERD WITH CLUB AND STAFF.
Drawn by Paul Hardy, from a photograph.

even to the destruction of his property and name.

In considering the ethnic life of a people all of its elements must, in the nature

Final consistency of all elements in ethnic life.

of the case, be found to be ultimately consistent with one another. It is even as the life of the individual, though more complex and intricate. The individual life displays qualities

and inflexible language, an austere religion, an inartistic spirit, pride of ancestral descent, warlike passion, and a denial of all merit in the manners, customs, usages, and religions of other peoples.

The Hebrew laws were not produced by processes of legislation, but were proclaimed as edicts of absolute authority. There was no recognition of a right of

lawmaking among the people. The concept of the right of the people to produce their own laws had not yet risen upon mankind. In Asia that concept has not appeared to the present day. It remained for Europe to know the beginnings and first tentative experiments in democracy and popular government. Even Europe has not permitted the free growth and demonstration of the right of man to govern himself according to his own estimate of his interests and welfare. In the New World such experimentation, though measurably successful, has not yet ended in a social calculus—not yet reached an expression, the terms of which may not be disputed or turned into double-meaning equations.

Of this evolution of civil government under laws and constitutions made by the people, the Oriental races knew nothing. The Hebrews were not the race to take up the principle of democracy and give it organic expression. It should not be thought, however, that the legislation of the theocracy did not in any measure recognize the rights of the people. That were far from true. The careful reader can discover in the laws of the Hebrew state many principles arising from usage, consent, and precedence—such principles as constitute the essence of the common law of England. The lawgivers of the theocratic age readily selected such usages in the formation of their codes, and gave them the sanction of religious authority.

There was much of common sense and practical value in the rules of conduct, property laws, and social regulations among this people. Some of the legislation was unique and original. The peculiar arrangement by which the

lands were assigned to the occupants under a kind of national lease subserved an admiral purpose in the economy of the state. The agrarian troubles to which nearly all the other nations of antiquity were subject, and which frequently led to civil wars and revolutions, were unknown in Israel. There never was a happier balance between feudal absolutism in the ownership of land and socialistic ownership than was the fifty-year tenure recognized by the Jewish constitution. It were not impossible to carry such a system into modern times, and to make it applicable in communities removed by three thousand years from the time of its institution.

Another striking feature of the Hebrew statutes was that under which cities of refuge were established for criminals. The Jewish law not only permitted a kinsman to avenge the wrong done to one of his own blood, but required him to take such office upon himself. He must personally follow the criminal and destroy him in turn. The pursuer might not forgive the homicide and let the fugitive escape. On the contrary, he must fall upon him under the sanction of the law and put him to death. At the same time, however, the law favored the fugitive by providing for him certain towns into which he might flee, and thereby laying hold of an altar be safe from pursuit. At the altar the national religion held its shield above him.

It would not appear that the primitive Hebrew legislation was improved and modified by succeeding generations. The statutes dated for the most part to the early ages of the theocracy. It can hardly be said that the constitution ever recognized change or im-

No lawmaking right recognized in the people.

Traces of a common law among the Hebrews.

Cities of refuge established for homicides.

Want of improvement in Hebrew legislation.

Practical value of the laws; the land system.

provement. Nothing of Semitic origin provides for its own amendment. This was the weakness of Israel's code. The establishment of the judgeship, and even of the monarchy, could hardly be said to be statutory; for neither the

government. There was an executive, and also a judiciary. Both offices under the theocracy belonged to the priesthood, and the judiciary to that body always.

A judicial proceeding in Israel was a



HOMICIDE FLYING TO A CITY OF REFUGE.

one nor the other was contemplated at the beginning. Lawyers, as such, were as unknown as legislators in Israel. There never was any secular assembly of the people or of their representatives called for the purpose of altering or amending the legislation of the state. There was no legislative branch to the

religious inquest rather than a legal inquiry. There were those who were skilled in the exposition of Hebrew law; but all such lore was retrospective and religious. The question was ever to determine how a given matter had stood in the primitive legislation; how it had

Inadaptability of the laws to the changing order of society.

been regarded under the theocracy, and possibly what view the prophets took of the issue presented. The weakness of the whole system of legislation was, as we have said, its inadaptability to the ever-changing order of society. The Judaic system in every part resisted the law of evolution and progress. It was the essence of the system to reach

an established estate from which there should be no departure or divergence. The standards fixed by the theocracy were to remain forever as the invariable units of measure alike for the religious, the ethical, the civil, the social, and even the personal, life of the Jewish people. The Hebrew state was founded on theocratic principles.

CHAPTER CX.—RELIGION.



IN the course of this inquiry we have had occasion to revert in several parts to the religion of the Hebrews, and its influence in the body politic. The

religion of the race was the fundamental element in the national character and history. It were perhaps true to say that among no other people of the world has the religious life so completely dominated all other forms of thought and action. The Hebrew

tribal life began in a religious instinct and separation, and the career of the race as a nation ended in an unsuccessful effort of the Jews of the first century to maintain in their own country the essentials and solidarity of the national faith. Upon their religion, from first to last, the Hebrews staked their all, and to the present day, when the race has ceased to be a *nation* and remains only in the form of a scattered *people*, it still retains its original faith, and by that means succeeds in maintaining an ethnic isolation which would otherwise end in a few years with disintegration and absorption.

This religious perseverance belonged

aforetime to all the Semitic peoples in common. The quality, however, reached its highest evolution and completeness in the Hebrews. Further on we shall see the same characteristic fully exemplified in the Arabs. For the present we are left to note with some particularity the essential features of that religion which was as the life and spirit of the Hebrew race.

Essentially this religion was monotheism. The religion of Israel acknowledged first of all the existence of one God. As far back as the immigration of Abraham into Canaan this fundamental belief was declared as the first principle of the tribal faith. The name and concept of the God thus chosen were brought from the traditions of the old Chaldæans; but the Hebrews, on their separation and removal to the West, lifted up the name and thought of El to that singular almightiness and unity which were henceforth the attributes of his character. Around this central concept of the oneness of the deity all the subsequent doctrines and usages of the national religion became organic and symmetrical. God was one—not many—and upon this faith Hebrew life was founded.

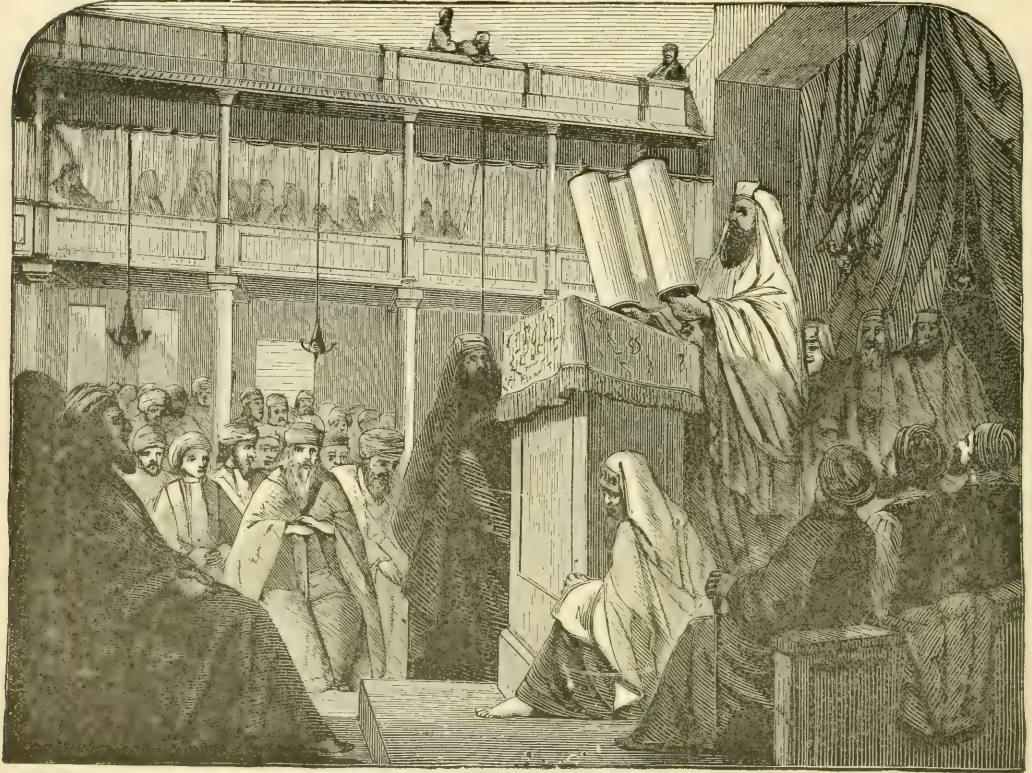
Hebrew life
founded on re-
ligious instincts.

Monotheism the
essential of
Semitic faith.

Within the present century a great controversy has arisen among scholars, theologians, historians, and critics as to whether or not monotheism as a principle of religious belief has been peculiar to the Semitic race. In 1859 M. Ernest Renan published his *Considerations concerning the General Character of the Semitic Peoples, and in particular concerning*

Renan's generalization respecting monotheism of the Semites.

are strong, exclusive, intolerant, and sustained by a fervor which finds its peculiar expression in prophetic visions. Compared to the Aryan nations they are found deficient in scientific and philosophical originality. Their poetry is chiefly subjective, or lyrical, and we look in vain among their poets for excellence in epic and dramatic compositions. Painting and the plastic arts have never



TEACHING IN THE SYNAGOGUE.

their Tendency to Monotheism. In that he maintained that monotheistic belief was general among the Semites, and only intensified in the case of the Hebrews and the Arabs. Speaking of the general traits of the Semitic peoples he says:

“Their character is religious rather than political, and the mainspring of their religion is the conception of the unity of God. Their religious phraseology is simple, and free from mythological elements. Their religious feelings

arrived at a higher than the decorative stage. Their political life has remained patriarchic and despotic, and their inability to organize on a large scale has deprived them of the means of military success. Perhaps the most general feature of their character is a negative one—their inability to perceive the general and the abstract, whether in thought, language, religion, poetry, or politics; and on the other hand a strong attraction toward the individual and personal

which makes them monotheistic in religion, lyrical in poetry, monarchical in politics, abrupt in style, and unable for speculative thought."

In this strong sketch of the character of the Semitic peoples, we note the belief of the author that monotheism as a form of religious faith and doctrine was *instinc-*

Was the belief
instinctive in
the race?

tive in the given race—that that race differed from all others in the possession

of this instinct. Others were polytheis-

the modern nations had a different origin. Among civilized peoples polytheism has given away. Nowhere in Europe or the New World, where the civilized life is prevalent, are people any longer found who believe in the existence of many gods. The existence among all these of a monotheistic faith must be attributed to a Semitic origin.

Other great thinkers have taken a different view from that of M. Renan. The study of the mythology of the Aryan



PLACE OF LAMENTATION.—Drawn by Paul Hardy, from a photograph.

tic; but these believed in the unity and personality of God as the first concepts of religion. In the treatise referred to the author proceeds to show that the three great monotheistic religions—Judaism, Christianity, and Mohammedanism—have all arisen from a Semitic source. This is true. Nor has any other form of prevailing religious thought among

nations has led investigators not a few to the belief that the first concepts of the peoples of these races also were monotheistic. Max Müller, perhaps more than any other, has urged this view upon the attention of English-speaking people. His study of the Vedas and general investigation of the laws and phenomena

Contrary opinion;
views of
Max Müller.

of linguistic change has led him to conclude that the primitive inhabitants of India, as well as those of Persia and Greece and Rome, believed *originally* in a single Father of Heaven, beneath whom all of the other powers of nature were set in subordination.

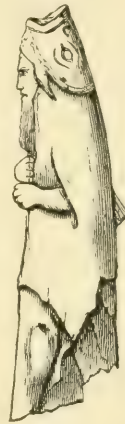
Certainly there is much force in the reasoning with which this view of primitive theology is upheld; but the conclusion, nevertheless, seems strained.

We might expect, notwithstanding all the deceptions and transformations of language, that if the first peoples of India and Greece and Rome and Northern Europe had been believers in the unity of the godhead, traditions at least of such belief would have perpetuated themselves into the historical epoch; but no such traditions have existed. In certain parts of the mythological lore of antiquity expressions are found as if the authors had believed in one God, not many. Indra is celebrated in the Vedas as being one; but the instances of the use of such language are so rare, and the prevalence of polytheistic phraseology so universal, as to forbid the deductions of those who would establish an original Aryan monotheism.

On the other hand, whenever we touch the literature or traditions of a Semitic people, we immediately note the unmistakable traces of a belief in the existence of a single Supreme Being. Everywhere

among these races there is an outcry of monotheism, and a denunciation of polytheistic beliefs and practices. Polytheism as a theory, and idolatry as a fact, are equally condemned by the law-makers, philosophers, and bards of the Semitic race. True it is that among the tribes and nations of Semitic descent we find the worship of what would seem to

be many gods. Though the nomenclature of the Semitic pantheon is not at all comparable with the profusion and endless array of deities believed in and adored by the primitive Aryan people,



DAGON.



BAÄL.

ples, yet the Semites of antiquity seemed to have a sufficient multiplicity to place them on the same level with other races.

But this was only in seeming. The Semites of antiquity instead of worshipping many gods, rather worshipped the One under *many* names. There is a vast

True significance of Semitic polytheism.

difference between assigning to the one God many names and the division of the deity into many gods. It is more than probable that the deity represented among the Canaanitish nations by the names of Baäl, Dagon, Nebo, Moloch, Rimmon, Ashtaroth, Nergal, etc., was one in the original concept of the ancestors of that race. These names appear to have represented certain attributes of deity, which attributes might all proceed from one God—not from many. It is in this light that the polytheistic phraseology of the Chaldees, Assyrians, and Babylonians is, for the most part, to be interpreted.

Very different from this, however, was the polytheism of the Hindus, Greeks, and Romans. Here the different powers of nature were not regarded as referable to a single source of activity

and will, but to many sources. There were independent powers in the heavens, on the earth, and in the sea. These concepts did not answer to the attributes of one supreme power, but to many powers scattered afar, and frequently at war the one with the other. Certainly there was a subordination in the hier-

Meaning of polytheism among the Greeks and Romans.

or Rimmon for Jehovah, or it was the worship of an *image* or *likeness* of God. Both of these things were detestable to the higher religious sense of the Hebrews. It was against their severe orthodoxy. With them, in their best estate, Elohim must be worshiped with the *name* of Jehovah. He was Jehovah-

Character and import of the Hebrew idolatries.



HEBREW IDOLATRY.—SACRIFICING TO THE EGYPTIAN APIS.

archy of the gods. Some were greater and some less. The greatest of all was in a measure supreme; but he was over the rest in the sense that a great king is over smaller kings and princes.

The idolatry into which the Hebrew peoples fell once and again was not properly a degeneration into polytheism. It was either the substitution of the false *name* for the true, as, for instance, Moloch

El, the God of his people. To substitute another name was idolatrous; but it was hardly polytheistic.

It was not lawful, in the second place, to worship Jehovah under the guise of any *image* or *similitude*. This form of adoration had been forbidden from the first. Doubtless there were instances of polytheistic degeneration among the Hebraic peoples and the Semites gener-

ally; but idolatry in the religion of the race usually ran in one of the two directions indicated above; that is, the Hebraic heretic worshiped the deity under some other name than that which had brought victory, nationality, and peace to his people; or the idolater set up some image or similitude of Elohim,

sign, and to the second unity of *will*, is vastly more rational and sublime than is that view of nature which regards her as a concourse of chaotic elements and the expression of conflicting wills and purposes.

The gradual extinction of polytheistic beliefs throughout the civilized



DESTROYING THE HOUSES OF BAÄL.

thus reducing him to the rank of a pagan god.

On the whole, there seems to be good ground for the allegation that monotheism was an original instinct in the Semitic race. In this respect stood the superiority of that race over the other great families of mankind. In no other particular did the peoples of Semitic descent rival, or even approach, the Aryan races. Of a certainty that concept of nature and of the powers above nature which gives to the first the unity of de-

world points clearly to the conclusion that such beliefs belong to the infancy of the race and the immaturity of reason. Polytheism belongs to the infancy of mankind.

The triumph of monotheism over the beliefs referred to shows that it marks a superior stage in the human evolution. It may be that the anthropomorphic notion of mankind to the effect that the deity resides *over* and *beyond* and *without* the universe, working thereon as if with his hands, and making, manwise, both the substance and the forms of all things that are, must in its turn give away to a

more philosophical concept of universal nature and of the principles by which it is controlled; but this question does not affect the relative superiority of monotheism as a belief over the polytheistic conceits of the ancient peoples.

It would appear to have been the peculiar part of the Semitic race, and especially of the Hebraic division of that race, to keep and promulgate the doctrine of monotheism to the nations. It was this thought upon which not only

Destiny of Hebrews to promulgate monotheism.

pecially of the Hebraic division of that race, to keep and promulgate the doctrine of monotheism to the nations.



LEVITE SOUNDING THE TRUMPET.

their religious policy, but their national existence as well, was founded. Generally, among the peoples will be found certain ideas which are fundamental to the given ethnic development. One people contributes one idea or thought, and another another thought, to the general civilization of mankind. Out of Mes-

opotamia came the race which more than all others enunciated and maintained the belief in one God as the supreme ruler of nature and of man. All that the Hebrews were, all that they became in antiquity, and all that they have subsequently been in their scattered condition among the other nations, has been most largely the result of the fundamental doctrine of the national faith.

From the one idea of the singleness and unity of God, all the rest of the Hebraic concept and formula of religion was developed. An elaborate ceremonial was produced and forms instituted

Hebraic system arose from a monotheistic stem.

for the worship and propitiation of Jehovah-Elohim. A priesthood was established most stern and singular. A theory was formed of the condition and estate of man; of his sinfulness; of his offending relation before the bar of divine justice, and of the necessity of a reconciliation by means of sacrifice. This was the leading visible feature of the national ceremonial. The system of offering was so arranged as to make the interests of the priesthood coincident with a large and punctual performance of the sacrifices. The House of Levi was dependent to a degree for its support upon the sacrificial offerings of the people. Of these offerings the larger part went to the priests. The men of Levi had no lands. They were distributed among the other tribes, and settled upon them as the wards of the people. The situation was such as not to permit the priests to neglect or allow the people to neglect the punctual and ample delivery of gifts for the sacrifices.

But the fundamental idea in the offerings which were heaped up around the altars of Jehovah was the reconciliation of God to the people. The thought was that of atonement, or at-onement, as the

expositors have explained the word; an at-onement between Jehovah and the sinful race who had nominally accepted him as their king, but was evermore deviating from rectitude, evermore breaking the laws of truth and righteousness.

It belongs to the special history of religions to elaborate the particulars of

It were difficult to find in the epoch of the Hebrew ascendancy the evidences of a profound religious life among the people. They did the letter of the statute; but it were hard to discover the traces of the spirit. There was literal-ity, but little spirituality—a vast exhibition, but small exemplification of an inner religious life. The Mosaic sys-

Notion of recon-
ciliation and
at-onement.

Religious life of
Hebrews be-
comes a cere-
monial.



SACRIFICING TO JEHOVAH.

the Judaic system of faith and practice. We are here concerned only with its ethnical results. The Hebrews became a profoundly religious nation—according to the standards of the age. It is clear that the national faith in its substance and expression became a ceremonial and form rather than a living principle of moral and spiritual life. The Hebrew of the theocracy and the kingdom regarded the act of worship as consisting in the letter of the performance.

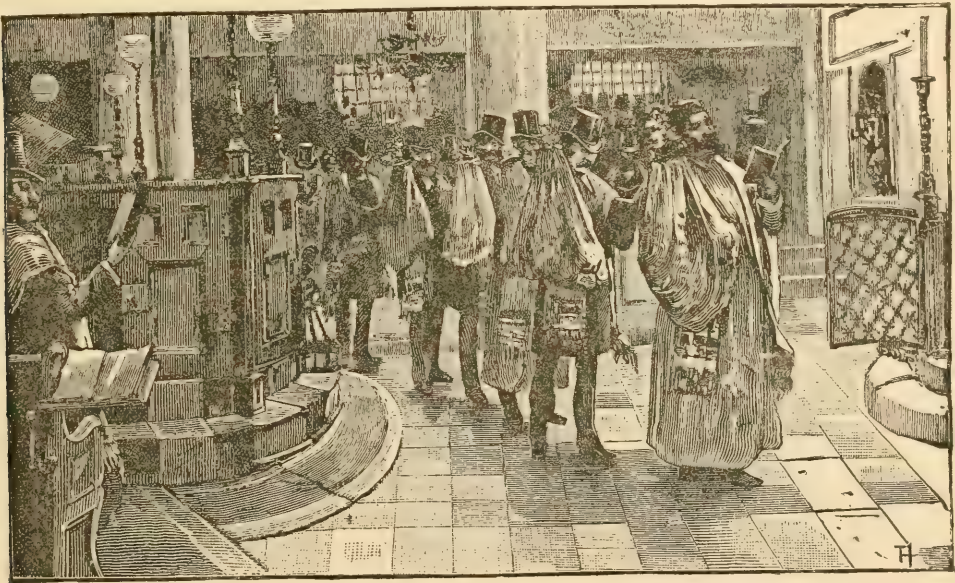
tem of faith became crystallized in the usages of the race, firmly set in a mold and fashion from which there was no deviation. With the progress of the people there appeared what always comes to pass under like conditions, a departure between the thought and life of the nation on the one side, and its unyielding ceremonial on the other. It is the peculiarity of religious systems to become petrified in forms, usages, statutes, ceremonials, and, worst of all,

dogmas, from which there is no departure, no appeal; in which there is no allowance for improvement and adaptation to the ever-expanding and varying thought of the given race.

Thus it was in Israel. Preëminently was it true of the Hebrew race that their religion became so fixed and bounded that there was in it neither principle nor opportunity of reform. Reform, however, was precisely the

Judaism left no place for reform.

Public opinion and priestly lore had coincided in delineating the character of the expected leader and redeemer of the people. He was to be a king and ruler and conqueror. Israel was to be reëstablished as a nation. She should subordinate the surrounding nations and become the one great kingdom of the earth. Of that kingdom there should be no end. As the state sank lower and lower, expectation became more and more intense. When Judæa was



JEWS' DAY OF ATONEMENT.

condition which was necessary to perpetuity. Judaism survived in the period succeeding the decline of the Hebrew state like a dead but undecaying tree. Vainly did the later prophets and the men of reform, the national heroes such as the Maccabees, strive to revivify and reëstablish the wasted energies of the national religion.

For ages together Israel had expected a Deliverer. The prophets had voiced the popular expectation of one who should come and restore the kingdom to its pristine energy and power.

Expectation and prediction of a Deliverer.

made a Roman province, though the subjection of Israel was extreme, the outlook for the apparition of the promised king and restorer was more eager than ever. The day of redemption was believed to be at hand.

Amid all the excitement attendant upon the existence and prevalence of such a belief, there was no expectation of reform. The Sanhedrin did not desire either to reform itself or to be reformed by some agency other than its own. The ceremonies of the national religion continued to be performed as of old. The

The priests plant themselves on the Mosaic system.

priesthood unanimously declared that they had Moses and the prophets. Nothing was further from the public thought than the idea of a regeneration of the Mosaic system by the substitution of a different faith for the one which they had received from the fathers. There was no thought of an insurrection and a new departure—no anticipation that the expected king was to be other than a temporal prince and conqueror.

It were long to relate the details of that condition which was present in Jewry at the epoch of the Christ. Suffice it to say that in the hamlet of Beth-

Apparition of
the Christ; his
ministry.

lehem a child was born; that he was presently taken by his parents, first into Egypt, and afterwards to their home in Nazareth, where he grew up to manhood; that about the age of thirty he became a public teacher, traveling from place to place, discoursing with the people, and announcing himself as the expected King of the Jews.

The authorities gave some heed to the new prophet, but found him to answer in nothing to the public expectation of the deliverer. Though a popular party gathered about him, the rulers and priests were unanimous in rejecting him as an impostor. For about three years he continued his ministry, sometimes persuasively, sometimes aggressively, with respect to the national faith. He said that he was come to fulfill the law and the prophets; that it was not his mission to destroy, but rather to make complete. Then the theme was changed, and the teachings and traditions of Israel were handled as if by an iconoclast. The sayings and apothegms of the most famous and revered prophets and sages of the race were quoted in public discourse and denounced as false in reason and righteousness. Instead thereof, new

principles and new aphorisms of religion, wholly contradictory of those established in the national acceptance and heart, were propounded and held up as the basis of the system of faith by which Israel was to be redeemed from bondage and made whole from her wounds and humiliation.

The new teacher declared that the kingdom of deliverance which he was about to establish was not a kingdom at all in the sense in which the priests and leaders of Israel had anticipated his coming. On the contrary, the new kingdom was to be a kingdom of belief and faith and regeneration for the spirit of man, having no respect to rule and authority and temporal power. Indeed, the long existing Mosaic order was to be done away! Priests and sacrifices were to cease! The Sanhedrin itself was to exist no longer! All things were to be made new. There was to be no ruler except Jehovah himself; no mediator but him, the Christ; no more smoke of sacrifice; no more ceremonial and offering of beasts and birds and first fruits of the field; no more altar with its fires; no more Holy Place with the dividing curtain; in fact, no more *existence* of that vast Levitical system which had been to all seeming the bone and nerve and marrow and blood of the national life for a thousand years!

The effect of these declarations could easily be seen. The ministry of the new teacher was regarded as an insurrection. It was looked upon by the Sanhedrin as anything else than the redemption of Israel. To them it was anarchy. To the high priest the man of Nazareth seemed poorer and more contemptible than a king of shreds and patches. The ecclesiarchy of Jerusalem was at once aroused against him. Should he succeed,

His exposition
of the new king-
dom.

Alarm of the ec-
clesiarchy; the
Christ put to
death.

the representatives of the priesthood, and the priesthood itself, must pass away. The breach widened. Real causes of antagonism between the old teaching and the new were put aside, and new causes invented which might be made efficient as an inducement to the Roman government to put down the King of the Jews. A case was made out of trivialities. The Christ had said certain things that were treasonable against Rome. We, the Sanhedrin, are the friends of Rome; but this disturber out of Galilee would overthrow the rule of Cæsar in all Judæa. The issue came, first, to mobocracy, and then to a factitious trial and condemnation of the Christ to death. The execution followed, and the priesthood supposed that the revolution was extinguished.

Another destiny, however, had been reserved for this seemingly insignificant religious revolt and heresy. His doctrines germinate and begin to flourish.

The doctrines of the Christ took strong hold upon a few minds, and the insurrection thus begun in the heart of Judaism, instead of being extinguished, began to flame up, not only in the city, but in other Judæan towns. No effort of the Jewish hierarchy could prevail to check the reformatory delusion. Preachers of the new doctrines, followers of the new King of Israel, began to go abroad, proclaiming the redemption of all peoples through the merits of the very death of him whom Old Israel had expected to reign as a king and conqueror! Soon the limits of the countries inhabited by the Semitic peoples were passed, and men of the Aryan race began to hear,

in Greece and Macedonia and Rome, the promulgation of the new faith.

Thus from a truly Semitic source did Christianity arise and begin to spread among the nations. The new religion, though gaining for the time a foothold among the Semites, soon lost its vantage in the countries of its origin, and began to flourish only among the mythologies of a distant and alien paganism. In Judæa the Levitical hierarchy seemingly triumphed. The priesthood, in a period

New system passes from Semitic to Aryan ground.



TALMUDIST JEW.
From Magazine of Art.

of about forty years, almost forgot the episode of the Galilean. The Jews, as a people, still continued to expect a deliverance from the thralldom of Rome; but none came. Many said lo, here, and lo, there; and there were successive insurrections and rebellions, until at length Rome wearied of the ever-insurgent Jews, and bore down upon the petty province in exterminating wrath. Jerusalem was besieged and taken. Not only Hebrew nationality, but the hope of it was extinguished in blood and fire and famine. Meanwhile, Christianity

afar off crept up like a vine in Rome and began to twine around the imperial porches. The Cæsar's household was infected. The old gods began to shiver in the pantheon. In the midst of persecution and unnumbered griefs the Christians held on their way in palace or

come by war and conquest, had ceased to exist; but not so the Jews. They went forth among the nations in all grades of despair, from vagabondage and slavery to the respectable conditions of teachers and scribes. But they did not cease to be Hebrews. They did not

even abandon their expectation of a recovery of their own land. Through the vicissitudes of more than eighteen centuries this strangely persistent people has continued to look for some revolution in human affairs by which Palestine should once more be repossessed by the descendants of Abraham, and be ruled by the promised sovereign of whose kingdom there should be no end.

It were impossible within the limits of the present work to give a historical narrative of the dispersion and wanderings of the Jews among the nations. Colonies of them soon became established around nearly all the coasts of the Mediterranean. The half-barbarian kingdoms of Europe during the Dark Ages had always a con-



JEWISH MONEY CHANGER.

Drawn by C. Rudolf Huber, for *Magazine of Art*.

catacomb, teaching and proclaiming the mysteries and triumphs of the new faith.

With the capture of Jerusalem by Titus, Hebraic nationality passed away.

Persistence of Hebrew race appears.

Now it was, however, that the ethnic persistency of the race began to show itself in full force. Other peoples, over-

siderable percentage of Jewish population. Instead of perishing by absorption among the nations, they survived. Instead of mingling with other peoples, they preserved their ethnic purity. Instead of yielding to the now triumphant Christianity, which in union with

Dispersion and wanderings of the race.

the Roman empire had taken possession of all Europe and the greater part of Northern Africa, the scattered Hebrews held close to the tenets, and as much as possible to the practices and ceremonial of their ancient faith.

This attitude brought upon the race the overwhelming prejudice and pressure of barbarian Europe. To the half-savage Christian warriors of the earlier Middle Ages the Jew was an object of detestation, more abhorred and hateful than the Islamite Turk. The student of history knows too well the story of the awful atrocities which, beginning from the age of the Crusades and continuing even to the present day, have been visited upon the Semitic race throughout all the coasts of Europe. This people has been the accepted foil and banter for the prejudice, hatred, ignorance, and cruelty of every great state, kingdom, and principality which has accepted the Christian religion, either from a Roman or a Grecian source, from the overthrow of the Western empire, aye, from the days of Domitian and Trajan to the days of Alexander the Third and the Third Hohenzollern!

But persecution has not prevailed. We have in the case of the Hebrews the most striking example in all history of a people without a country. The discipline to which the Jews have been subjected through these centuries of hardship has wrought them into one of the most persistent and invariable types of the human race. The exigencies of their career, since the days of the Crusades, have made them into merchants, bankers, and money changers. Only in exceptional cases have the energies of the Hebrew carried him outside of the

pale of the commercial and financial life. The exceptions, however, have been sufficient to emphasize his abilities in every field of modern activity in which he has been a free competitor.

The professions of law and letters and medicine have drawn a considerable number of Jews from the more common vocations of the race into competition

Aspects and developments of modern Hebrew life.

with the lawyers, scholars, and physicians of other bloods. In some instances the Hebrew has shown a remarkable aptitude for political life and statesmanship. Art also has received some of its most elegant touches from the brushes and chisels of Jewish masters. The benevolent enterprises of the world have in like manner been strongly promoted by the patronage of Hebrews in every country wherein they have been freely permitted to follow a rational and generous development. The peculiar isolation of the race among the modern nations has limited the philanthropic enterprises of the Jews in large measure to their own kind. It is one of the principles of Jewish polity and ethics throughout the world that no one of Hebrew birth shall suffer the curses of ignorance and pauperism; that no one of the Abrahamic household shall in old age fall into penury and helplessness; that no one through accident or misfortune shall come to want and despair and death. The Hebrew charitable institutions in the United States are among the finest in the land. They are administered with as much wisdom as generosity; and there is, perhaps, no other people who suffer so little of the hardships of misfortune, want, and friendlessness as do the unfortunates of Jewish birth in our country.

It were hard to say how much of the segregation, clannishness, and ethnic

Animosity of barbarian and modern Europe.

What the Hebrew race has become under hardship.

isolation of the Hebrews in a country like our own should be attributed to the preferences of the Jews themselves, and how much on the other hand ought to be charged to the prejudices of the people of other races. Undoubtedly both causes have operated to produce

Sources of the isolation of the Hebrew race.

able to two, and only two, considerations. These are religious prejudice and social avoidance. It would seem that the religion of the Israelite ought no more to interpose between him and his fellow-man than in the case of diversity of opinion among others who are not Hebrews. Modern times, with their



MODERN JEWISH MARRIAGE CEREMONY.—Drawn by R. Taylor.

and perpetuate this separation of the race from the peoples among whom their fortunes are cast. Is not this condition of the Hebrews at the present time anomalous, irrational, unwarranted? Are there good grounds for its further continuance? Is not the condition in question the result of mutual prejudice and misunderstanding?

The division of the Hebrews from the other peoples of modern times is trace-

able to two, and only two, considerations. These are religious prejudice and social avoidance. It would seem that the religion of the Israelite ought no more to interpose between him and his fellow-man than in the case of diversity of opinion among others who are not Hebrews. Modern times, with their

enlightenment and progress, hardly any longer permit the obtrusion of a religious prejudice between man and man, between race and race. The social isolation of the Jews is unreasonable and unjustified by the conditions of the age. This prejudice has its ground and root in the prevailing opinion and practice of the race relative to marriage. If the practice of out-mar-

Out-marriage would blend the race with other peoples.

riage were once recognized and adopted by them; the sharp line which divides them socially from the rest of the world would be at once obliterated. If cross-marriage were readily permitted, the distinctive qualities of the Hebrews—personal, intellectual, and industrial—would soon be diffused. A trace of their commercial genius would be sent into the veins and life of other peoples, and the peculiar Jewish customs which offend to some degree against the sentiments and opinions of others would pass away. The preservation of the integrity of the Hebrew stream of ethnic life, running here and there about the coasts, and across the continents and around the islands of the world, would seem to be no longer desirable in the economy and social development of modern civilization.

Notwithstanding the preservation of the peculiarities of the Hebrews, and their isolation among other peoples, they have nevertheless widely departed from a common type among themselves. Certain distinctive features of face and manner still mark and define the race wherever it is found. The Hebrew stock is at present diffused throughout Asia, Europe, and America. The Israelites have assimilated to a considerable degree the physical characteristics of

the nations among whom they have long resided—this under the influences of climate and necessary association. But in every country the habit, custom, and aptitudes of the race are discovered.

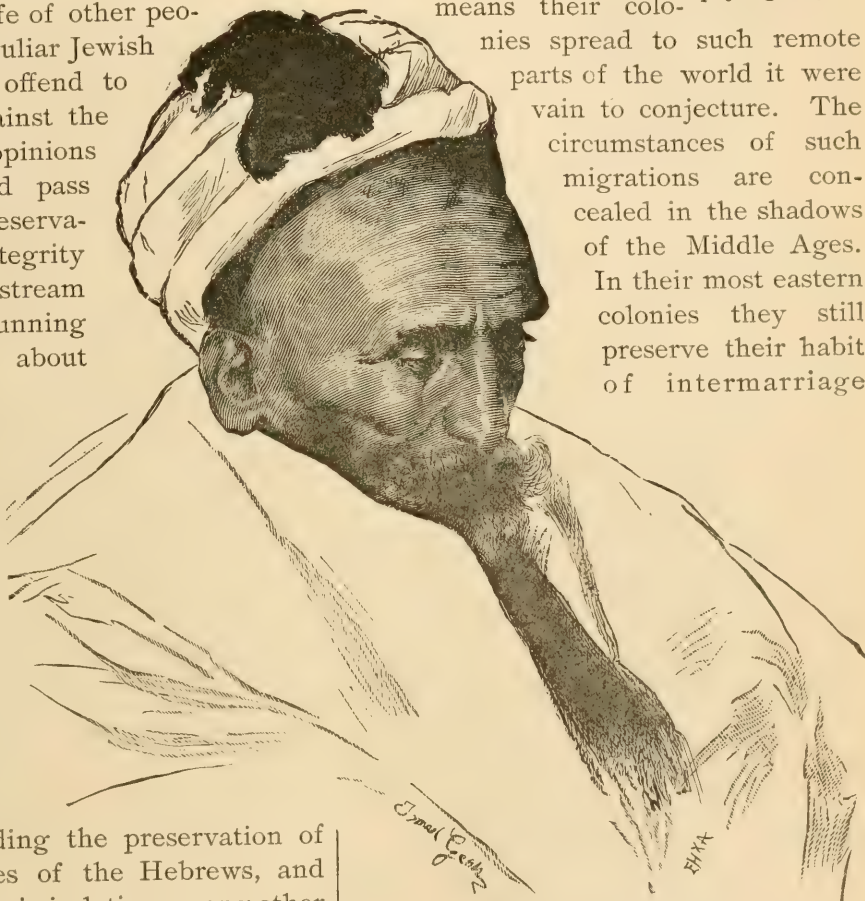
Many Jews are found as far to the east as the towns of Cochin and the interior of Malabar. At

what time and by what means their colonies spread to such remote

parts of the world it were vain to conjecture. The circumstances of such migrations are concealed in the shadows of the Middle Ages.

In their most eastern colonies they still preserve their habit of intermarriage

Outposts of the race; varying physiognomy.



JEW OF PARMA—TYPE.
Drawn by Gentz.

with people of their own race and of seclusion by sympathy and blood from those around them. Pritchard, on the authority of Duhalde, declares that the Jews of China are as distinct within their own communities as those of Western Europe, or of any part of the world.

Great, however, are the dissimilarities

Wide differentiation of Hebrews among themselves.

of person and physiognomy which are noted in the race in the extreme situations of its dispersion. In the north of

been resident in Hindustan. At Mattacheri, a town of Cochin, a colony of Israelites has been established within the later historical period; and these have not yet taken the complexion of the natives. On the contrary, the people of this colony have preserved the fair complexions of the West, and are known as Jerusalem, or White, Jews.



HUNGARIAN JEW—TYPE.

From *Magazine of Art*.—Drawn by E. Loevy.



JEW OF BABYLON—TYPE.

Drawn by Emile Bayard, from a photograph.

Europe the Jews are fair, or xanthous, in complexion. In England many are found who have blue eyes and flaxen hair. In some parts of Germany the distinguishing characteristic is the red beard and hair of the Israelites. The Portuguese Jews are very dark-complexioned, while those of India are almost as black as the native Hindus. This is said of those who have long

In all countries, however, a certain form and expression of the Jewish countenance have been preserved from an-



tiquity. The aquiline nose, large and strong, the peculiar—generally heavy—mouth and receding chin, by which a circular rather than straight character has been given to the face; the deep-set eyes, under heavy brows; and generally black beards, are so marked characteristics of the race as to distinguish the people of this blood from the men of other descent in any part of the world.

The Israelites, under the discipline of adversity and the horrors of persecution extending through centuries of time, have become a people preternaturally developed in certain qualities of mind.

The modern Hebrew a residue of adversity. Their ability to gather money and conduct profitable enterprises under circumstances the most forbidding testifies in unmistakable language to a quality of mind which is clearly the result of

hardship and injustice. As the fox in the animal kingdom, weaker in body than the rest and the object of distrust to all, has become differentiated in the direction of wit, adroitness, and capacity to live under conditions of constant danger, so the Jew in the kingdom of humanity has been sharpened and quickened in his perceptions of all things advantageous to himself and his kind. His abilities have been so improved by wrong and cruelty, by the robberies and animosities to which he has been subjected for the greater part of two thousand years, that he not only survives but flourishes and abounds in the midst of hostile conditions which would swallow up one less skillful and shrewd than he in the contention for existence. He is the last and strongest of an ancient and not inglorious race, a man without a *country*, but not without a *name*, among the great actors of the human drama.





BOOK XVI.—CANAANITES AND SYRIANS.

CHAPTER CXI.—ANCIENT CANAANITES.



IN the foregoing discussion we have fixed our attention for the most part on the Israelitish family of the Hebraic division of mankind. More generally we have extended the inquiry somewhat to other divisions of the Hebraic branch, and still more generally to the Semitic race. This has been done, as has been already intimated, for the reason of the small divergence and differentiation by which the several types of the Semitic family have been separated the one from the other.

When a feature has once been discovered in the life of the Semites, it may, as a rule, be expected to recur in every division of that race. This is true of the changes that have been effected by geographical removal and of those which have come about from lapse of time. The Semite of antiquity was not strongly distinguished in his ethnic

characteristics from the surviving Semite of the present age. The Babylonian was much like the Assyrian. The Assyrian much like the Old, or Joktanian, Arabs. The Chaldee and the Canaanite, the Phœnician and the Jew, the Carthaginian and the Arab, have all borne and preserved their common features from a remote antiquity to the current epoch.

For these reasons the discussion of the character, personal and national, of any particular division of this race, may readily be generalized into the discussion of the cognate peoples. Nevertheless, a general view of the Semitic race demands the consideration in turn of its different branches. In the foregoing chapters we have followed the line of Israelitish evolution, and now proceed to consider some of the other branches of the Hebraic race. The reader will not have forgotten that this family constitutes what is known as the Middle division of the Semites, as distinguished

Easiness of generalization in matters relating to Semites.

Ethnic features recur uniformly among Semitic races.

on the one hand from the Northern, or Aramaic, division, and on the other from the Arabic, or Southern, development of the same original stock.

We are here to follow, as well as we

descendants of Terah. The departure of the Abrahamidæ from Ur was only an incident in a general movement which carried in successive waves a large part of the Euphratine populations



CANAANITISH LANDSCAPE.—SITE OF GATH.—Drawn by H. A. Harper, from a photograph.

may, the course of that Canaanitish phase of Semitism which preceded the immigration of the Abrahamites into Syria. It must be understood that the removal of Semitic tribes from Mesopotamia westward, and their colonization in Canaan and other parts of Syria, did not begin or end with the emigration of the

westward toward the great sea, and scattered them, as if fortuitously, in many regions between Asia Minor and Arabia.

It was thus at a very primitive epoch that the various tribes known to history as the Canaanites were brought into the country afterwards conquered by the

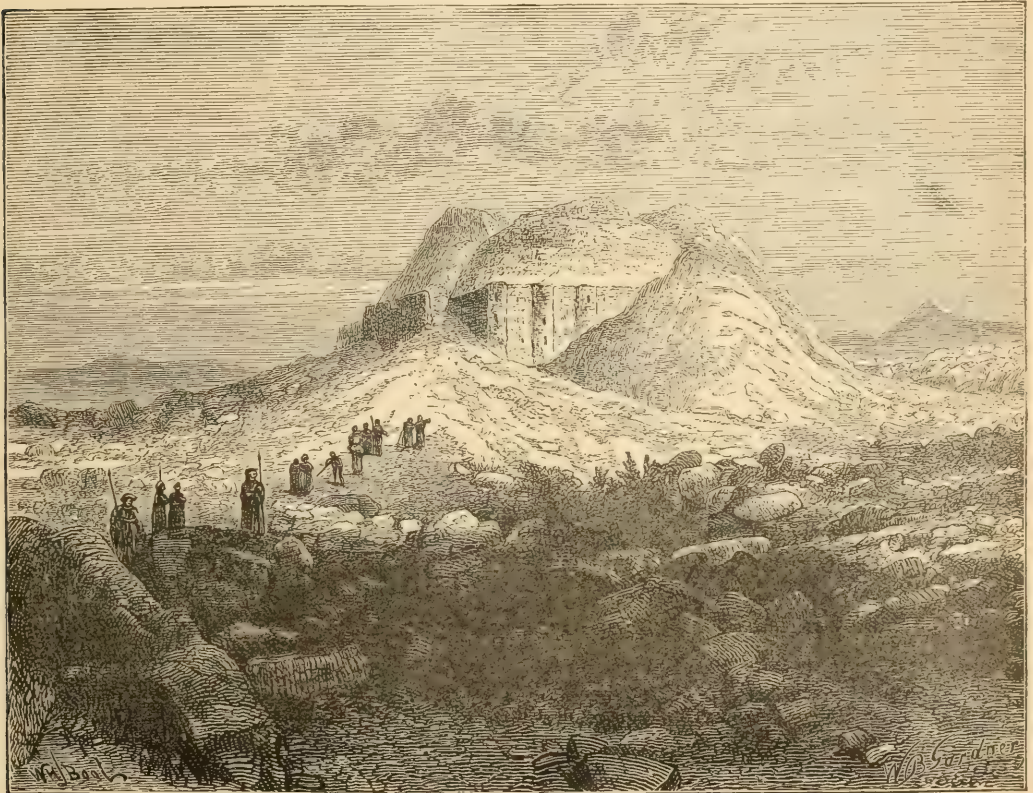
Strong ethnic affinities of Canaanites and Hebrews.

Hebrews. It must be insisted and repeated that the Canaanites and the Hebrews were in strong ethnic affinity. They were all of a common stock. Perhaps the former had come into the country of their choice from a region somewhat further north than that occupied by the ancestors of the latter.

The emigration, however, soon ob-

their kinsmen in possession of the country; but they knew not it was they; nor did the Canaanites suppose themselves invaded by immigrants of their own race.

At what time the primitive tribes of Canaan removed from east to west it were vain to conjecture. It can only be said that in the dawn of tradition they



GOING FORTH OF OLD SEMITES FROM MUGHEIR OF THE CHALDEES.

literated in the memories and traditions of the Canaanitish tribes and the Abrahamites all knowledge of their common origin and affinities of blood. Such facts were soon forgotten in antiquity. A new migration would bring upon the descendants of an older migration a people who knew nothing of the common ties existing among them. So it was in the case of the incoming of the Hebrews proper into Canaan. They found there

were already in possession of the countries afterwards made famous by the ascendancy of the Hebrews. We have information respecting this region and its inhabitants as far back as the time of the campaigns of Kudur-Lagamer, King of Chaldaea. Kudur-Maduk, King of Elam, is said to have made war on the Syrians. This would imply that Syria was already populated, and, if so, by men of the Semitic race. The kings of

In pre-literary ages race descent is soon forgotten.

hamites all knowledge of their common origin and affinities of blood. Such

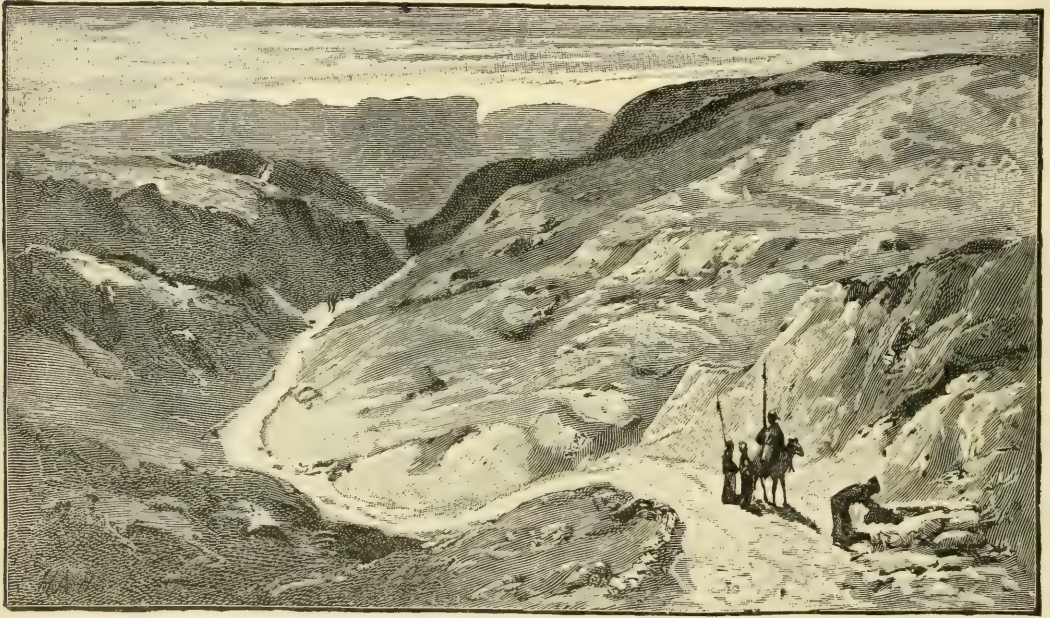
Early ethnical and historical connections of Canaanites.

Elam were they who first extended their rule over Lower Mesopotamia, and then continued their conquests westward into Syria. These kings are thought by Duncker to have belonged to the fourth dynasty of Berosus, in which case these early wars against the Syrians must be carried back as far as the year 2000 B. C.

But the existence of people in the west, bordering on the Mediterranean, in such state of progress as to make a war of resistance against the invading

Here were deep and fertile valleys. There, not far away, was the coast of a limitless sea. Doubtless the native luxuriance, still unabated by the interference of man, lay before these early colonists, seeming to their imaginations as inviting as did the valley of the James to our ancestral Virginians.

Other parts of the country, such as the mountain slopes of Syria, invited to the continuance of the pastoral life with which the emigrants were most familiar.



CANAANITE CLAN LIFE.—ROAD TO JERICHO.—Drawn by H. A. Harper.

armies of Elam and Chaldæa, implies a long antecedent residence in the country. Probably three thousand years before the Christian era the emigrating tribes from Mesopotamia had already traversed Syria and settled in Canaan.

We are not here concerned with historical events, but only with ethnic development. The Canaanites on their immigration from the flat lands of Mesopotamia found themselves amongst the western mountains, in the midst of a changed and ever varying landscape.

In the valleys, however, there was every suggestion of agriculture and a settled life. Socially, the country favored the tribal development rather than a general government. The Syrian mountains broke up the country, as a whole, into

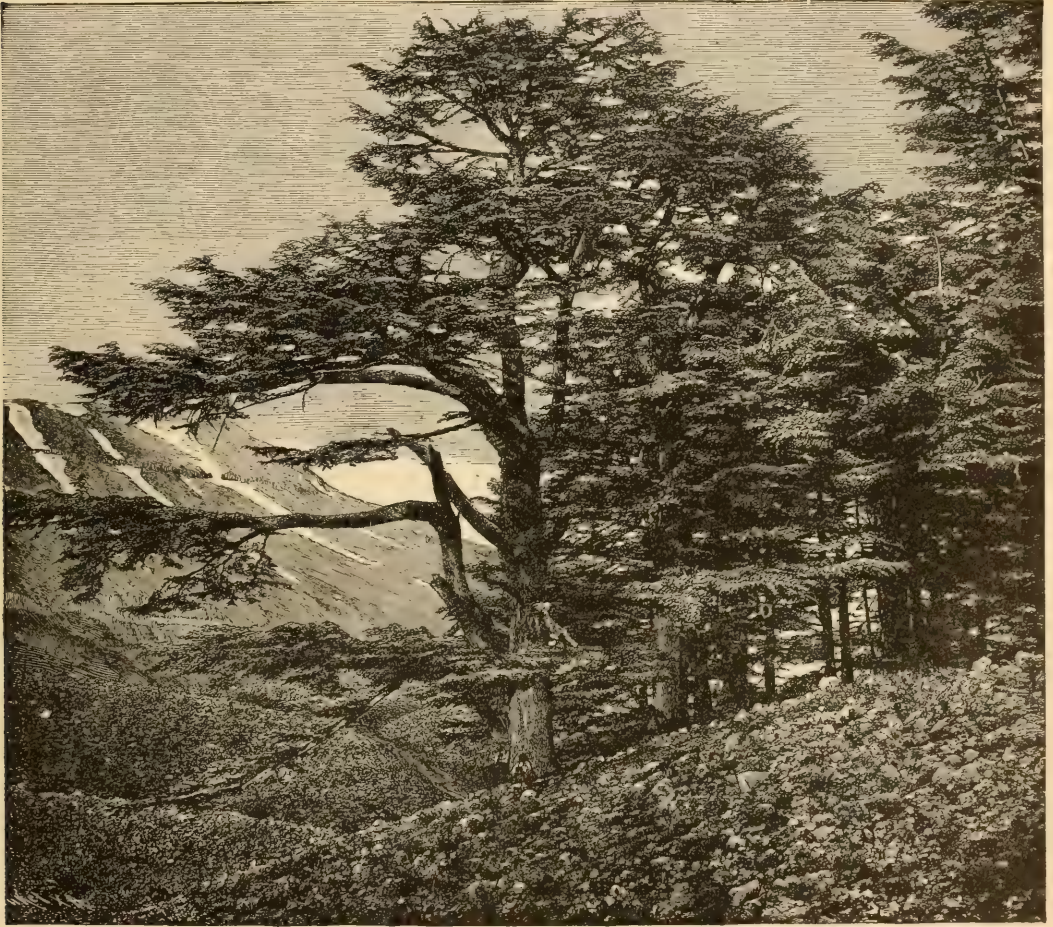
Clan life and independence indicated by the conditions.

little cantons, separated the one from the other by natural barriers. No broad, central plain existed on which military despotisms like those of Mesopotamia might be established. There was antecedent expectation of variety, clan life, petty tribal kingdoms, and various

New environment of the Canaanitish immigrants.

modes of cultivation; but no opportunity for the creation of a huge despotism such as those of the East. Here independence might be attained, and the pastoral tribes, though becoming sedentary, might each develop on its own line of preference and convenience. It was a situation favorable for the production

cedar-covered ridges of Lebanon, and the proximity of the sea, insured vigor and longevity. Those tribes that came to the coast would find a situation most favorable for the beginnings of commerce. This coast region was possessed on the south by a race calling themselves Pelishtim, or, in the later tongue, Philis-



CEDAR-COVERED RIDGE OF LEBANON.

of striking contrasts of character and activity.

In the next place, the new environment of the Canaanites was of a kind to stimulate the people into unusual energy.

Favorable situation for a higher race development. Here the burning heats of the Babylonian sun were no longer felt. Here the mountain air, blowing down from the

tines, from whom the country received its classical name of Palæstina, or Palestine. The northern part of the region bordering on the Mediterranean was called Phœnicia. The Egyptians gave to the whole eastern coast the name of Kaft. The interior tribes, spreading out over what was afterwards known as the Holy Land, were called the Retennu.

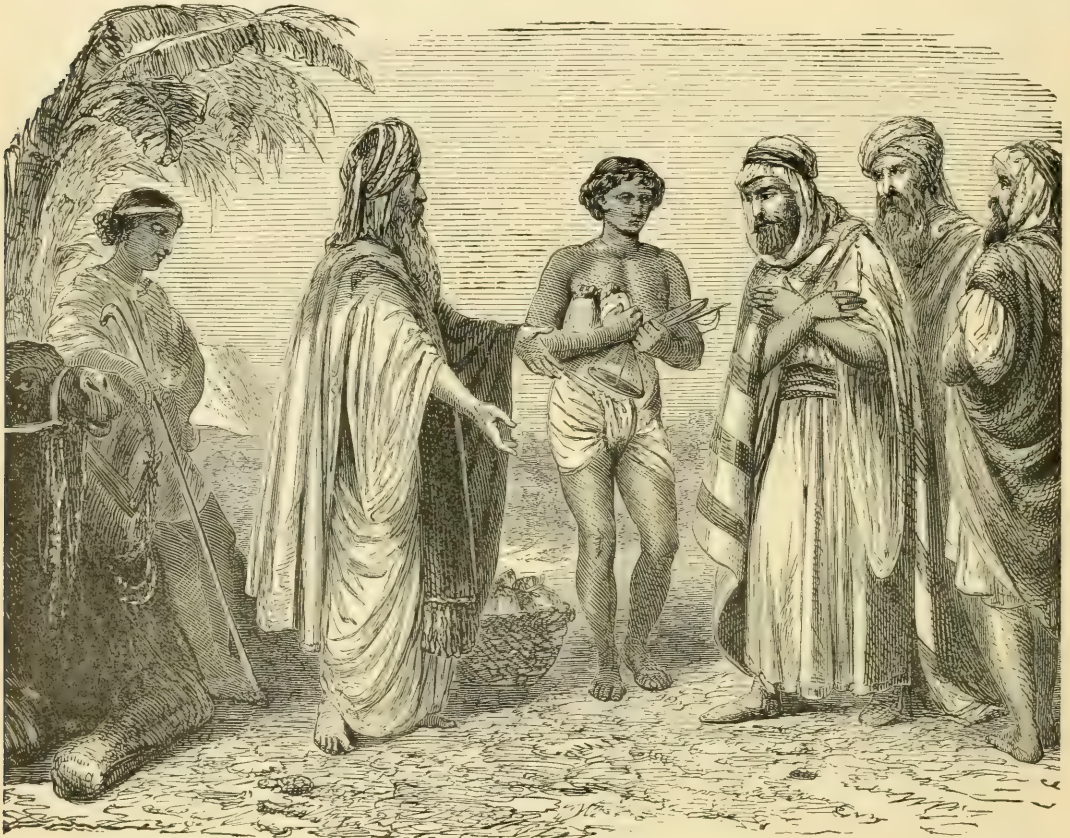
One powerful tribe was the Amari, known in the Hebrew annals as the Amorites. Another division was called

Touches of Biblical and historical names.

the Cheta, which became in Hebrew phraseology the Hittites. Nearly every valley and secluded place received its own clan, and took its own ethnic name. Very early among the settle-

Inland we may detect the presence, even in this early age, of the Anakim, who had their country among the stony mountains round about Hebron. The Anakim were represented as of huge stature, giants indeed, who were regarded with traditional dread by the Hebrews. To the north of the Amo-

Outspread of various Canaanitish nations.



OLD HITTITE TYPES.—Drawn by H. A. Harper.

ments must be named the establishment of the Sidonians, in the region where their city was afterwards built. Sidon, in the Hebrew genealogy, is set down as the son of Canaan, meaning, perhaps, that the Sidonian tribe was an offshoot from an older Canaanitish branch. At a later period, but still far in the depths of tradition, the city of Sor, or Tyre, which became known as the daughter of Sidon, was founded.

rites lay the Damascenes. Back of all these may be recognized the names of Zeboim and Zoar and Adaman, with whom Kudur-Lagamer is said to have had his battle in the valley of Siddim. On the east of the Dead sea, as far as the Arnon, lay the country of the Moabites. In what was afterwards the territory of Gibeon were located the Hivites, and in Judah were the Jebusites. The outspreading of these ancient

Canaanitish tribes may well remind the reader of the distribution of the Hellenic clans among the mountains and valleys of Greece.

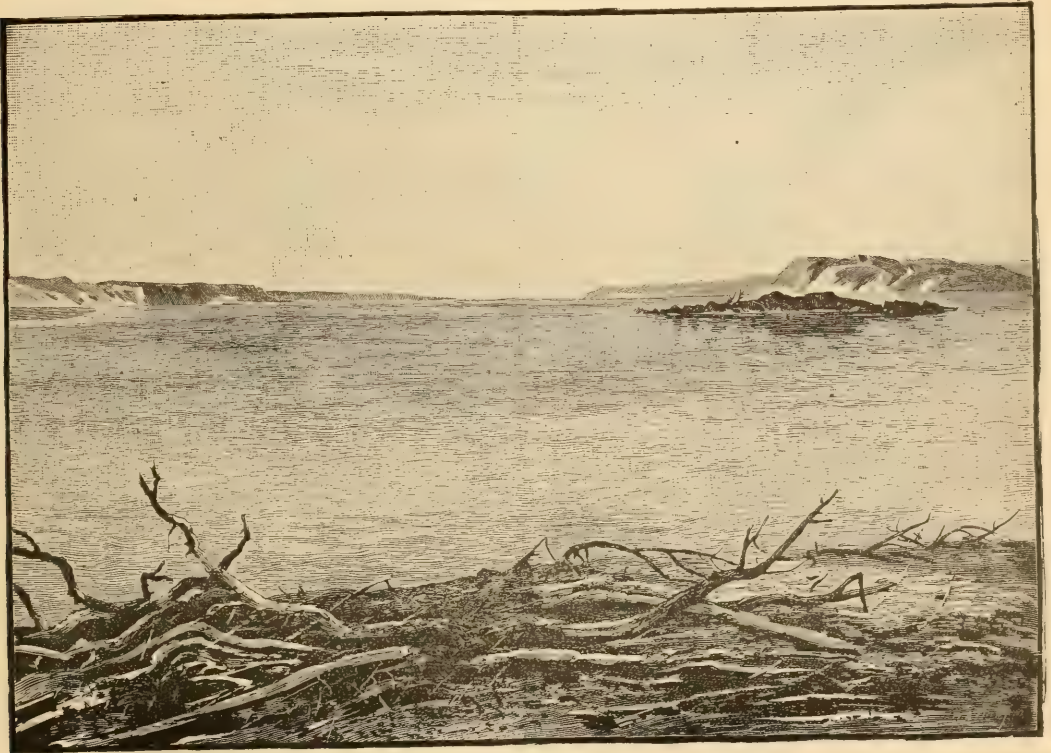
The ethnic development of these peoples took one of two forms. The interior races became agricultural, stock-raising folk; and those of the coast became builders of seaports and the

Two forms of development among these races.

found the same opposition to the progress of their arms in the narrow strip of coast country extending northward from Cæsarea to Antioch.

The manner of life adopted by the Canaanites of the interior districts was very similar to that of the Hebrews in the same situation at a later period. The races lying in the broader parts of

Similarity in progress of Canaanites and Hebrews.

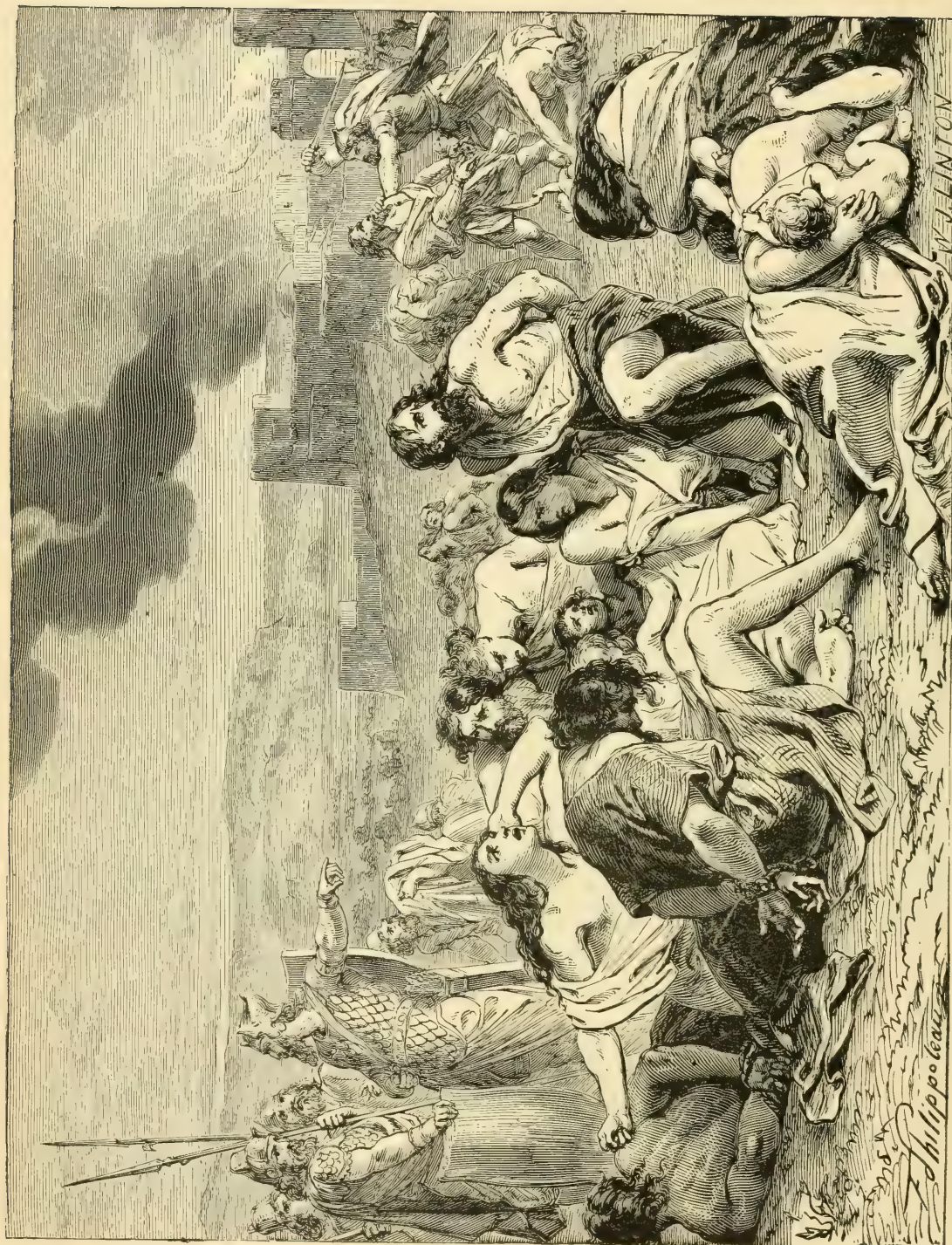


VIEW OF THE DEAD SEA.

fathers of foreign commerce. So distinctly were the latter characteristics impressed upon the Phœnicians as to set them apart in their evolution from the other Canaanites, and to make them indeed a separate study in history. This distinction between them and their countrymen was carried forward to the age of the Hebrew ascendancy. The conquest of Canaan by the Israelites did not include Phœnicia; and in later ages both the Babylonians and the Egyptians

Syria, eastward of the Jordan, retained a larger measure of the old Mesopotamian life than did they who settled in Canaan Proper. We have already shown in another part what were the native products and resources of these countries. The agricultural life was taken up with facility and success by the immigrant tribes, and the country was soon made not only habitable but productive.

Seen through the prejudice of Jewish narrative, the reader is apt to gather a



EXTERMINATION OF CANAANITES.—Drawn by F. Philippon-ux.

poor opinion of those peoples who were virtually exterminated by Joshua and his successors. But a more careful consideration of the subject will give us a better notion of the condition and character of the unfortunate peoples who fell before the Hebrew invasion. Of their prosperity and manner of life we may form some idea from the occasional

Hebrew writings unfavorable to Canaanish character.

But a more careful consideration of the subject will give us a better notion of the condition and character of the unfortunate peoples who fell before the Hebrew invasion. Of their prosperity and manner of life we may form some idea from the occasional

conquest, was, without doubt, one of the most inviting morsels that ever tempted the cupidity of men. No doubt the Israelites, after long suffering in half-desert countries, came to the feast with sharpened appetites; but the repast was abundant. Palestine was a land of fruits and flowers, of flocks and herds and vineyards, of orchards and barley

Ancient Palestine a tempting morsel to invaders.



SYRIAN SHEPHERD AND FLOCK.—Drawn by Paul Hardy, from a photograph.

glimpses of the country obtainable from the story of the invaders. Canaan was invariably represented as a garden spot in the midst of poorer countries. For instance, if all the references to the vine and its products were gathered from the Hebrew writings, we might well regard primitive Canaan as a continuous vineyard. This should not be thought of the wild estate of the country, but of its improved condition.

Palestine, in the time of the Hebrew

and wine presses—kine on the hills and plenty in the storehouses. There were towns and cities and villages in the manner of the civilized life—abundance and variety and peace.

Such a region was fair game for the invaders. It would appear that the Canaanites were not equal in valor to their assailants. Though they fought for their homes and kindred, they could not beat back the incoming warriors.

Civil and social estate of the Canaanites.

The accounts preserved indicate a valorous but unsuccessful resistance.

It is difficult to perceive the extent and variety of the public and private resources of the Canaanites in the time of their ascendancy. Among them all, perhaps the most advanced in knowledge and means of living were the Hittites. This nation was not only warlike and powerful, but well supplied with the means of a large and prosperous nation-

tend with the strongest nation of the age evidences their advancement and the extent and variety of their resources. So striking was the superiority of the Hittites among the people of Canaan at this age that scholars have doubted whether they were a Canaanitish race, or, indeed, Semitic, in their origin. The Egyptian sculptures show them with shaven faces, mounted three to-

Doubts respecting the family relations of the race.



RIVER JABOK.

ality. Of them, we are better informed by the contemporaneous records of the Egyptians than of any other of the Canaanitish races. They were able, singlehanded, to make battle with Egypt and to hold their own in the contest. The great Ramses went to war with this people, and the conflict was long and strenuous. At last the struggle was ended, not so much by might of arms as by the marriage of the daughter of the Hittite king to the Pharaoh.

That a people were thus able to con-

gether in war chariots, skillfully arranged for attack and defense, according to the best tactics of antiquity. The men wore a peaked tiara, and their sandals were turned up at the toe in a manner different from those worn by other Canaanites.

At the time of the Israelitish conquest none of the nations of Canaan resisted the invaders more strenuously and successfully than did the Hittites. Though they were gradually overcome and driven

Strength of the Hittites in resisting Israel.

from their territories, it would appear that the conquest was effected as much by the refinement and civilization of the Hittites opposing itself to the ferocity of the Israelitish warriors as by any failure of courage or want of resources to withstand the invasion.

The Amorites, though powerful and warlike, were less advanced—their country less cultivated—than was the case with the Hittites. The former were one of the most widely diffused peoples of

came to be used in the writings of the Hebrews interchangeably with Canaanite. There were at times as many as five petty kingdoms occupied by the Amorites under their own princes.

The true distinction between the Amorites and the rest of the people of Canaan is hinted at in the meaning of the word. Amorite signifies a *highlander*, as Canaanite means *lowlander*. It can hardly be doubted that this discrimina-

Meaning of names; pastoral life predominates.



ANCIENT JOPPA, FROM THE SEA.—Drawn by H. A. Harper, from a photograph.

all Canaan. They were also one of the most ancient. It would appear that the central seat of the race was in the mountains of Judah, west of the Jordan. But the Amorites were also found in Gibeon; and beyond the Jordan they spread themselves by conquest over Gilead and Bashan. At one period their sway extended even to Mount Hermon. In this region there were two Amorite capitals, namely, Heshbon and Ashtaroth, being the central cities of the two countries of Sihon and Og. Such was the distribution of the race that the name Amorite

was given to the early populations to distinguish the tribes of the hills from the people of the plains. Nearly all of the Amorites dwelt in the hill country, and their manner of life and means of subsistence were in large measure determined by their environment. They were the least agricultural of the Canaanitish nations. Their dependence was for the most part upon their flocks. The mountains of Judah were adapted to certain breeds of stunted sheep and goats which were prized alike for their wool and flesh. The pasturage in such situations was scanty, and the Amorites

Wide distribution of the Amorites.

no doubt lived in a precarious manner. However, they had towns of considerable importance, such as Dapur and Kodesh, which after the conquest took the Hebrew names of Debir and Kadesh.

For the rest, the manner of life among the Amorites was very similar to that of the Hebrews in the like situations. The parts of the country occupied by them, though among the most picturesque of Canaan, were also

Power of the
Amorites de-
rived from their
courage.

maintained in the districts which they had formerly possessed, and were content with a relation of servitude to their conquerors.

The Philistines were a lowland people, belonging to the seacoast. Their region extended from Joppa to the Egyptian desert. The whole country was a low alluvial plain, fertile to the last degree. Much is said in the Hebrew narrative of this district and its

Place and cities
of the Philis-
tines.



PASTORAL SCENE NEAR GAZA.

among the least fruitful—least productive in an agricultural and horticultural sense. The strength of the Amorites lay in their courage. They had the qualities of other ancient mountain men, and were among the last to yield to the armies of Joshua. It was a confederation of five Amorite kings that was overthrown at the waters of Merom. It would appear that the Amorites were not so repugnant, socially and religiously, to the Hebrews as were the other native inhabitants of Canaan. Many people of Amorite extraction re-

inhabitants. For a long time Philistia contended with Israel for the mastery; and it was not until David had succeeded in bringing all the tribes of his countrymen under a single government that Philistine opposition was put down. There were five principal cities in the country occupied by this race. These were Ashdod, Gaza, Ashkelon, Gath, and Ekron. The first three were coast towns; the last two, inland cities. Each was governed by its own lord, or chief, the whole forming a Philistine confederacy formidable to Israel.

Ethnically, the Philistines are thought to be among the later Semitic immigrants into Canaan. Whether they

came before the Abrahamic colonization or afterwards has not been ascertained.

It is said that the word Philistine signifies, in Semitic, a *wanderer*. To the Greeks of Alexandria the Philistines were known as "aliens," or foreigners. In the Hebrew narrative there is no mention of the people of Philistia until the time of Deborah, when they are spoken of as oppressors of the Danites.

The country of the Philistines was one of the most productive of all Canaan. The cities were, in a commercial sense, the most prosperous—excepting those of the Phœnicians. There was a flourishing trade between the Philistine towns. The ports on this part of the coast were the natural outlets for the trade of the interior. The Philistines were not slow to avail themselves of the advantages of the situation, and their cities flourished by commercial intercourse. Sometimes the slave trade was practiced, and men of the interior tribes were stolen for the market. The traders of Gaza sometimes went among the towns of Israel and seized the inhabitants for slaves.

The principal resources of Philistia were agricultural products, manufactures, and articles obtained

by foreign trade. The latter extended at least as far as Egypt, but the Philistines were not comparable with the Phœnicians in maritime adventure. The accounts given by the Hebrew writers of the character of this people, of their country and resources, are, no doubt, prejudiced by the fact of the deep-seated enmity existing between the two races. Israel had no foe whom she dreaded

more than the warriors gathered from the plains and cities of Philistia.

Not much can be gleaned out of the silence of that dead age, when the Canaanites still flourished in the country of their choice, respecting the means and methods of their subsistence. We can dis-

Large dependence of Canaanites on animal products.

cover the slight differences in the resources of the tribes of the hill country and of those

possessing the plains and valleys.

The pastoral element was always present, and perhaps the principal domestic trade

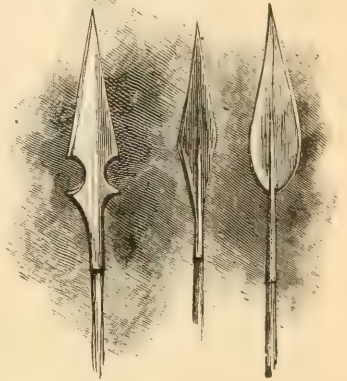
was the simple exchange

of animals for the products of the soil. All the Semites have been large eaters of animal food. To such a degree have most of the peoples of this race depended upon flesh food for subsistence that the slaughter of animals has ever held among them a sort of religious significance. The outpouring of the blood of the beast or bird has been the ever-recurring incident of the daily life, and this has nearly always been attended with some such religious ceremony as might consecrate the slain victim and the flesh thereof to the sustenance of life.

A trace of the same sentiment has extended to the products of the vineyards, orchards, and fields. But nature's gifts of grains and fruits

and vintage have never been regarded by people of the Semitic stock with the same favor and delight as have the slain beasts and

Animals rather than fruits are sacrificed.



ANCIENT PHILISTINE SPEARHEADS.

References to this people; their commerce.

Products and manufactures; prejudice of Israel.

birds on which they have mostly depended. These dispositions are discoverable in the Canaanites. They, like the Hebrews, in sacrificing to their gods, preferred the animal to the fruit or flower; and it is in the nature of every

ciple of heredity was regarded; that the sons of the family had precedence over the daughters; that the rule of inheritance was observed; and, in general, the practices of the Semitic race re-

Social and domestic life of the Canaanites.



OFFERING SACRIFICE UNDER TREES.

primitive people to offer to the deity the thing most prized by themselves.

Of the social and domestic system of the Canaanites we know no more than this: that their families were organized on the polygamous basis; that the prin-

garded and put under sanction of law. For the rest, the social and domestic life of the men of Canaan has been lost with themselves in the oblivion of the past.

Much learned inquiry has been devoted to the subject of the Canaanitish

languages. There is a consensus of opinion that all the primitive tongues of

the races inhabiting Canaan were Semitic, with the possible exception of the

Derivation of the language from an Aramaic stem.

Hittite. As it respects the language of that people there is considerable doubt. The Hittite names have been carefully analyzed, and many of them have been found to be of an un-Semitic character. This, however, may, as we believe, be accounted for without separating the Hittite race ethnically from the Semites. The diversity in speech of this nation from that of the other tribes of Canaan may most probably be accounted for by their derivation from an Aramaic rather than a Hebraic stock, and by the intermarriage of their princes and princesses with foreign lords. A certain importation of alien names might thus occur without the violent supposition that the Hittites were other than Semitic in their race descent.

As to the political state of this race, we know but little beyond what may be gathered from the Scriptures of the Old

Testament. From those writings we have considerable

Political institutions of the Canaanitish nations.

sidelight relative to the civil polity of the Canaanitish nations. The political institutions of all had a family likeness. As we have said above, the various tribes were dissevered from each other alike by geographical barriers and the tendencies of local chieftainship. The Semitic love of independence coincided with the broken character of Palestine in segregating the petty nations each from the other. In the Book of Joshua we have an enumeration of thirty-one kings of Canaan.¹

Certainly such kingdoms could be of

no great extent or power. In one place (Judges xi, 10) we are told that Hazor was "the chief of all these kingdoms." From this, however, we should not understand that the King of Hazor had a feudal suzerainty over his fellow-chieftains of the other states, but only that he was greater than the surrounding kings. The reader will understand that the word king in such a relationship has no

Sense of the terms kingdom and king.



OLD CANAANITISH INSCRIPTIONS—SARCOPHAGUS OF ESMUNAZAR.

sense corresponding to that derived from modern monarchy. It was rather in the case of the chiefs of Canaan a military leadership, which had arisen by the elevation of the headman of the clan to the government of the whole tribe.

The most striking fact in connection with the petty states of Canaan was their frequent combination into confederacies. Whenever danger appeared

Disposition of the Canaanites to confederate.

¹The enumeration is in one place extended to seventy.

a federation would be formed of those princes whose territories were exposed. The Israelites had little trouble in overcoming the Canaanitish tribes so long as the latter fought singly; but the confederation of many made the task so serious that Israel was sometimes beaten, and frequently held at bay.

Such government as that of the kings of Canaan was simple and primitive. Perhaps there was little regularity in any

Manner of government; the priesthood a check on royalty.

of the methods of administration. The king was absolute in his little government, doing his will according to his pleasure. The success of a given reign depended upon the personal ability of the prince. As common among the early Semitic states, the judicial office

was for the most part held by the priesthood. In civil affairs the king employed messengers, or heralds, sending them hither and yon with his edicts. There were always about the court certain important characters, princes of leading houses, and successful generals, with whom the monarch conferred as to the methods of his government. The principal check, however, as in all the Semitic countries, upon the absolutism of the king came from the hierarchy. Israel was not alone among the Semitic nations in having a priesthood that dared to beard royalty in its own place, to threaten, to exhort, to admonish, and to constitute, in a word, the most important restraint that was thrown around the will of the sovereign.

CHAPTER CXII.—RELIGIONS OF CANAAN.



here come again to the ascendancy of religion as the leading feature in the life of the Semites. Of the religious conceptions of the Canaanites much

has been learned from the scattered records of their own times, and of late by what is called the science of comparative religion. The primary ideas of the primitive Syrians relative to the powers of heaven were virtually identical with those of the Chaldees and Assyrians. There was, however, a departure from

Fundamental identity of religious ideas among Semites.

both the thought and the practice of the ancient faith. In Mesopotamia, especially in Chaldæa, star worship became the leading feature of the Babylonian faith, while in the west, that is, in Canaan, the same original ideas developed into

cruel and bloody rites, wholly at variance with the Semitic concept as it was at first.

In no country, perhaps, has the departure from the religion of nature and of natural life been more pronounced than in the case of the Canaanites.

Wide departure of Canaanitish religions from nature.

These races set themselves against the natural life, and substituted for its wants abstinence and the harshest asceticism. These notions rose by development, first into the mutilation of the body, and then to the sacrifice of human beings. In one particular, however, nature, instead of being curbed by reason and modesty, was aggravated into beastliness. The deities of procreation and birth were worshiped not indeed with the offering of flowers and fruits, but with the most degraded acts of prostitution and sensual profanity. It seemed to

be a bottom principle in the Canaanitish rites to join by the religious link the ecstasies of sensual debauchery, the



FISH GOD DAGON—FROM A BAS-RELIEF AT KHORSABAD.

pangs of birth, and the anguish of death in a single emotion, and to express that emotion with fanatical ceremonies in which horror, servility, and the procreative instincts were mixed and mingled together.

The name of the principal deity of the Canaanitish races was originally El, being identical with the god of the Babylonians.

The deity El;
his Canaanitish
names.

He was the ruling god of Syria, and had assigned to him the planet Saturn. The word El suffered modification into Baäl, in which form the name of the Syrian Zeus constantly recurs in the Old Testament. As far back as the time of Ramses the Great, Baäl is recorded as the god of the Hittites. To him an altar was erected by the Moabites, on the summit of Mount Peor. It became customary to select the tops of hills and lonely peaks as the places of the national worship. This

was done by the Canaanites at Carmel, Tabor, and Hermon. The Philistines had a like seat of worship at Ekron. The name of Baäl was associated with districts and towns throughout all Canaan. Thus we have Baäl Hamon, Baäl Hazor, Baäl Meon, Baäl Gad, Baäl Perazim, Baäl Tamor, Baälath, Baälbec, etc., showing the universality of the worship of the principal deity of the race.

There was an intimate relation between the worship of Baäl and that of the sun. He became, in the later degeneration of Canaanitish faith, a sun god. Sometimes, however, he was associated with the streams, rivers, and meadows. After him there was a goddess whom the Syrians worshiped, under the name of Baälitis; that is, the female Baäl. At the altars of Ashkelon

Baäl becomes
the sun; Baälitis
and her worship.



NEBO—FROM BRITISH MUSEUM.

she was called Derceto, and at Hierapolis, Atargatis, being the same with the Hebrew Ashera. The worship of

this goddess extended seaward as far as Cyprus. Without doubt, Baäl-tis was a modification of the Babylonian goddess Bilit, or Mylitta.

The worship of this divinity in Syria, as in Mesopotamia, descended to corrupt sexuality. The young women of Cyprus were wont, as a religious act, to

shrines of the divinity were found in the depths of the forests of Lebanon, where sacrifices were made in the same sensual manner. Several trees were

Altars of Baäl-tis; her symbols and sacred things.

sacred to the goddess, among which were the terebinth, the pine, and the cypress. Her symbol was the pomegranate, being the emblem of fertility. Of the animals, those were chosen in which the reproductive instinct was strongest. The ram, the he-goat, and the white dove, as well as certain kinds of fishes, were sacred to Baäl-tis.

Next in order in the Syrian pantheon we may mention the god Dagon. His worship, also, was based upon in-

Cult of Dagon; a descendent form of the fish god.

crease and sensual pleasures. Among the Philistines the temple of Dagon was built at Gaza, and that place became the center of the Philistine confederation. Dagon was worshiped also at Ashdod, where his image was established. The effigy had the face and hands of man, the body of a fish, and human feet. Dagon differed in his powers and attributes from Baäl-tis in this that the former was the god of nourishment as well as of fertility. Dagon was regarded as

the patron of the field and orchard. He was celebrated as the inventor of the plow and the giver of wheat and barley.

It is not difficult to discover in Dagon a descendent form of the Babylonian fish god, and through that we may discover one of the oldest myths of the Semitic race, namely, that of the rise of the aquatic god, Oan, or Odacon, from the sea. He, in common with Baäl and



ENTRANCE TO GAZA.

Drawn by Paul Hardy, from a photograph.

go down to the seashore and offer themselves to the sailors. A retinue of women, both married and unmarried, were kept in the sanctuaries of Baäl-tis for like purposes. There they delivered themselves to men, after the manner of the Babylonian women, as the story is told in Herodotus.

The altars of Baäl-tis were set in shady groves or on the hills. Sometimes the

Baälis, were the deities of the beneficent powers of nature, favoring the human race in procreation and birth, and afterwards in yielding to men the means of subsistence.

Over against these gods were set the inimical deities, gloomy, cold, and severe, opposing themselves to the goodness of nature, the beauty of life, and the increase of mankind. Such were the gloomy gods, Moloch and Astarte. It is clear that Moloch corresponded in the Canaanitish pantheon to the Kronos of the Greeks; but Moloch also had the attributes of Mars. He was the devastating god of war. Fire, as the agent of destruction, was the element in which Moloch presided, though out of this he sometimes issued in the form of a bull.

In star myth Moloch was associated with the planet Saturn. His wrath burned hotly against the human race, and his destructive agency was constantly displayed. The theory of his worship was that life was demanded; hence the practice of human sacrifice. Moloch was the bloodiest of all the Canaanitish gods. He had a certain preëminence among the Syrian deities; for his office in war was to give victory or defeat. Dreadful were the altars of Moloch. Sometimes a thousand captives were offered up in gratitude for victory. When a new campaign was to be undertaken, the victims were selected and either slain or thrown alive into the sacrificial flames. This was done also when pestilence or famine came. In such cases the victims were not chosen from the enemy, but from native families; and those who were purest and best were offered up to the god of fire and devastation. Children and young

girls, the firstborn son, the most beautiful of the household, were taken and given to the flames in order that Moloch might be appeased. Rightly does Milton assign to him the first place in his catalogue of infinitely evil spirits:

"First, Moloch, horrid king, besmeared with blood
Of human sacrifice, and parents' tears;
Though, for the noise of drums and timbrels loud,
Their children's cries unheard, that passed through
fire

To his grim idol. Him the Ammonite
Worshiped in Rabba and her watery plain,
In Argob and in Basan, to the stream
Of utmost Arnon."

The thought of the Canaanitish worshiper was that the curse and hatred of

Dreadful rites at
his altars; human
sacrifices.



ANCIENT CANAANITISH ALTAR.

Moloch about to fall upon himself might be turned aside and made to descend on the head of the enemy by the expedient of sacrifice. In one place we are told how the King of Moab, reigning in Kirharasheth, "took his eldest son that should have reigned in his stead, and

Theory of
bloody offerings;
human sacrifices
common.

offered him for a burnt offering upon the wall. And there was great indignation against Israel [Israel was making war against Moab]: and they departed from him, and returned to their own land.

However horrible all this may be, we should remember that the idea and practice of human sacrifice extended everywhere with the dispersion of the Semitic race.¹ Time and again we find the episode of human burning repeated as a propitiation to the deity who, under various names, represented the destroying power. Hamilcar, the son of Hanno, offered *himself* as a burnt sacrifice in the year 480 B. C. The battle of Himera had just gone against the Carthaginians, and what should the king's son do but offer himself as a sacrifice to Moloch! Seventy-four years later, at the siege of Agrigentum, Himilco offered a boy in sacrifice by fire, in order to stay the prevailing pestilence. In Carthage an iron image of Moloch, or Kronos, was set up with open arms and an interior cavity flaming with fire. Into this horrid effigy hundreds of noble boys were thrown and consumed during the siege of the city by Agathocles, of Syracuse. It was the custom to drown the cries of the victims with the noise of drums and flutes. The parents of the children thus offered must stand by, mute and tearless witnesses of the burning of their offspring.

Closely associated with Moloch was the Hittite goddess Astarte. She was believed in as the divinity of the fortune of battle. She carried a spear in her hand, and in some effigies is represented as riding on a lion. Her worship was popular among the Philistines and, as

Emblems and
worship of
Astarte.

we shall hereafter see, among the Sidonians. It was to Astarte that the Philistines dedicated the armor of Saul. Astronomically, Astarte was the moon goddess. On her head she wore the two-horned emblem. Sometimes the symbolism shows the full moon resting between the horns of an ox. Sometimes the goddess is given the title of Astaroth Karnaim, which signifies the horned Astarte. As if to give a touch of purity to the otherwise unrelieved sensualism of the Canaanitish religion, Astarte is represented as a virgin goddess. She was called the maiden of the sky, and her priests were celibates, pledged to continence and purity of life. A married woman was not allowed to approach the temple or offer gifts at the altars of Astarte. On each altar a fire was kept perpetually burning like that which was kindled to Moloch. In further likeness to the worship of that god the service of Astarte accepted and demanded the offering of human beings. Maidens and women were burned in her fires.

One of the concepts in the worship of Astarte was the assimilation of the worshiper to the nature of the goddess. They who worshiped must be like her.

Worshippers
must assimilate
the natures of
the goddess.

All the natural desires must be extinguished. The maidens who brought offerings and would find favor with the divinity must remain maidens always. Priests and servants at the shrine could hardly be acceptable except they should become eunuchs. The destruction of sex was a part of the fanatical frenzy which accompanied the orgies in the temples. A sword lay always on the altar ready for the hand of him who would commit self-mutilation. The eunuch priests in the various temples of Astarte numbered thousands. The entire obliteration of sex was aimed at by

¹ It is notable that Abraham himself expressed no horror when called upon to offer up his son.

the most zealous worshippers. To this end the men put on the clothing of women and the women clad themselves in the garments of men.

The accounts which have been preserved of the ceremonies around the altars of Astarte may well remind the reader of the frenzied violence and contortions of the howling dervishes who, to this day, in the countries of the Eastern Mediterranean, astonish the rational people of the West with their frightful rituals. Self-laceration, bodily injury inflicted in some form by the hands of the worshiper, was regarded by the devotees of Astarte as most meritorious. When the worshippers were gathered, drums were sounded by the priests, cymbals clashed, and double pipes blew forth their wild and piercing cry. Then the devotees began to move round and round, swaying the body, and gesticulating wildly with their hands. They performed all manner of contortions, bending their heads backward or forward until the hair was soiled with the mire.

When the bodies of the worshippers became covered with perspiration and dust, the fanatics began to bite their arms, to cut themselves with knives and swords. As the fury arose, they would utter forth moans and incoherent prophecies. Some bewailed their sins. Some took up knotted whips and beat themselves until their backs were lashed into gore. The dancing grew wilder and the scourging more dreadful, until the exhausted performers sank half-unconscious to the earth. Then the eunuch priests gathered from the crowds such gifts as might be had for the treasury of the goddess. It was customary for those who came to the altars to bring money or articles of food, such as wine,

milk, cheese, and meal. At evening, when the ceremonies of the day were done, the companies were gathered together and feasted, though they who had been most active in the ceremonies were half-dead from exhaustion.

As we have said, the Canaanites generally chose the mountains and hilltops as the places for their altars. It was the custom on such high places to set up stones and pillars of wood. These

Frenzied scenes
and horrors at
Astarte's altars.

Hilltops of Canaan
chosen for
idolatrous altar
places.



IMAGE OF ASTARTE.

effigies were sacred to the gods of Canaan. Sometimes they bore the figures of bulls, and sometimes, as in the case of Dagon, the combined forms of men and fishes. Some of the effigies were rude statues of men, others of women. Some were androgynous, having the character of both man and woman. The reader of the Old Testament Scripture will have noted the horror and animosity with which the Hebrews regarded these "high places" of Canaan.

The races who thus worshiped in degraded rites the ancient divinities of Babylonia were little affected in their moral natures by their faith and practice. At certain seasons of the year great festivals were held, particularly

Moral nature of the people not affected; fire festival.

At the fire festival it was the custom to cut and trim large trees into rude shapes and set them up in the temples. About these stumps of trees the victims and offerings were collected. It was the usage to fasten the goats, sheep, or birds to these trees, and to place



ANCIENT ORIENTAL FIRE AND TREE WORSHIP.

the fire festival. On such occasions it was the usage for the priests to take the sacred emblems and symbols of the particular cult and to bear them about in chests. Thus the images of the gods were magnified before the people.

thereon cloth of gold and silver, jewels. Then the images of the gods were borne around the trees, and then, when the pyre had been prepared, the whole was set on fire and burned to ashes.

The reader will readily perceive in this sketch of the religion of the Canaanites the causes of the profound antagonism between those peoples and the Hebrews. Israel had been taught, with much severity of discipline, to abhor all idolatries. We have already explained the original oneness of the various systems of worship in Canaan, and the identity of the same with the early conceptions of the Hebrews. But the

Cause of antagonism of Hebrews and Canaanites.

Canaanitish religions, first departing to the extent of worshipping El under many names and attributes, then descended to stark idolatries, such as those described above. This was intolerable to instructed Israel. The invasion of the latter was not a war waged wholly for the conquest of territory, but rather for the extermination of idolatries. Both the Canaanites and their gods were abhorred and visited with a common destruction.

CHAPTER CXIII.—THE PHŒNICIANS.



AMONG the nations of Western Syria one of the earliest, as well as one of the latest and greatest, was the Phœnicians. There are sufficient reasons for con-

sidering this people apart from the other races of Canaan. The student of history will have observed the continued independence of Phœnicia in the times of the Hebrew ascendancy. Israel did not seek to conquer the important country that skirted the Western sea. It would appear that the mutual animosi-

Favor of the Hebrews toward the Phœnicians.

ties which existed between the Israelites and the other tribes of Canaan did not hold in the case of Phœnicia. On the contrary, friendliness was cultivated on both sides, and both were benefitted by the mutual comity and intercourse between them. We are thus able to consider the Phœnicians as a separate race bearing a separate history.

The tradition of this people and the beliefs of other ancient nations coincide in assigning to the Phœnicians an ethnic origin second only in priority to the

Egyptians. Herodotus assigns the founding of Sidon to the twenty-eighth century B. C. The native claim, with the usual exaggeration and fancy of the Eastern races, gave to the Phœnicians an antiquity of thirty thousand years.

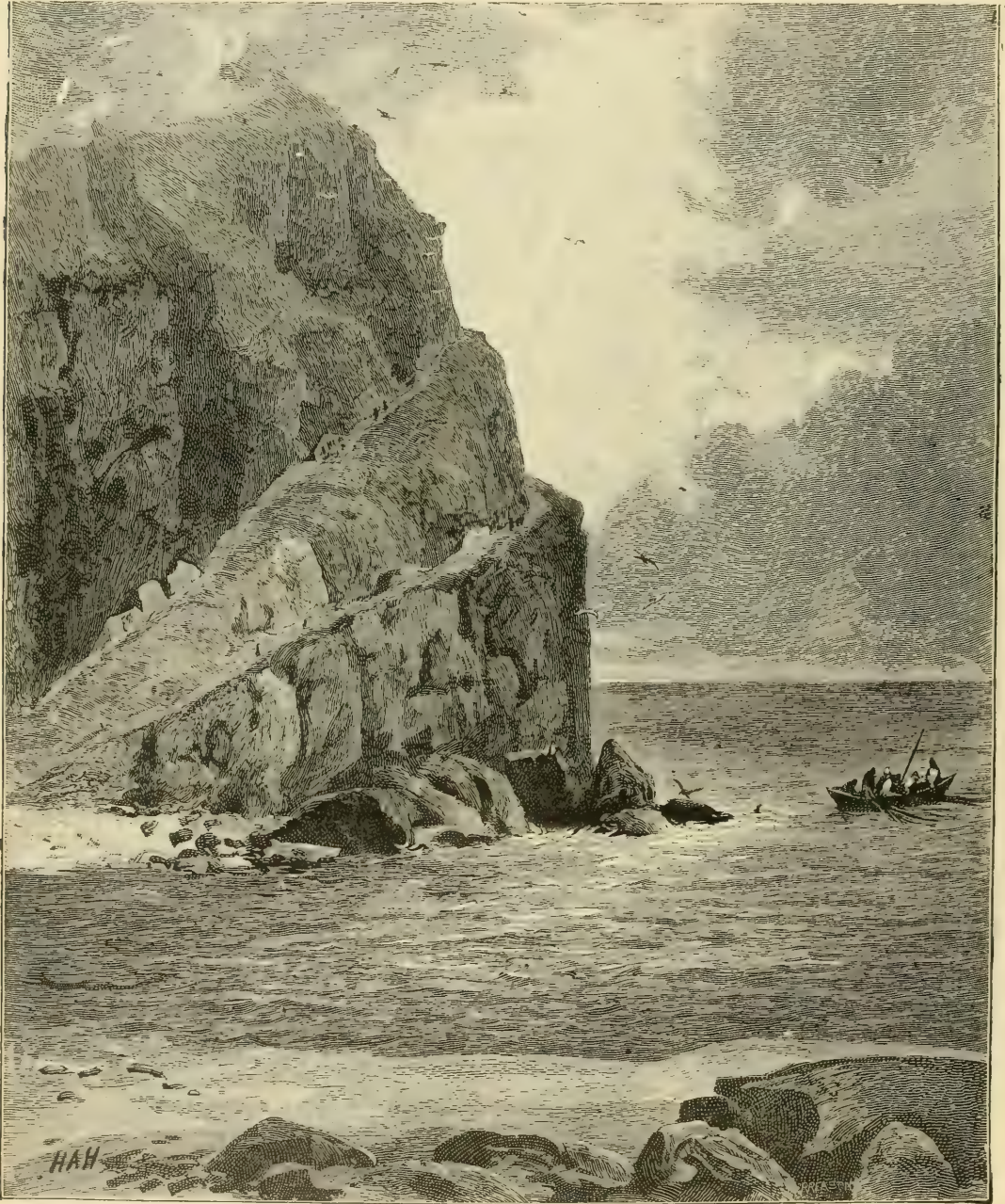
Antiquity of the race; the native myth.

The native myth differed from most of the kind in assigning to the fathers of Phœnicia a foreign origin. They came, said the national legend, from Mesopotamia. There goes also another tradition to the effect that the first settlements of the primitive race in the West were in the basin of the Dead sea. There they planted themselves and abode until the country was shaken and sunk by an earthquake. Then the people, escaping to the coast of the Mediterranean, reëstablished themselves in Phœnicia as their permanent home.

One of the earliest questions relative to this people is the meaning of the name *Phœnician*. The word in its present form is Greek, and for a long time it was supposed to signify the date-palm, thus indicating that the race had migrated from the land of the date-palm;

Meaning and suggestions of the name Phœnician.

that is, Lower Mesopotamia. It is now agreed, however, that *φοίνικες*, with its proper accent, is an eponym derived from the name is in close analogy with that of the primitive Egyptians, who were designated as *Roth*, or *Red*. The Phœni-



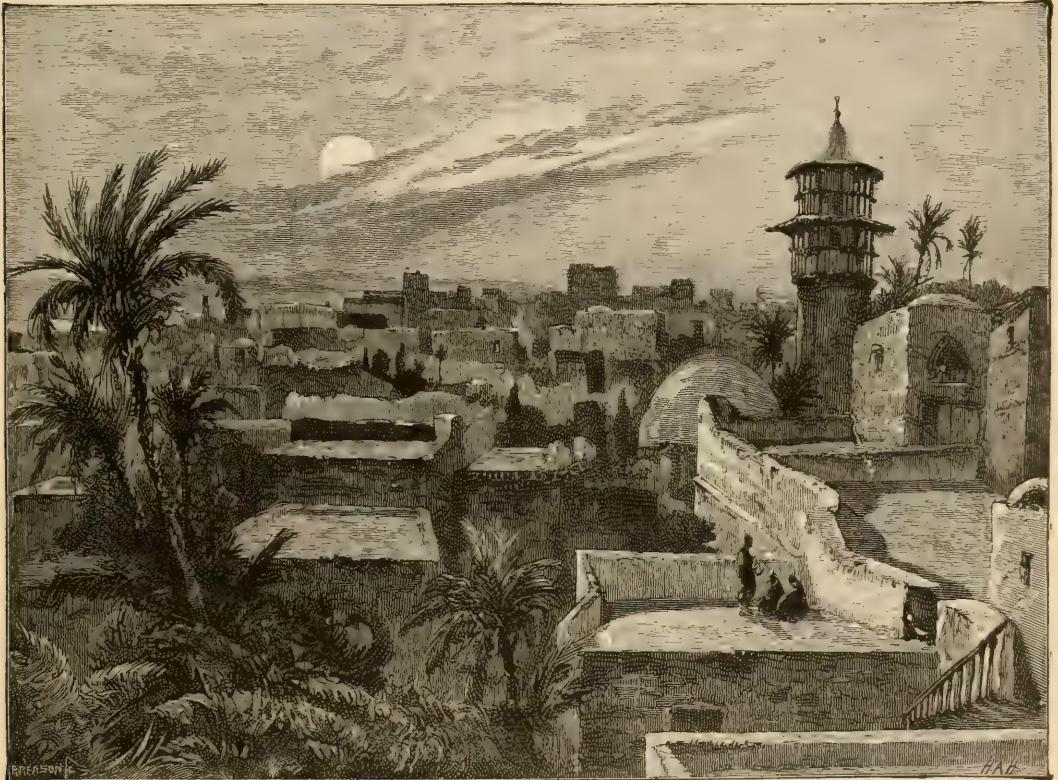
VIEW OF PHENICIAN COAST.—HEADLAND NEAR BEYROUT.—Drawn by Paul Hardy, from a photograph.

φοινός, an adjective signifying “ruddy,” or “blood-red.” Doubtless this was the descriptive term for the complexion of the ancient people. If this be correct, cians, like the Greeks, did not call themselves by the name which history has assigned to them. The native name was *Kena'an*; or, as we should say, **Canaanites**.

By the Hebrews the Sidonians were regarded as the oldest of all the Canaanitic peoples. This view is perhaps correct. Of the primitive tribes that settled on the coasts of Syria we are able to decipher the names of five. These were the Sidonians, the Arbadites, the Giblites, the Lemarites, and the Arkites.

Primitive Phœnician tribes; fertility of the country.

On the east the country was backed by the snowy mountains of Lebanon. On the west lay the open sea, inviting to commerce. The rising slopes of the mountains afforded pasture for stock and timber for the building of ships. The mineral wealth was considerable. There were mines of copper and iron. Near the shore the hills were covered with



SIDON BY MOONLIGHT.—Drawn by H. A. Harper, from a photograph.

The country of their choice extended from the river Eleutherus, now called the Nahr-el-Kebeer, on the north, to the promontory of Carmel on the south. It was a narrow strip of coast land, having a breadth of from ten to fifteen miles. The length was a hundred and fifty miles. Yet within this small territory one of the most important nations of the primitive world was developed.

The region was favorable for an evolution of civilization. The soil was fertile.

date-palms. The vine and olive flourished, and all the fruits and vegetation which we have mentioned as belonging to the Syrian climate abounded, either by nature or easy cultivation. To these resources and advantages must be added the fisheries of the coast, which in all ages have yielded a rich reward to them who ply the net.

It was natural under such situations that an early civilization should be planted in Phœnicia. Some of the old-

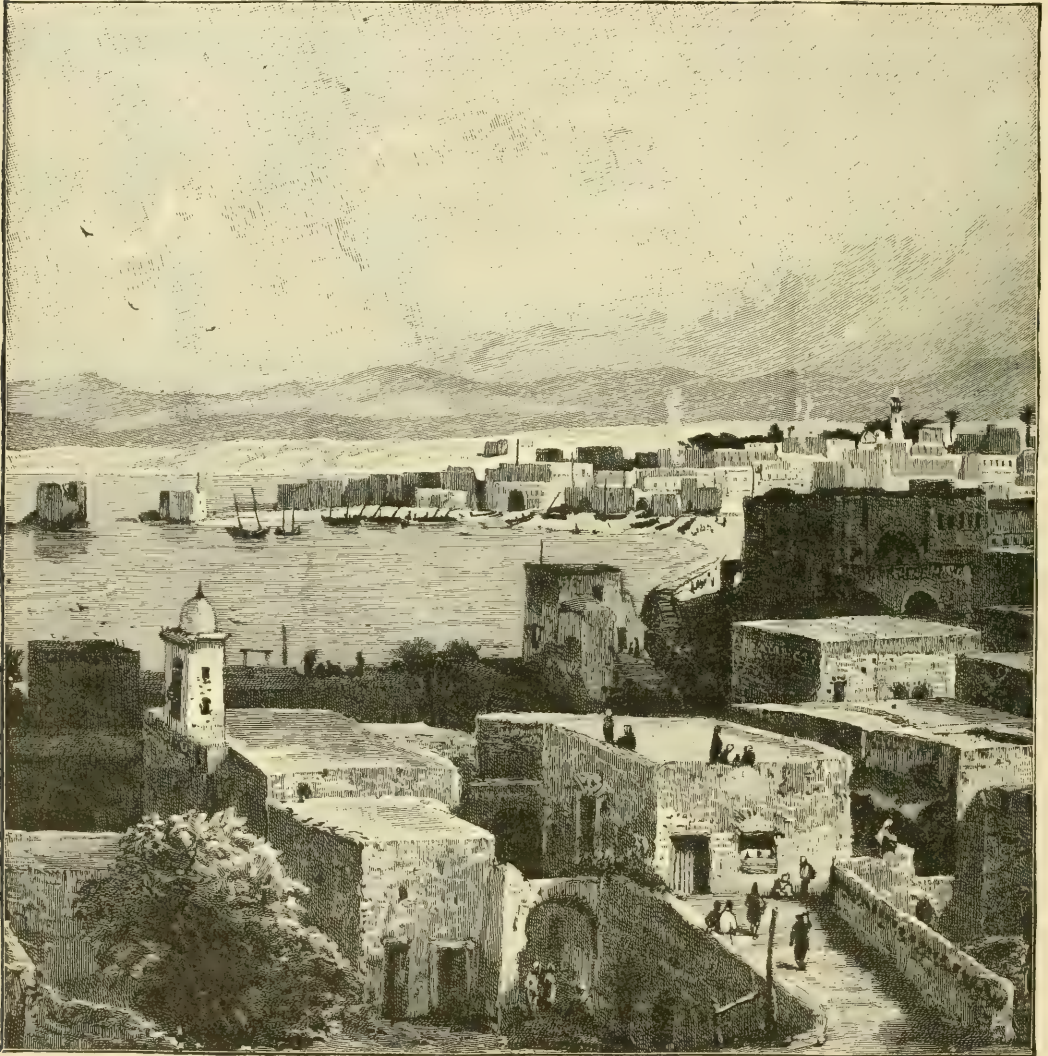
est cities known to history were established on this coast. Tradition carries

Phœnicia a favorable seat of civilization.

back the date of the founding of Sidon to a remote and fabulous age. The inscriptions of Sethos, or Seti I, of

Out of the nature of the case the commercial life must spring up and flourish along the Syrian coast. Further and further the adventure of the fishermen and mariners would carry them, until a

Commercial life springs naturally from the situation.



VIEW OF TYRE.—Drawn by H. A. Harper.

Egypt, make mention of Sidon as one of the cities conquered by him—a record which could not have been made if such a city had not existed. Tyre, which was certainly younger than Sidon, was a flourishing city as early as the close of the twelfth century before our era.

knowledge of foreign shores and the resources of distant countries would be added. Thus the means of larger life would be brought to the Phœnician cities with the consequent stimulus to enterprise and achievement.

It would appear that from the very

earliest ages the Sidonians and Tyrians betook themselves to the sea, and began to draw from distant coasts the means of subsistence. Herodotus declares that as soon as the immigrants from the Persian gulf had settled in Phœnicia they “immediately undertook distant voyages; and carrying cargoes of both Egyptian and Assyrian goods, visited” many countries, and “among other places, Argos,” in Greece.

One of the most interesting paragraphs in the early history of mankind is that which recounts these voyages, commercial adventures, and colonizations of the

Voyages and commercial adventures of the Phœnicians.

old Phœnicians. Their activity at sea became prodigious, even at a very early

age. Without doubt there was not a little piracy in the Phœnician expeditions of antiquity. The ships of the Sidonians, Arvadites, and, later, of the Tyrians, went abroad into all parts of the Mediterranean. No important promontory or bay of that great inland water was exempt from their visitation.

The motives of this maritime activity were various. The gathering of riches and the ambition of adventure were the leading reasons of the voyaging and discoveries of this people. What articles of merchandise soever the Mediterranean countries had to offer, these the Sidonian merchants gathered with avidity and bore away to their luxurious cities in the East. The slave trade was assiduously cultivated. Whatever tribe or nation desired a new supply of bond servants had only to go to the Sidonian market. Here, also, the vastly different products of the East and the West were exchanged in the same mart. Wealth came from this merchandise, and Sidon rose to be the first maritime emporium of antiquity.

The reflex effects of this activity upon

the Sidonians were marked and salutary. They became not only merchants, but manufacturers and artists. The products of the Sidonian looms were the finest in the world. The kings and priests of both

Reflex effects on character of the Sidonians.

the East and the West were clad in garments produced by the Phœnician weavers. Such cloths were the finest in fabric and the richest in color known to the artisanship of mankind. The costly offerings which men of many nations would make to their gods were procured from the workmanship of the Sidonian shops.

Luxury and art abounded. The Phœnician fleets gained control of the Mediterranean. They knew even its most distant shores. They were acquainted with those regions of the earth which abounded in riches, and knew the

Outreaching of the Phœnician fleets; countries visited.

routes, both maritime and overland, whereby such countries might be reached. They gained and held a monopoly of the trade of antiquity.

They concealed from their rivals the knowledge which they possessed of the sea and land. By their policy and genius, they were able to take the best for themselves and to leave the residue even to the Egyptians and the Greeks. The islands of the Mediterranean, including Sicily, Sardinia, Corsica, the Balearic isles, yielded to their sway. The shores of Africa and the coasts of Spain were places of familiar visitation and commerce. The Pillars of Hercules were known, but no longer feared. Distant Britain and Ireland were visited, and the tin mines of Wales and Spain gave up their ore for the manufactories and smelting furnaces of Sidon and Tyre.

We here note the activity of the Phœnicians as contributing to the re-

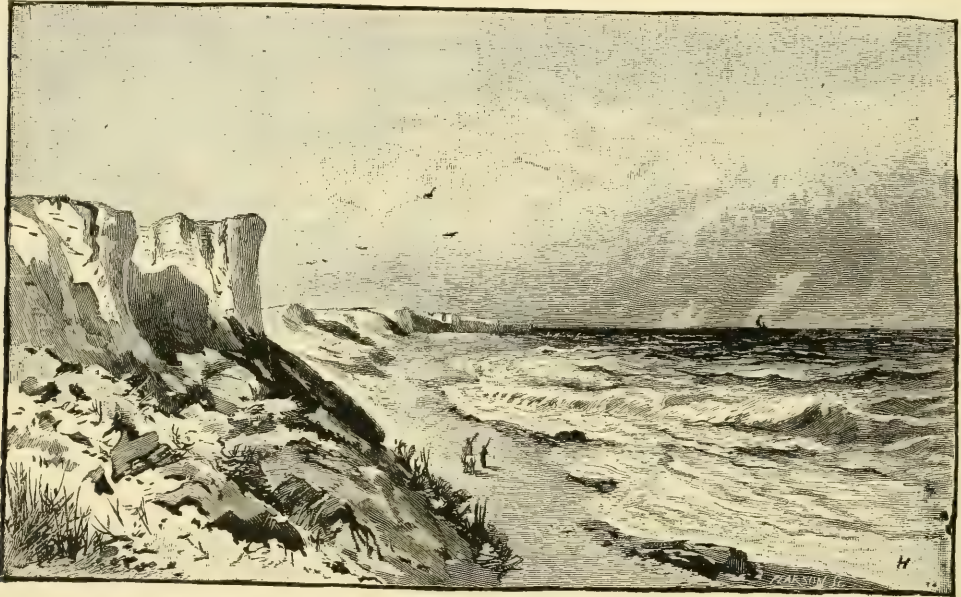
sources of the people—to their means of support. Phœnician life was the most varied and luxurious of the age. The market places of the coast cities were heaped with the resources of many nations, and by the consumption of these the people grew great and intellectual. The Phœnician mind rose to preëminence at an age so far removed that history is unable to reach it with her faintest taper. This small strip of seacoast,

Enterprise brought affluence and power.

fore he could possess himself of the key of the Phœnician coast.

It was, however, the Phœnician mind rather than military resistance that gave to the people their immemorial fame. There was a certain adroitness and skill for which we should look in vain among any other people of antiquity. They who foreran and outstripped the Greeks must have been both intellectual and expert above all nations of their times.

Mental activity of Phœnicians; the Yankees of antiquity.



SIDONIAN COAST BETWEEN GAZA AND ASHKELON.—Drawn by Paul Hardy, from a photograph.

with its two or three principal cities, became the wealthiest and most desired morsel of the world. The great despotisms of the East coveted the wealth and industrial resources of Phœnicia. Egypt sought ever to possess herself of so rich an appanage. The kingdom of Solomon and David did obeisance to Tyre and Sidon. Those cities were able to stand against the intrigues and military pressure of great nations. The Babylonian kings battered at the gates for years. Necho besieged the Tyrian stronghold. Alexander must pause here in his career for seven months be-

The Phœnicians had the reputation of being the great inventors of antiquity. They were the Yankees of the ancient world! It would appear under close scrutiny that their part was rather to *adapt and disseminate* the intellectual achievements of other races than to originate. Thus, for instance, though the Phœnicians have the fame of inventing the alphabet, it is clear that they only adapted the hieroglyphics of the Egyptians to the new purpose of phonetic, rather than pictorial, writing. It was in this form that they transmitted to the Greeks that system of letters which

the Greeks have transmitted to mankind.

The Phœnicians have been accredited with the first manufacture of glass, though this, also, was taken by them from the Egyptian artisans, and was improved, even to the extent of casting mirrors of glass. Likewise, the invention of

Phœnician skill
in practical arts
and industries.

those two remarkable dyes, the crimson and the purple, would appear to have been derived by the Phœnicians from the Babylonians; but the former perfected the art and made it available in giving to their fabrics the richest

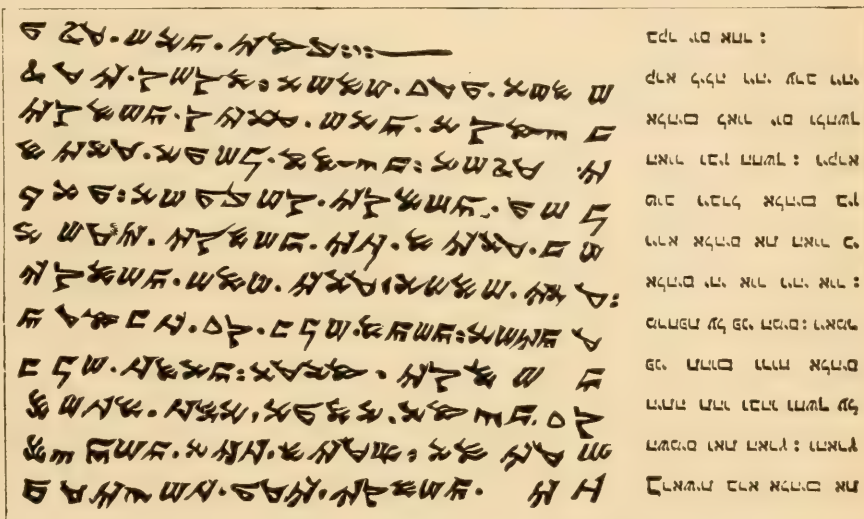
colorings ever produced. From the Babylonians, also, came the rudiments of arithmetic and the system of weights and measures which the Phœnicians took up, used, improved, and disseminated.

Of the language of the Phœnicians we have a single text preserved by Plautus in the first three scenes of the fifth act of the *Pœnulus*. There in the dialogue the dramatist transcribes certain passages in Punic from the colloquial speech of the people of Carthage. Besides this, we possess a considerable number of monumental fragments and isolated words and expressions. A Phœnician poet is mentioned in an Egyptian inscription. The Greeks preserved by translation the subject-matter of several Phœnician books. A coffin of one of

Preservation of
fragments of
Phœnician.

the Sidonian kings has been found in recent years bearing an inscription of greater length and value than all other Phœnician writings which have been saved from the wreck of time. The examples of inscriptions which we possess are done in either stone or metal. From these fragments we have our knowledge of the language of the Phœnicians.

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FAC SIMILE FROM SAMARITAN PENTATEUCH.

That language is found to be a Semitic tongue in close analogy with the Hebrew. The two languages are plainly but dialectical divergences of the same original speech. The words of the Phœnician

Character of the
language; inven-
tion of alphabet.

are formed in the same triliteral mold as are the words of Hebrew. The manner of writing also is from right to left. The alphabet consists of twenty-two phonetic symbols, which may be regarded as the foundation of all the alphabets of the civilized nations of Europe and America.

The invention of alphabetical writing is thus conceded to the people under consideration. We should not, however, suppose that the "invention" was an original production out of nothing. On the contrary, the system of phonetic symbolism employed by the Phœnicians,

and by them handed over to mankind, was itself the result of an evolution which had been going on for ages. The Phœnician characters, for instance, were not devised by the people who first em-

semipictorial, and symbolical character of the Egyptian alphabet to true phonetic signs. The means by which this was accomplished furnish a curious example of the laborious processes by

NAMES AND POWER OF HEBREW LETTERS.			HEBREW.	PALMYRENE.	PHœNICIAN.	ARAMAIC.	SAMARITAN.	ESTRANGELO.	SYRIAC.	KUFIC.
Aleph	a	1	א	𐤀𐤁𐤀	𐤀𐤁𐤀	𐤀𐤁𐤀	𐤀𐤁𐤀	𐤀𐤁𐤀	𐤀𐤁𐤀	𐤀𐤁𐤀
Beth	b	2	ב	𐤁𐤂𐤁	𐤁𐤂𐤁	𐤁𐤂𐤁	𐤁𐤂𐤁	𐤁𐤂𐤁	𐤁𐤂𐤁	𐤁𐤂𐤁
Gimel	g	3	ג	𐤂𐤃𐤂	𐤂𐤃𐤂	𐤂𐤃𐤂	𐤂𐤃𐤂	𐤂𐤃𐤂	𐤂𐤃𐤂	𐤂𐤃𐤂
Daleth	d	4	ד	𐤃𐤄𐤃	𐤃𐤄𐤃	𐤃𐤄𐤃	𐤃𐤄𐤃	𐤃𐤄𐤃	𐤃𐤄𐤃	𐤃𐤄𐤃
He	h	5	ה	𐤄𐤅𐤄	𐤄𐤅𐤄	𐤄𐤅𐤄	𐤄𐤅𐤄	𐤄𐤅𐤄	𐤄𐤅𐤄	𐤄𐤅𐤄
Vav	v	6	ו	𐤅𐤆𐤅	𐤅𐤆𐤅	𐤅𐤆𐤅	𐤅𐤆𐤅	𐤅𐤆𐤅	𐤅𐤆𐤅	𐤅𐤆𐤅
Zayin	z	7	ז	𐤆𐤇𐤆	𐤆𐤇𐤆	𐤆𐤇𐤆	𐤆𐤇𐤆	𐤆𐤇𐤆	𐤆𐤇𐤆	𐤆𐤇𐤆
Cheth	ch	8	ח	𐤇𐤈𐤇	𐤇𐤈𐤇	𐤇𐤈𐤇	𐤇𐤈𐤇	𐤇𐤈𐤇	𐤇𐤈𐤇	𐤇𐤈𐤇
Teth	t	9	ט	𐤈𐤉𐤈	𐤈𐤉𐤈	𐤈𐤉𐤈	𐤈𐤉𐤈	𐤈𐤉𐤈	𐤈𐤉𐤈	𐤈𐤉𐤈
Yod	y	10	י	𐤉𐤊𐤉	𐤉𐤊𐤉	𐤉𐤊𐤉	𐤉𐤊𐤉	𐤉𐤊𐤉	𐤉𐤊𐤉	𐤉𐤊𐤉
Kaph	k	20	כ	𐤊𐤋𐤊	𐤊𐤋𐤊	𐤊𐤋𐤊	𐤊𐤋𐤊	𐤊𐤋𐤊	𐤊𐤋𐤊	𐤊𐤋𐤊
Lamed	l	30	ל	𐤋𐤌𐤋	𐤋𐤌𐤋	𐤋𐤌𐤋	𐤋𐤌𐤋	𐤋𐤌𐤋	𐤋𐤌𐤋	𐤋𐤌𐤋
Mem	m	40	מ	𐤌𐤍𐤌	𐤌𐤍𐤌	𐤌𐤍𐤌	𐤌𐤍𐤌	𐤌𐤍𐤌	𐤌𐤍𐤌	𐤌𐤍𐤌
Nun	n	50	נ	𐤍𐤎𐤍	𐤍𐤎𐤍	𐤍𐤎𐤍	𐤍𐤎𐤍	𐤍𐤎𐤍	𐤍𐤎𐤍	𐤍𐤎𐤍
Samech	s	60	ס	𐤎𐤏𐤎	𐤎𐤏𐤎	𐤎𐤏𐤎	𐤎𐤏𐤎	𐤎𐤏𐤎	𐤎𐤏𐤎	𐤎𐤏𐤎
Ayin	e	70	ע	𐤏𐤐𐤏	𐤏𐤐𐤏	𐤏𐤐𐤏	𐤏𐤐𐤏	𐤏𐤐𐤏	𐤏𐤐𐤏	𐤏𐤐𐤏
Pe	p	80	פ	𐤐𐤑𐤐	𐤐𐤑𐤐	𐤐𐤑𐤐	𐤐𐤑𐤐	𐤐𐤑𐤐	𐤐𐤑𐤐	𐤐𐤑𐤐
Tzade	tz	90	צ	𐤑𐤒𐤑	𐤑𐤒𐤑	𐤑𐤒𐤑	𐤑𐤒𐤑	𐤑𐤒𐤑	𐤑𐤒𐤑	𐤑𐤒𐤑
Koph	k	100	ק	𐤒𐤓𐤒	𐤒𐤓𐤒	𐤒𐤓𐤒	𐤒𐤓𐤒	𐤒𐤓𐤒	𐤒𐤓𐤒	𐤒𐤓𐤒
Resh	r	200	ר	𐤓𐤔𐤓	𐤓𐤔𐤓	𐤓𐤔𐤓	𐤓𐤔𐤓	𐤓𐤔𐤓	𐤓𐤔𐤓	𐤓𐤔𐤓
Shin	sh	300	ש	𐤔𐤕𐤔	𐤔𐤕𐤔	𐤔𐤕𐤔	𐤔𐤕𐤔	𐤔𐤕𐤔	𐤔𐤕𐤔	𐤔𐤕𐤔
Tav	t	400	ת	𐤕𐤖𐤕	𐤕𐤖𐤕	𐤕𐤖𐤕	𐤕𐤖𐤕	𐤕𐤖𐤕	𐤕𐤖𐤕	𐤕𐤖𐤕

ANCIENT ALPHABETS.

ployed them, but only improved from preëxisting forms. The strong likelihood is that the rudiments of the formal part of the Phœnician alphabet were derived from the older Egyptian. The great improvement made by the Phœnicians consisted in reducing the pictorial,

which the human mind goes forward from ruder to more scientific stages of activity.

Originally the Hebraic, that is, the Semitic, writings agreed well with the primitive Egyptian in this, that they both expressed the objects of sense by

rude delineations of those objects, that is, by picture writing. Thus, for instance, the letter *aleph* signified an ox, and the letter itself was a rude representation of an ox's head or face. The second letter was *beth*, that is, the house letter; for *beth* signified a house, and the character was drawn in imitation of the front of a house. In like manner the third sign was the camel letter, called *gimel*; for *gimel* signified a camel, and the symbol was "backed like a camel." The fourth was the door letter. *Daleth* signified a door, and was made in imitation thereof; and so on through the whole list of letters.

The Phœnicians took the alphabet in this stage of development and phonetized it; that is, they struck away its symbolical significance. In doing so, they retained the names of the characters and the characters themselves; but at the same time assigned to each character the initial sound of the word signifying the object originally designated pictorially by the character. Thus the ox letter, *aleph*, no longer signified the ox, but the initial sound of the name of the ox, that is, *a*. The house letter no longer signified house, though the character resembling the house was retained, but the first sound of the name of a house; that is, the first sound of *beth*, or *b*. So also the camel letter, *gimel*, lost its symbolism, retaining only the phonetic value of *g hard*. The door letter became *d*, the initial sound of *daleth*; and so on through the whole twenty-two characters. Of vowels proper, there were none; that is, no written vowels. *I*, *u*, and *a* were invented by the Greeks and added to the alphabet which they had received otherwise ready-made from the Phœnicians.

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We have referred above to the spread of the alphabet thus brought into existence. From the Phœnician characters were derived the alphabets of Hebrew and Arabic; and if these, then the Syriac, their descendent tongue. Wherever the Hebrews have gone, in the Old World or the New, they have carried the Phœnician alphabet as the vehicle of their written language. More than this, the Phœnician characters made their way across the borders to become the basis of rational writing among the Aryan races of both Asia and Europe. This alphabet got, so to speak, into the flowing currents of Indo-European life, flowing eastward as far as Hindustan, and westward to California and the upper fountains of the river Amazon. The Syriac characters have been adopted with certain variations by the Mongolians, the Turks, and the Manchu Tartars. The alphabet of the Persians is derived from the same original.

Greater still than this diffusion was that effected by the astute and adventurous Greeks. Adopting and perfecting the Phœnician alphabet, they embalmed it forever in the greatest literature of the ancient world. The original Oscans, Umbrians, and Etruscans of the Italian peninsula took up the same alphabet from the enlightened Greeks, made it the basis of Latin expression, and transmitted it as the character of Rome to the better part of the world. The Teutonic races accepted from the Romans and the Greeks, sooner or later, the same alphabetical forms, but with certain considerable native additions and modifications. Thus out of the original Phœnician characters the vast writings of the enlightened nations have been wrought into form and permanence.

It is a peculiar happiness of modern

Genesis and development of alphabetical symbols.

Diffusion of Phœnician characters throughout the world.

Work of the Phœnicians in producing a rational system.

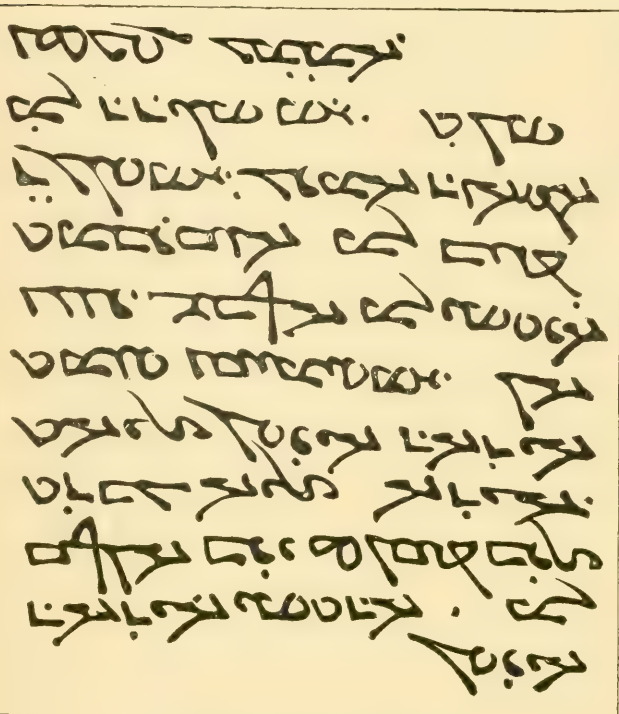
times that its thought, entering into the fixed forms of literature, is preserved against all reasonable chances of destruction. It seems beyond the probable contingency of human affairs that oblivion shall ever overtake the literature of any great nation of the present day. Nothing short of a general cataclysm

antiquity that each was exposed to hazards and contingencies with which the modern world is unacquainted.

We can but believe that the inventors of letters were expert in literary expression. How strange the vicissitude of human affairs by which total oblivion has overpassed the literary records of

Happiness of modern times and loss of antiquity.

Oblivion of Phœnician literature.



SPECIMEN OF SYRIAC MANUSCRIPT.

of nations, and a purposed vandalism against the literary monuments which the modern peoples have produced, could ever endanger the perpetuity of our learning, letters, and vast volume of printed thought.

In these regards antiquity suffered great hardships. It can not be doubted that strong, progressive, enlightened communities of the Old World have sunk into the oblivious nether darkness by the destruction of their records and literary monuments. Such was the isolation of the states and peoples of

the Phœnician race! Here we have an old sarcophagus of a Sidonian king, with its inscription. Here and there a broken stone slab; yonder afar in the work of a Roman dramatist a transcribed fragment from the folk speech of a rival city. That is all! For the rest, the Phœnicians have been dependent for the perpetuation of their fame upon material enterprises, such as city building, warfare, and maritime commerce.

In art and artisanship the Phœnician people equaled, if they did not surpass, every other race of antiquity.

Superiority of the art work of the Phœnicians.

As weavers and dyers of fabrics, they acquired international reputation at a time when few races were acquainted with the works of the rest. As workers in

metal, the Sidonian artists were among the most skillful of the many ingenious peoples around the shores of the Mediterranean. The manufactures of Sidon, Tyre, and Byblus were varied to a degree, extending to almost all branches of work known to the ancients. At no other place in the Old World was greater activity displayed than in the factories and shops of the Phœnician cities. There iron and brass and silver and gold were wrought into many varieties of skillful workmanship. Stone-cutting and building were practiced in a

perfection second only to that of Egypt, Greece, and Rome. Gem-cutting was done with a fineness and beauty of execution almost unequaled in any age among any people. The manufacture of perfumes was carried to the highest success. As late as the Roman ascendancy the nobles and ladies of the Eternal City paid tribute to the perfume-

wrought fabrics of wool and linen, cut timber and built it and carved it and framed it to a degree of perfection for which we should look in vain among other peoples of that age. Cotton was also cultivated, spun, woven into cloth. The fur trade was opened into remote regions by Phœnician adventurers. Even the Greeks were dependent upon



PHŒNICIAN POTTERY.—From *Magazine of Art*.

makers of the Syrian coast. In mining, the Phœnicians were unrivaled. They developed the mines not only of their own country, but also of Thasos and far-off Spain and Britain.

Perhaps the application of science to practical enterprise was not carried to

Perfection of
Phœnician in-
dustries; trade
by sea.

greater perfection in any
department of industry in
any country of the ancient

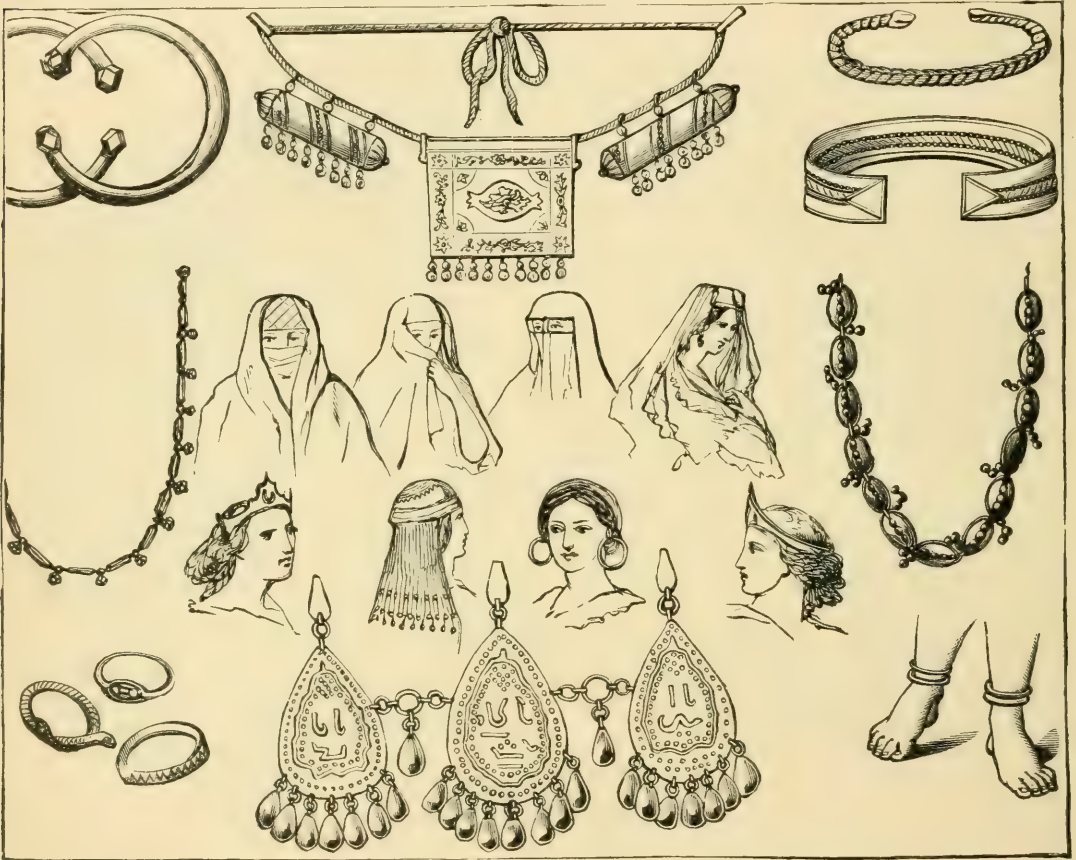
world than in the mining works of the Phœnicians. They made wine and oil,

them for their supply of furs. Ivory was gathered from the tropics in two continents, and distributed to nations who knew not where or how to procure it. Alabaster was carved into many pleasing forms. Finally, a trade in live animals was carried on with all parts of the civilized world, and from this the Phœnicians proceeded to a universal commerce in slaves.

The carrying on of these vast and varied branches of trade was, for the

most part, by the routes of the open sea. This involved a knowledge of navigation and of all the associated circumstances of maritime commerce. Pliny declares that navigation was *discovered* by the Phœnicians. Of course, this expression of the Roman naturalist could not be taken literally, for no race

In the next place, he must be thoroughly familiar with the starry heavens. This is said in particular of the mariner of the ancient world. To him the stars were everything. By them he must keep his course and reach his destination. In the third place, the navigator must know how to contend with the dangers of the



ORNAMENTS WORN BY PHŒNICIAN WOMEN.

of men can be said to have discovered the means of going to sea. But the Phœnicians were the first of the known races to carry their commerce safely abroad on the dangerous deeps.

Navigation involves several kinds of knowledge. In the first place, the navigator must know the seas and their surrounding shores; that is, he must be skilled in geography and cosmography.

Prerequisites of
navigator's art;
Phœnician ship-
building.

sea. He must meet the storm and tempest on an element where his only safety will depend upon the strength of his craft and the skill of management.

As shipbuilders and navigators, the Phœnicians were perhaps the greatest people of antiquity. Indeed, it is doubtful whether as builders of sailing and trading vessels they have ever been surpassed. The forests of the Syrian coast furnished cedar and cypress and oak of



PHOENICIAN SHIPS IN A STORM.

the best quality for the building of ships. The native timber was of a kind to resist the action of salt water almost for centuries. With these materials in their hands, and the opportunities of the Mediterranean before them, the Phœnicians became *facile principes* among the maritime races of the Old World.

The oldest form of Phœnician ship with which we are acquainted was a trading vessel called by the Greeks the *gaulos*. It was a ship with a high prow and stern rounded up in such form that one end of the vessel looked much as the other end. The *gaulos* was propelled by a single large sail and by oarsmen, a score or more in number. This original vessel was presently elongated, and became a ship of fifty oars. It was perfected as a merchantman, and was varied and strengthened as a war ship. Finally, the same vessel was developed into an *armed* merchantman of large dimensions and great fame under the name of the "ship of Tarshish." Such a vessel was able to carry a crew of five hundred men. Both the Phœnician and Carthaginian ships were known to have this capacity.

It appears that the city of Byblus took the lead of both Tyre and Sidon as a seat of shipbuilding. The Byblian vessels were regarded as the best. The keels and masts of these were made of cedar, and the oars of oak. For the latter material the builders were indebted to the celebrated forests of Bashan. Tradition has it that the Sidonians and the sailors of Aradus were the most skillful. The fame of these mariners filled the ears of antiquity.

We are indebted to the Greeks for some knowledge of Phœnician navigation. The crews were subjected to the strictest discipline. The master of the

ship was supreme, and his officers and men obeyed him as the body obeys the mind. One special feature of excellence was the skill acquired by the Phœnicians in the distribution of space on shipboard.

Distribution of space; knowledge of pilots and marines.

They learned how to divide up and apportion the various parts to cargo, supplies, and quarters in such manner as to avoid confusion and secure economy in storage and transportation.

The pilots and officers of the Phœnician marine knew the sea as an open book. If we are to accredit the universal tradition, these men made their way out of the Mediterranean in both directions, and sported alike with the Indian ocean and the Atlantic. The sailors of this great marine acquired the mastery of the sail and the oar, until neither wind nor wave could stay their progress. To them all months were alike. While the mariners of other countries were able to voyage only in the most favorable weather, the Phœnicians took all seasons for their own.

A part of this skill and success was traceable to the knowledge which the Phœnician sea captains had of the skies and stars. The Greek seamen sailed by the constellation of the Great Bear. We may readily perceive the confusion

How Phœnician mariners surpassed the Greeks.

which would arise from this source. Ursa Major, though brilliant, varies his position by sweeping around the pole. Doubtless the Greek sailors observed this phenomenon and steered accordingly, whether their guiding constellation were above or below, to the right or the left, of the pole. The Phœnicians, however, discovered the Polar star, and sailed by that unvarying monitor of the heavens. The Greeks called it the "Phœnician star." Not only accuracy, but speed of sailing was attained. A

good Phœnician ship was able to make from a hundred and twenty to a hundred and fifty miles in twenty-four hours. This speed will appear sufficiently surprising when we remember that as late as the fifteenth century the best galleys of the Venetians were not able to surpass a hundred miles in a day's sailing. Only in modern times, with the rise of science and its application in the propulsion of ships, has any people surpassed the Phœnicians in speeding vessels across the sea.

The first product of this mastery of the deep was the commercial wealth and greatness of the Phœnicians. The Egyptian sculptures of the time of Tuthmosis III show by clear delineation the nature of the imposts levied on the people of the Syrian coast. The latter are represented as bringing corn and wine and oil, horses, gold, silver, and iron. Arms of many patterns and elegant works of art. In all these things Phœnician commerce abounded. Moreover, on the other hand, their caravans struck out across the deserts to Mesopotamia, and came back laden with all the stuffs of Babylonia. Vessels of clay and metal ornaments, and fabrics dyed with the richest tints ever known to the art of coloring, must be included in this commercial invoice.

Meanwhile, copper ore was discovered in the island of Cyprus, and the Phœnicians began to work that valuable metal into utensils, implements, and coins.

The lines of maritime enterprise was stretched from Sidon and Tyre and Byblus to all the important parts of the Mediterranean, and far beyond—to Cyprus, Rhodes, Crete, Thera, Melos, Samothrace, Imbros, Lemnos, and Thasos, all these in the European direction.

Along the African coast the same activity was displayed. Malta was reached—Sicily, Sardinia, Corsica, the Baleares, the coasts of Spain, the Pillars of Hercules. From all these regions the best of their products were drawn with the principal advantage—as has ever been—to the carriers.

A second result of this extraordinary activity by sea was colonization. The Phœnicians began to colonize. The story of Carthage, of its founding by a colony from Tyre, is known as far as Vergil and his Roman epic have been borne by fame. But not Carthage only was built by the Phœnicians. Their enterprise carried them among the Greek islands and to the mainland of Hellas. Duncker establishes the date of the landing of the Phœnicians on Thasos, and of Cadmus, in Bœotia, at the close of the sixteenth or the beginning of the fifteenth century B. C. It is believed that when the Dorians, about the close of the twelfth century B. C., took possession of Melos, they supplanted the Phœnicians in that island.

The legend of the influence of Cadmus and his countrymen at Thebes runs as far as the limits of polite learning. Meanwhile, the same active people made their way to the west of Greece, and established themselves in Dodona. In the next place, they occupied the promontories of Sicily and the small islands circumjacent. On the south coast they built the city of Makara, and on the west coast they founded Eryx, five thousand feet above the sea level, and built thereon a temple to the Syrian Venus.

In Sardinia many Phœnician colonies were established. In this island, iron, silver, and lead were found, and hereby the eagerness of the Phœnicians for valu-

Commercial wealth followed enterprise by sea and land.

Outlying trading ports of the race; colonization.

Outreaching of the Phœnicians to foreign shores.

able metals was whetted to an edge. By the close of the twelfth century they had reached the western boundaries of the Mediterranean. Diodorus describes Phœnician voyages and colonization. Diodorus gives an interesting account of the passage by the

regions lying to the west. When their undertaking succeeded according to their desire, and they had collected great treasures, they resolved to traverse the sea beyond the Pillars of Hercules, which is called Oceanus. First of all,



PHŒNICIANS BRINGING TREASURES TO SOLOMON.

Phœnician mariners from the inland to the greater ocean. "From ancient times," says he, "the Phœnicians carried on an uninterrupted navigation for the sake of trade, and planted many colonies in Africa, and not a few in Europe in the

on their passage through these pillars, they founded upon a peninsula of Europe a city which they called Gadeira, and erected works suitable to the place, chiefly a beautiful temple to Hercules, with splendid offerings, accord-

ing to the custom of the Phœnicians. As this temple was honored at that time, so also in later times, down to our own days, it was held in great reverence. When the Phœnicians, in order to explore the coasts beyond the pillars, took their course along the shore of Libya, they were carried away far into Oceanus by a strong wind, and after

Greeks and Romans was called Gades; that is, the modern Cadiz, which is the most ancient city in Europe that has preserved its name from antiquity. The date assigned by Duncker and other antiquarians to this event is the year 1100 B. C.

Founding of Cadiz and Tarshish; conjectural adventures.

Close by the Phœnician Gades lay the



PILLARS OF HERCULES.—Drawn by John O'Connor.

being driven many days by the storm, they came to a large island opposite Libya, where the fertility was so great, and the climate so beautiful, that it seemed, by the abundance of blessings found there, to be designed for the dwelling of the gods rather than men."

Here we have a narrative full of interest. The Gadeira spoken of is known on the coins by the name of Gadir, or Agadir; but in the writings of the

valley of the Guadalquivir. This received the Phœnician name of Tarsis, or, as the Hebrews have transmitted it, Tarshish. It was from this remote region that the huge ships of the Phœnicians, voyaging to the Syrian coast and laden with the raw materials of a most valuable commerce, were named by Ezekiel the ships of Tarshish.

We have now approached the conjectural parts of Phœnician maritime enter-

prise. That the sea captains of Sidon and Tyre and Byblus made their way into the Atlantic can not be doubted. To what extent they explored the coast of Africa is unknown. That they made themselves familiar with Britain and her resources can not be doubted. It is possible that these adventurers doubled Africa and made their way to India; but the greater likelihood is that the line of communication with that country was established by the way of the Red sea, as well as overland by caravan.

Of the Semitic race no other people have displayed even approximately so great activity in extending knowledge, colonizing and exploring the hitherto unknown regions of the earth, as did the Phœnicians. Of the adventurous Aryans, only the Greeks, the Italians, and the English have equaled the brave seamen of the Phœnician cities—this, too, in the depth of antiquity; for the age of these extraordinary enterprises by sea and land can not have been less removed than the eleventh century before our era.

The preëminence of the Phœnician race was clearly recognized by the best peoples of the ancient world. The Greeks were not much disposed to concede precedence to any people other than themselves; but they clearly recognized the superiority of the Phœnicians in the mastery of the sea, as well as in the invention of phonetic writing. The Hellenes regarded the philosophers of the Syrian coast as their schoolmasters. They regarded them with the same respect as the Egyptians. The tradition of the commercial and intellectual greatness of Phœnicia was spread through all the countries of the Mediterranean.

In the matter of government and laws

not much may be said with respect to this people. In common with the other Semites, they suffered on account of the non-separation of the civil and the religious life. Religion and civil society were mixed and blended into one, and the priests, as has always happened under such conditions, held back the race from a true political development.

Phœnicia was divided into several kingdoms. The Sidonians and Tyrians and Byblians had each a king of their own. It does not appear that the country was ever united under a common government. The aspect, on the whole, must remind the reader of the political condition of the Italian seacoast in the Middle Ages—with this difference, however, that the civil life of the Phœnician cities did not develop into activity by democratic agitation. On the contrary, the common political stagnation peculiar to all Semitic governments supervened, and while private enterprise went forward with astonishing strides, the civil life lay dormant. In the Italian seashore republics, on the other hand, the political life was predominant. Every man was a part of the government, and the fact of government seemed to be the first consideration of the people.

The kingship in the Phœnician cities was of the common Canaanitish type. It is not clearly known by what right the king came to the throne and reigned. The Semitic language is nearly always in this form: that the king “was chosen;” but the manner of choice did not, perhaps, correspond to any of the methods of modern times. The principle of hereditary succession had much to do with the appointment of the king. The rule of primogeniture, however, was not strongly enforced, and the claims of

Phœnicians surpass other Semites in progress and knowledge.

Greeks do homage to the race; small political progress.

Division into kingdoms; comparisons with Italy.

Character of kingship; method of choosing the ruler.

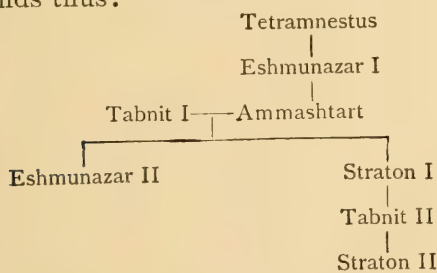
several brothers were almost equally strong.

Another element of much value entered into the problem of choice, and that was the personal ambition and ability of the candidate. The Semitic nations were greatly disposed to accept, follow, and obey a popular prince. He who seemed to have the largest gifts as a warrior, he who "found most favor" in the eyes of the people generally obtained the throne. The candidates, however, with occasional exceptions, were members of the reigning family.

As a rule, the reigning prince was displaced only by death or revolution.

Sidonian dynasty; rules of descent and succession.

At one place we are able to trace out the Sidonian dynasty for seven consecutive reigns, beginning in the latter part of the fifth century B. C. The diagram stands thus:



We here have a form of descent very similar to that in monarchical countries of Europe. But the evolution of government, notwithstanding the favorable situation, stopped short. More than any other people of Semitic blood, the Phœnicians approximated the Indo-Europeans in the civil as well as the commercial life. It is clear that the governmental organization of the Phœnician cities surpassed that of the Hebrews, and showed greater variety than might be found in the Mesopotamian kingdoms.

As we have said, the Sidonians had a king of their own, as did also Tyre and

Byblus and Berytus and Aradus. It can not be doubted that this type of civic monarchy arose from the patriarchal headship of the ancient tribes. At the

first the king was no more than the elder of the tribe. When the tribe became sedentary and built a city, the headman was king. There was also an aristocracy. With the development of the cities there arose merchant princes, ship-owners and warehousemen of high station and great wealth. These were divided from the multitude of laborers, artisans, sailors, and slaves. The nobility rose to influence in the government. It was impossible that the city kings could rule with such absolutism amid the teeming and active population of the capital as did the feudal princes of our later Middle Ages, or as did the great kings of the East.

The natural independence of a wealthy aristocracy would throw a rein over the will of the king. No doubt a community of interest existed between the sovereign and the nobility. It was of importance to each alike that order and peace should be maintained. The throne must depend on revenues, and in return for these must concede to the wealthy Sidonian and Tyrian burghers many advantages and rights. The merchants of the cities are generally spoken of as princes. They had great pride and great estates. Ezekiel calls them elders of the city. The more influential were gathered around the king and constituted his council. These were the chiefs of ancient families and hereditary priests.

It was a point of honor among the Phoenicians that descent could be traced far back to the forefathers of the tribal epoch. For a long time this hereditary

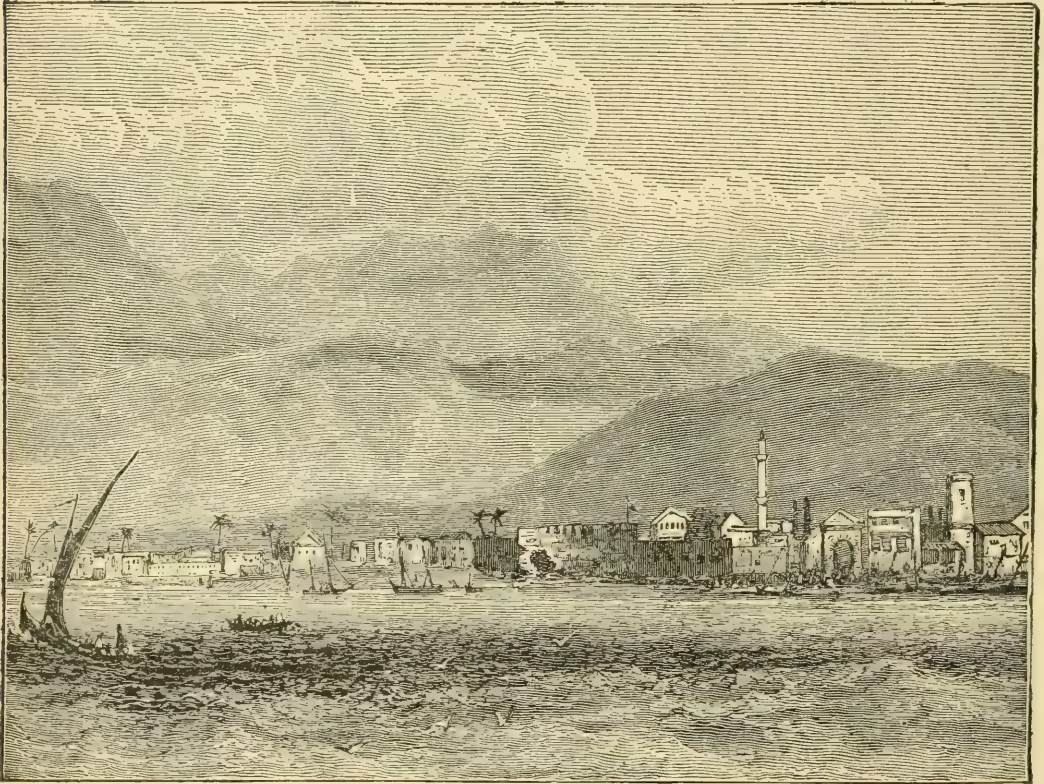
Pride of descent and growth of the aristocracy

right to preëminence in the civic monarchy would be recognized and pass unchallenged; but at length wealthy merchants, trading firms, and great sea captains would claim admission into the king's council. There must be an enlargement to admit such as these to participation in the affairs of the city. The military life also would make

Greeks or the Italians a highly inflected civil government, became in the hands of the Phœnician nobility no more than a prefigurement and possibility.

The civic monarchy of the mother cities of Phœnicia tended to spread itself into the colonies. The older colonies followed the parent state in their style

The civic monarchy diffuses itself into foreign parts.



VIEW OF LANARKA, CYPRUS.

some great. A condition supervened like that of mediæval Venice. The Sidonian council in the fourth century B. C. had been increased to five hundred or six hundred members. The movement was clearly in the direction of the republican development which was to appear, after many centuries, in the Italian cities; but the appearance never came to fruition. The civil development was arrested, and that which would have become in the hands of the

of government. This movement extended westward as far as the cities of Cyprus, but not farther. In the West, particularly in Carthage, an aristocratic form of government was adopted, with a tendency toward republicanism. By the Carthaginians the kingship of the mother Tyre was discarded in favor of a judgeship. There was an elective system by which annually two suffetes, corresponding in part to the Roman consuls, and in part to the judges of Israel, were

chosen. The office of suffete was partly magistrates of the people; the elders cor-
juridical and partly executive. A Car- responded to the senators of the Romans.



PRIEST DENOUNCING JUDGMENTS TO THE KING.

thaginian council was formed, composed of thirty elders, who were representatives of the principal families as well as The kings of the old Phœnician cities led a luxurious life. They were rich in resources and splendid in their manner

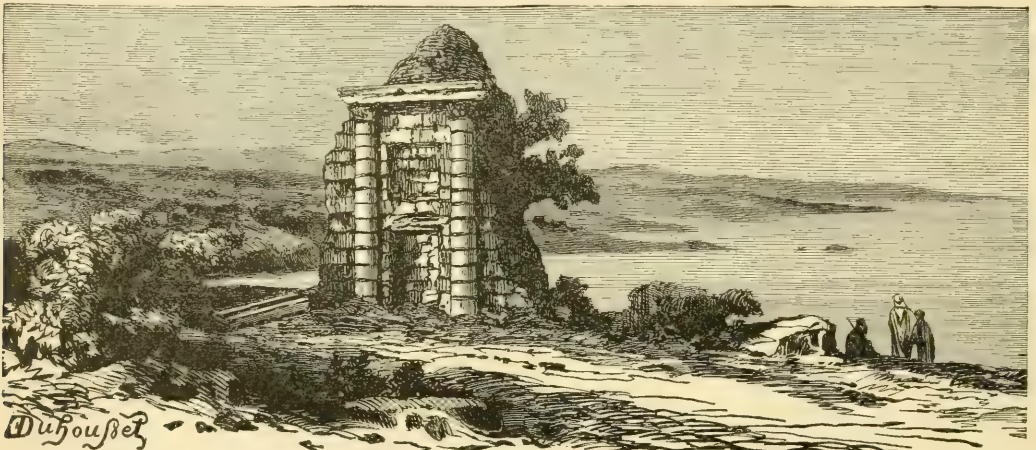
of living. In addition to the kingly office many of them had commercial interests in common with the other princes of the state.

Luxurious living of the kings and nobles.

The accounts of the Tyrian and Sidonian kings are uniform in describing them as princes of the highest estate and glory. Ezekiel speaks of the King of Tyre as sitting like a god in the midst of the sea, and as dwelling in Eden. "Precious stones," saith the prophet, "are the covering of his palaces: the ruby, the topaz, the diamond, the chrysolite, the onyx, and the jasper, the sapphire, the carbuncle, the emerald,

metropolis was built on either the coast or an island. The situations were narrow. Aradus was founded on a mere rock off the coast. Strabo says: "The smallness of the rock on which the city lies, seven stades only in circuit, and the number of inhabitants, caused every house to have many stories. Living water had to be obtained from the mainland. On the island there were only wells and cisterns."

Tyre herself was built in a like situation. Sidon hung over the sea. The building, particularly that of the outer walls, was of gigantic blocks of stone,



CYPRIAN TOMB (OF ROMAN PERIOD) AT TAKSBET.—Drawn by Duhousset.

and gold; the workmanship of his ring-cases he bears upon him." The Psalmist declares that the king's garments smell of myrrh and cassia; in ivory palaces the sound of harps gladdens him; at his right hand stands the queen in gold of Ophir, in a garment of wrought gold; on brodered carpets she shall be brought to him; the young maidens her companions follow her.

The reader must not forget the situation in which these civic monarchies of the Phœnicians were established. The kingdom was a city, the city was a state, and the state was that. The Phœnician

laid as much as possible in imitation of the natural cliff. No other ancient cities were built to so great a height. Great populations must be accommodated in the smallest area. Story was laid on story to a great height. The returning merchantman drawing near to this part of the Syrian coast would see the lofty structures and stone walls of Sidon arising out of the sea,

Appearance of the cities from the sea.

"As from the stroke of the enchanter's wand."

High up above the heavy stone masonry lighter stories of dwelling houses were constructed of wood work.

Situation of the civic monarchies of Phœnicia.

Of all this only a few remains have come down to the present day. Along the shore opposite the islands on which Tyre and Aradus were built, as also in the neighborhood of Sidon and Byblus, many rock tombs are found belonging to antiquity. The tombs, like the houses, are built one story upon the other. Like remains are found in Cyprus and among the ruins of ancient Carthage. For the rest, however, the splendid and compact cities which the Phœnicians builded in the times of their greatness have sunk into dust and oblivion.

It only remains to remark the absence of any general federation among the ancient civic monarchies of Phœnicia. Each was independent of the rest. There seems to be something peculiarly conducive to the independent spirit in maritime cities. The other Canaanitish peoples were wont, particularly in times of trouble, to make leagues for self-preservation against some common enemy, but there does not appear to have been any instance of such confederation among the enlightened and powerful cities of the coast. Even the rude Philistines confederated in war against the enemy; but Tyre and Sidon and Aradus and Byblus and Beruth pursued each her own course of development, and sought the perils and benefits alike which arise from independence and sovereignty.

The religion of the Phœnicians was originally of the common Semitic type.

In the secondary stage it was a faith and practice in close analogy and likeness to that of the other peoples of Canaan. In the times of Phœnician greatness, however, the religious rites and teachings of the race took a form suf-

ficiently distinct from the practices of the other races of Syria to require some particular discussion.

In the first place, there was a greater tendency to mythology among the Phœnicians than among almost any other Semitic people. Phœnicia lay on the border land between the Semites and the Aryan nations. The country and people were more infected with Indo-European influences than was any other division of the Semitic family. This was true in thought, in institutions, in manners and customs. The intercourse of the Phœnicians was Europeanward, westward. It were but natural to expect that in a certain measure the mythological dogmas and traditions of the Phœnician race would approximate somewhat the myth and legend of the Aryans.

To Philo, of Byblus, we are indebted for the greater part of our information concerning the Phœnician theory of God and nature. In his translation of the writings of Sanchoniathon he gives us the outline of the genesis of things and the theory of godhead. The reader can but be surprised at the mixture of Greek and Semitic ideas in the system which Philo has transmitted to us. In the beginning all things were dark and obscure. There was a vast and melancholy chaos. Over this there was a moving atmosphere, or wind, corresponding to what in Hebrew phraseology was the spirit, or breath, of the Elohim. This was the wind of the Beginning. The wind of the Beginning felt a yearning of love, and this moved upon the chaos. The main-spring of things, therefore, was Desire.

Desire was the true Beginning. By the involution of the wind of the Beginning upon itself arose that form of mat-

Absence of federation among the Phœnician states.

ancient civic monarchies of Phœnicia. Each was independent of the rest.

Philo's account of the genesis of heaven and earth.

General view of the religion and myth of the race.

ter called Mot. What this signified is not clear. Some think soft earth; others, putrefying matter; others, a watery mixture. It was the protoplasm of universal nature. In this were the seeds of all things. Mot was in the form of an egg. Then the myth runs on as follows: "And then shone forth the sun and moon and the great constel-

gotten. Æon discovered the nourishment obtained from trees. And Æon and Protogonus begot Genos and Genea, who dwelt in Phœnicia; and when the fierce heat came they stretched out their hands to the sky and the sun. Since they regarded the sun as the only lord of the sky, they called him Belsamen, which, among the Phœnicians,



LIBANUS, WITH DRUSE VILLAGE ON CLIFF.

lations. As the air now sent forth a fiery glow, winds and clouds arose from the kindling of the sea and the earth, and vast tempests of rain streamed down; and when all this dashed together there followed thunderings and lightning by which the creatures were awaked; and on the earth and in the sea the male and the female elements began to move. And from the wind Kolpia and his wife, Baäu, which means night, Æon and Protogonus, mortal men, were be-

means Lord of the Sky, and among the Greeks Zeus."

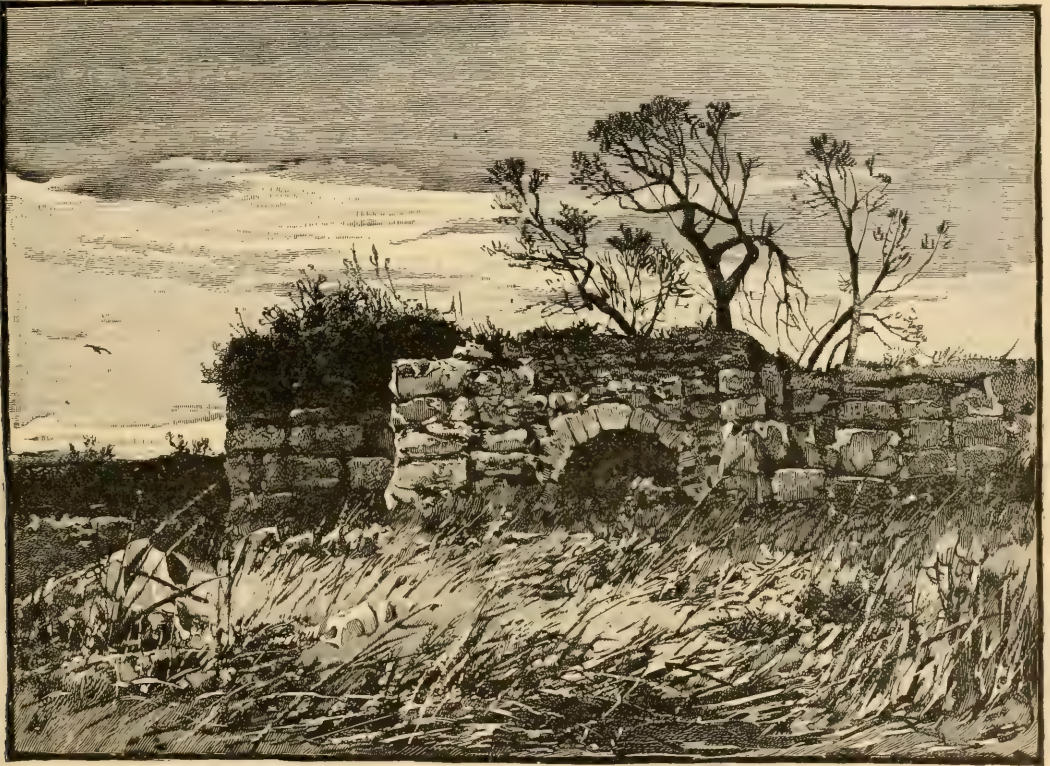
The myth proceeds with the begetting of children by Æon and Protogonus. The children were called Phos and Pyr and Phlox; that is, Light and

The myth stoops down from sky to earth-land.

Fire and Flame. For these children discovered fire by rubbing together pieces of wood. Also, they begat offspring who were of prodigious stature. One was Casius, another Libanus, a

third Antilbanus. Here the myth touches the earth, for we have the names of mountains. One of the descendants of the giants discovered the art of making huts, while another invented clothing. These set up pillars to the fire and the winds and offered sacrifices of beasts. Then arose one of the descendants of these Titans, who was called Chusor, that is, Vulcan. He

kingdom of his ancestors, took his sister Ge and begat El, who had for one of his names Dagon. He it was that discovered corn and invented the plow. El was offended at the infidelity of his father, attacked him, drove him from his throne, and took the kingdom. Then he built Byblus, oldest city of the Phœnicians. So the myth wanders on and on through endless inflections, sometimes running



SITE OF DAGON'S HOUSE, NEAR GAZA.—Drawn by Paul Hardy, from a photograph.

was the father of ironmongers, the inventor of the fishhook, the first navigator of the sea. Another descendant was Agros. He was the field. From him came the Agrotres, who were the farmers, the husbandmen.

After this was born Eljon; also a woman named Beruth. Eljon signified the Highest. He took Beruth and begat Uranus and Ge; that is, the Heaven and the Earth. Uranus obtained the

into Hellenic, but more frequently into Semitic, nomenclature.

The El whose genesis is here described became the Baäl of the Tyrians. Him they invoked as the king and guardian of their city. His added name of Melkarth signified the city king. He was also identified with navigation. To Baäl Melkarth was reared the splendid ancient temple at Tyre which so astonished the wonder-loving Herodotus with the richness and magnificence of its vo-

Origin and descent of the Tyrian Baäl; his powers.

tive offerings and ceremonial. Baäl Melkarth was worshiped by the Phœnicians as the god of labor and conquest. He was also the creator of new life. He it was who, when the zodiac hung banelessly over the earth, brought back the sun and vanquished the malevolent aspect. He it was who warded off excessive heat and cold. When the constellation of Leo held the sun, and the earth was scorched with fiery heat, Melkarth pressed back the lion and gave shadow and renewal. Only when Baäl was on a journey or slept might the people of the city suffer from the inauspicious look of the heavens or the anger of the seas.

It was one of the peculiarities of the Tyrian worship that Melkarth combined in himself the beneficent and baneful powers of nature, which among the other

*Melkarth the
god of blessing
and of bane.*

Canaanites were divided between Baäl and Moloch.

The same thing was true of Astarte, who was the divinity of procreation and of death. She gave both blessing and bane. From her proceeded sensual enjoyment and birth on the one hand, and war and death on the other. Her worship was celebrated in great state at Ashkelon, Cyprus, and Carthage. At Byblus the king's daughters served among the priestesses. Astronomically, the Tyrian goddess was associated with the moon. With the waning of that orb the Tyrians performed the rites of mourning, and on the return of luna they exchanged the mournful ceremony for rejoicing and sensual pleasures.

Under the name of Eljon the people of Byblus adored the Highest. Strange

*Cult and ceremonial of Eljon
of Byblus.*

that Eljon should have been slain in a battle with wild beasts! His worship

was celebrated with sacrifices and libations. Second to Eljon was Adon, meaning the Lord, the name being

identical with the Hebrew Adonai. Adon was only a later form and variation of Eljon, in whose place he stood. When in the month of July the river Adonis, running down to the sea near the city of Byblus, was swollen and discolored with the red earth of the mountains, then said the Byblians: "Our Adon is slain in Libanus by the savage boar of the war god." The women of the city at this season went to the shrine of the temple with loud cries and lamentations for the death of the beloved Adon. They were wont in their frenzy of grief to cut off their hair and tear their breasts, while they cried aloud, "Ailanu, ailanu;" that is, "Woe to us." After a while, with the subsidence of the red stream, those serving in the temple would wash the wooden image of Adon, and the god was then said to reappear. With this lamentations were exchanged for rejoicings, and these in turn for sensual pleasures.

We have already mentioned the Phœnician Vulcan, called Chusor. He it was who discovered the working of iron. The deity is shown on the Phœnician coins clad in a leathern apron. He carries a hammer and tongs. He was regarded as the tutelary god of civic life, and as having dominion over navigation and handicraft. With him was associated the female divinity called Chusarthis. She seems to have corresponded to the Harmonia of the Greeks. Chusarthis, however, was reckoned one of the severe and chaste goddesses of the pantheon, having assigned to her the upholding of justice and the maintenance of law.

*Myth of Chusor
and Chusarthis.*

We here come to Cadmus. It is thought by some that Κάδμος is the Greek name of Baäl Melkarth himself. But to the Greeks Cadmus appeared

rather as a hero and man-founder of cities than as a deity. On the Phœnician side, however, Cadmus was the discoverer of mining, the father of masonry, the inventor of writing. He searches for Chusarthis and weds her. He becomes the god of marriage, the tutelary divinity of the wedding couch. The myth of the journey of Cadmus, of the founding by him of Thebes, and the giving of his alphabet to the Greeks, is known wherever their tradition has been disseminated.

One of the principal myths of the Phœnicians had respect to the Cabiri. These were the seven sons of the demigod Sydek. The Cabiri themselves were nameless. Afterwards there was added to them as their brother the eighth of the list, who took the name of Eshmun. He was not only the last, but the greatest, of the Cabiri. They were the tutelary deities of the city of Berytus, or Beruth. Officially, the Cabiri were the gods of the manual arts and industries. They were also the land gods. Their worship became especially popular in the later epochs of Phœnician history. After the Cabiri came the primitive heroes of the coast cities, the founders and builders of the state. The Phœnician pantheon at length descends to the level of human life.

The Phœnicians, like the other Canaanites, were given to visible idolatries. It should be observed, however, that

Misshapen aspect of the visible gods of Phœnicia.

anthropomorphic images were not popular. Images there were in abundance; but they were mostly symbolical, and carved as little as possible in similitude to the human form. The Phœnician gods were double-headed, or winged, or dwarfish, or hermaphroditic, or, in some other particular, monstrous. We have

already seen how pillars of stone and of wood were set up—gross effigies expressive of the prodigious concepts and vague conceits of the people respecting the forms of the deity.

In the matter of sacrifice, animals were mostly employed. The male domestic animal was preferred; and of these the ox was of greatest reputation. Sometimes wild stags were offered, but generally the victim was selected from

Theory of animal and human sacrifices.

the flock or herd. The minor offerings were birds or fruits of the earth. The Phœnicians were less prone to human sacrifice than were the other Canaanites. Human beings were sometimes offered, but it was generally done by the authority of the state, as an act of great solemnity and in times of national distress. In



PHŒNICIAN HOUSE-HOLD IMAGE.

such cases the victims were selected on the same principles as among the other Semitic races. The one chosen must be pure, innocent. It must be a gift of native blood, not an alien. For these reasons children were generally taken, and since the best were preferred, the choice usually fell on the firstborn of the household. The sense of the thing was the same as that which demanded the gift and spoliation of virgins as a thing acceptable to Astarte, at the time of the annual festival to that divinity in the sacred groves. At length the notion of vicarious sacrifice supervened, and the human victim was substituted with some other offering. It was reckoned sufficient, particularly in the ceremonial of the Byblians, that the woman who was to be offered should cut off her hair and devote it to Adon or Chusarthis.

Religion among the Phœnicians held the highest place. Though the king was supreme, he was himself a devotee of the national faith. Though he was theoretically the owner of all lands, he must be a liberal contributor to the national altar. The high priest of Hercules was among the Tyrians held to be the second man in the state. This

Close affiliation of religion with the secular power.

dignitary was generally a kinsman of the sovereign, and was the power behind the throne. He and the king were at one in purpose. The ceremonies of religion constantly occupied the attention of the people. Like the other Semites, the Phœnicians were given to the worship of El, and his presence and control among human affairs was recognized as the first principle of religion and state policy.

CHAPTER CXIV.—CYPRIANS, CARTHAGINIANS, SYRIANS.



E have thus followed with sufficient amplitude the ethnic development of the Phœnicians in their native seats along the Syrian coast. Besides their

growth into nationality in this region, they spread out into foreign parts. We have already spoken of those enterprises by which they became the colonizers of antiquity. We may not in this connection follow with nicety the spread of the Phœnician race into all the places which it occupied, but will note a few only of the more important.

One of the first and most celebrated of these places was the island of Cyprus.

The Cyprian race springs from a Phœnician original.

Situated nearly midway between the coasts of Asia Minor and Syria, it was but natural that the Phœnician captains should become acquainted with the island at a very early date, and should establish commercial settlements therein. Who the aboriginal inhabitants of Cyprus were we know as little as in the case of other countries and islands. The reader must bear in mind that in only a few rare and uncertain instances

have any islands or coasts of this terra-queous sphere been found which were not already in possession of some human tribe.

Of the places and extent of the early Phœnician settlements in Cyprus we are not informed. One thing is clear, and that is the early introduction of the worship of Astarte as the chief divinity of the island. Here it was that the mythology of the Phœnicians touched that of the Greeks. The Cyprian Venus was the Greek Aphrodite. The Hellenes regarded Paphos, one of the cities of the island, as the native place of their goddess of love. The name of the island was associated with that of the divinity who was called Cypria by preëminence.

Obscurity of early race conditions in the island.

There was a time when the population of the island was almost exclusively Phœnician; that is, Semitic. At an early day, however, the Greeks began to colonize Cyprus, and the establishments of the two nations and races existed side by side. Indeed, the island was the principal meeting place of the two great ethnic currents. Many of the Greek legends had their origin here,

Confluence of Greeks and Phœnicians in Cyprus.

and along this line there was an inter-fusion of the thought and myth and learning of the two races. Some have held



HEAD OF VENUS—FROM A COIN OF PAPHOS, IN
BRITISH MUSEUM

that men of the Hellenic race occupied Cyprus before the time of the Phœnicians; but the other view is probably correct. At a subsequent period the Greeks obtained political supremacy over the island and the Phœnician population was subjected. In these facts the reader may discover the mixed character of the Cyprian antiquities. In our own day the country has been much visited by antiquarians, and their labors have been rewarded with great results. The mixed character, however, is stamped upon nearly all of the Cyprian remains. Here the touch is that of the Semites, and there the hand of the Greek.

The Phœnician development, ethnically considered, was little different in

Institutions of Cyprus from that which prevailed on the Syrian coast. the Cyprians derived from the mother city.

Could we have entered the towns of Citium or Amathus, Curium or Paphos—called anciently Palæ—Soli,¹

or indeed any of the Cyprian cities in the times of the Phœnician ascendancy, we should have found a type of the civilized life differing but little from that of the mother cities of Tyre, Sidon, and Byblus. It was only after the Greek settlements in the island had become important that the distinctly Phœnician character of the population, and of the arts and industries, was modified into other forms and types. Governmentally, Cyprus was a monarchy, or kingdom, like those of the parent state. We have already noted the fact that kingship as a type of government extended no further west than this meridian; that is, in the hands of the Phœnicians.

It would appear that of all the Phœnician peoples the Cyprians had the highest concept of art. The

ruins of the island furnish specimens of sculpture

High artistic development of the Cyprians.

which may well be set in competition with that of the Greeks. It is difficult to know to what an extent this artistic



TEMPLE OF VENUS—FROM A COIN OF CYPRUS, IN BRITISH MUSEUM.

¹ The breaking and foaming of two race currents in the streets of Soli gave rise to a mixed jargon of speech; hence the English word *solecism*.

development was the result of the culture of the Greeks, and to what extent it was native. In some instances the

marks of both influences are found on the same artistic product. Some of the Cyprian sarcophagi—among the finest in the world—are plainly the result of a mixed art, in which the hand was guided in part by the skill of the Phœnician and in part by the delicate instinct of the Greek. There was a large artistic life in the island in the days of its ancient prosperity, and the relics of the same are scattered abundantly in many places.

The religious culture of the island was that of Astarte, or, as the Greeks called her, Aphrodite. The situation was such as to

Aphrodite takes Cyprus for her birthplace.

encourage the development of the worship of Love. The beautiful climate and the sea-washed shores, the mild skies and warm atmosphere, conduced to the rapid development of the sexual powers, and at the same time kept off those gloomy and austere moods of mind out of which sprang the darker ceremonials of Syria and the East. Cyprus might well be regarded as the native place of Love. The abundant growth and fruitage of the vine, the dove-inhabited groves, the easy and prosperous conditions of life, all conspired to make the primitive islanders the devotees of Astarte. Nor did that divinity here exact from her worshipers the gross and unnatural services which were rendered to her in the older cities of Syria. She, also, as well as her worshipers, grew mild and enchanting under the salubrious skies and beautiful landscape of the seagirt island. Here was she so much enthralled that she claimed it for her birthplace—a myth which the fanciful Greeks shall transmit with their language and song to after ages and many races of men.

Politically, the island of Cyprus was in the first place an object of desire to

Egypt on the one hand, and to the Mesopotamian nations on the other. In the sixth century B. C., Amasis, the Egyptian Pharaoh, ^{Midway ethnical position of the island.} conquered Cyprus, and made it tributary until the invasion of Cambyses, when the Cyprians revolted and went over to Persia. In the Ionian insurrection the people of the island took the side of the Greeks, and afterward suffered for their defection. At one time, under the leadership of Evagoras, King of Salamis, the islanders gained a brief independence; but with the rise of Alexander all the Cyprian cities joined him, and led their fleets in an unnatural siege of their mother, Tyre.

Among the successors of the Macedonian, Cyprus was a disputed prize. Meanwhile the Jews, with ^{Historical vicissitudes of the Cyprian race.} the loss of nationality, came over in such numbers

as to become predominant. Another aspect was that of the introduction of Christianity by Paul, and the spread of the new faith until no fewer than thirteen bishoprics were planted in the island. Then came the ascendancy of Islam. Cyprus passed under the dominion of the Caliphs, and remained so until the time of the Crusades. The island was given during the Holy Wars to Guy of Lusignan. Feudalism was introduced and prevailed for several centuries. Close relations were contracted between the island and the Phœnicians. For a long time the Turcomans were kept at bay. Not until 1570 did Selim II gain by conquest an undisputed supremacy.

Of all the Semitic races, that stock which most nearly reached a true historical supremacy was the Carthaginians. Carthage was a Phœnician colony. The story of the founding is lost in myth

SITE AND BAY OF CARTHAGE.—Drawn by W. H. Boal.



and tradition. At the high noon of the classical age, Vergil sought in humane

song to save a part of the reputation of the ancient Carthage.

Tradition of the colonization of Carthage. rival of Rome from oblivion. The story of Pygmalion and Dido is as wide as the dissemination of learning. The Phœnician princess whose husband Sichæus (more properly her uncle Acerbas), priest of Hercules, had been murdered by Pygmalion, gathered a company of disaffected noblemen, took to ship, and escaped to the far West. Landing first at Cyprus, they pursued their voyage to the African coast, at that point where it most nearly approaches Sicily. There the exiles landed, purchased as much land as might be covered with a bull's hide, did the trick of cutting the hide into thin strips, and thus enclosed a tract large enough to found a town.

Doubtless there is in this famous tradition a trace of truth. How little or

how much none may ever determine with certainty.

Rise of the Carthaginians to power. In any event Carthage was a Phœnician colony. The settlement grew and flourished. It became a commercial republic. It gathered to itself wealth and splendor. It became a warlike power. The African coast was subdued. The Mediterranean yielded to the Carthaginian banner. The city grew to be a parent state, though itself an offshoot. It sent out colonies to distant coasts. In Sicily it established its authority. On the Spanish shores it planted settlements. It rose to fame, and for a season promised to dominate the countries surrounding the Mediterranean.

This is not the place in which to recount the historical aspects of Carthaginian nationality. Carthage was to the parent state what Magna Grecia, or Great

Greece, was to the mother Hellas. The Carthaginians made a display of political and social development.

They exhibited national capacities and aptitudes, Political development and superiority of Carthaginians.

a largeness of view, and a breadth of policy for which we should look in vain among any other people of the Semitic race. That they failed at last when the crisis came to crush down Rome and become the reigning power in what was regarded as the central region of the earth, was one of those historical balancings which depend upon the action of forces too profound for the present powers of the human mind. How great, indeed, would have been the change in all subsequent history if Hannibal had succeeded in grinding his enemy beneath his heel! But history knows not *if*, and *might have been* is a form of words unwritten in her book of phrases.

The Carthaginian constitution was aristocratical in its bottom principles. True, we do not clearly understand its provisions. Aristotle, in

his *Book of Politics*, as well as Polybius, Livy, Nepos, Character of the constitution; the Sophetim.

and other Roman authors, has thrown a side glance and prejudiced light into the question of the civil organization of Carthage. We know so much as this, that there were two chief magistrates, called in their native tongue, *Sophetim*, or, as our language writes it, suffetes, who corresponded to the Roman consuls. Some have likened them to the two kings of the Spartans.

The important part of the constitution was its popular, or democratic, character. The suffetes were elected statedly, at a general election at which

the people were voters. Right of suffrage; alleged corruption of society. The suffrage was not, indeed, universal, but was limited by wealth and birth and personal merit.

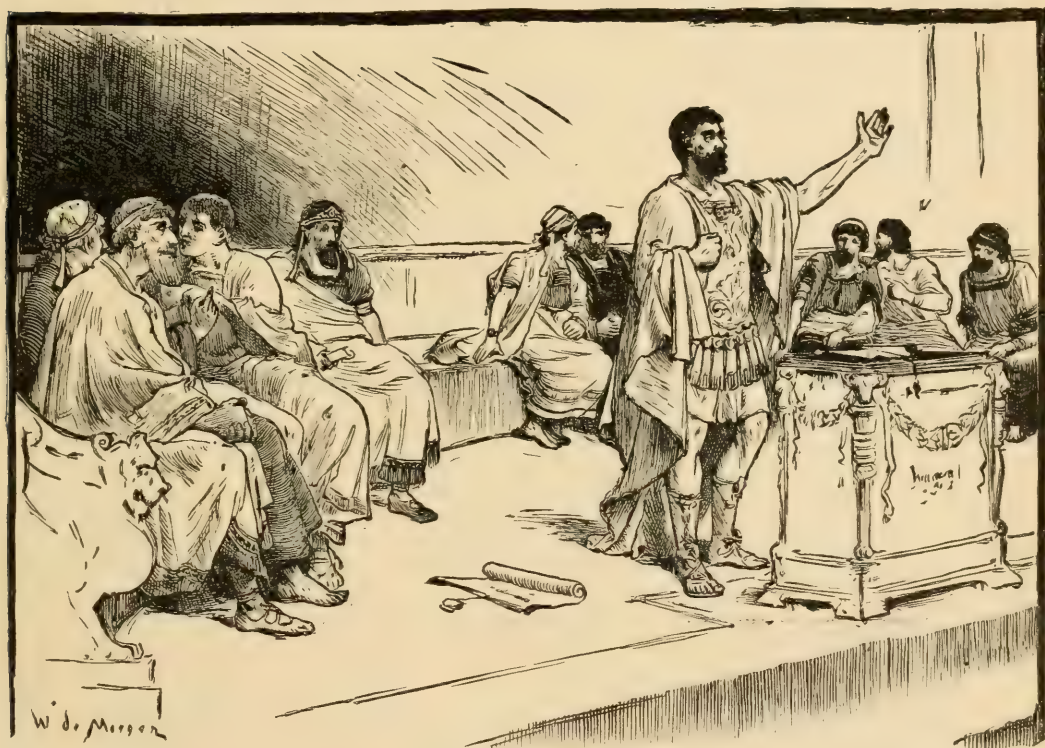
The suffetes held office for one year, but might be reëlected. There was a senate composed of Carthaginian nobles, warriors, and priests; but whether or not it was divided into two houses has not been determined. The organization, on the whole, was not unlike that of the Romans, to which it was second only in strength and efficiency.

It is claimed by the Roman historians

Bodies of commissioners called *pentarchies*, selected from the principal families, became very powerful in limiting and influencing the constituted authorities.

Evolution and influence of the pentarchies.

The Carthaginian council, consisting of a hundred and four members, generally conformed to the will of the pentarchies. The latter came at length to be the chief force in the state. Wielding popular



CARTHAGINIAN GENERAL BEFORE THE SOPHETIM.—Drawn by W. J. Morgan.

and philosophers that the administration of Carthage was corrupt, and that bribery was universally practiced in the elections. If so, it were no more than might be witnessed in Rome herself, and in nearly all other nations having a popular or half-popular form of government.

In course of time a popular body grew up in Carthage resembling the Plebs, or Commons, of Rome. Officers were chosen to represent this element in the state.

opinion, they were able to put up and put down the greatest civil and military leaders of the age.

As colonists, as a people, as a nation, the Carthaginians retained the religion of the parent state. Like all the other Semites, they were profoundly religious.

Religious character of the people; the priesthood.

Indeed, it were hard to distinguish in the case of any of these peoples between the secular and the religious life. The priest and the civil officer held nearly

identical relations to the people whose life they influenced and directed. Among the Carthaginians, indeed, there was no order of priests as distinguished from the other officers of the republic. There

the ceremonial and theory of the ancient faith were better preserved than in the island of Cyprus. The cruel and bloody aspects of Phœnician worship were reduplicated among the Carthaginians.



GROVES OF BAÄL ATTACKED BY HOSTILE TRIBES.

was no Levitical gild or other family right in the matter of religious honors. Yet there were men set apart to attend professionally to the ceremonies of the national religion.

This was the imported religion of the old Phœnician cities. We may believe it true that on this far-off African coast

They had their sacred groves, their high places, and their idols. Baäl was worshiped, and was considered by the Greeks and Romans as identical with their Cronos, or Saturn. He was the god of the sun and of fire. If we may believe the contemporaneous accounts of the Latin

Ancient faith reproduced in Carthage; human sacrifices.

authors, the practice of human sacrifice was prevalent. There was a great effigy of metal, having arms and hands and fingers of iron so constructed that children and other offerings thrown into the extended palms were enfolded and cast into the breast of the image, where burned a fiery furnace.

The story of human offerings to this grim idol is among the most revolting

Worship of Astarte and Baäl in the West.

of all the horrors done in the name of religion. In

Carthage, Astarte also was worshiped as the goddess of procreation and birth. There also Ammon was adored, and Melkarth, the ancient Phœnician Hercules, in whose honor funeral pyres were kindled and eagles released for flight, typical of the fabled phoenix rising from the focus of the sun-flame. These rites and ceremonies were practiced not only in Carthage, but also in her secondary colonies. Human sacrifices were offered in nearly every place where she established her settlements and built her temples. As far west as Gades, the modern Cadiz, the altars of Baäl smoked with the consuming flames that wrapped and devoured the bodies of human beings.

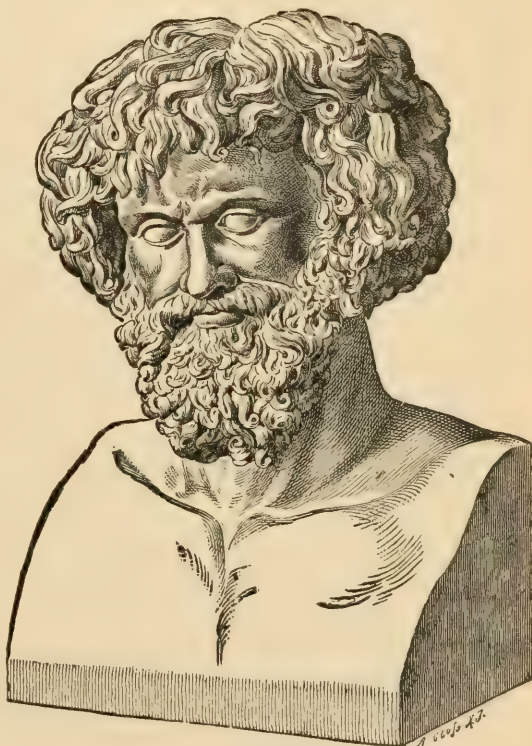
Of Carthaginian literature not much is known. The implacable hostility of

Obliteration of Carthaginian records; repopulation.

Rome carried down the culture of the people with the people themselves. Letters, however, were cultivated, and the inscriptions furnish us with some of the most elegant work done anywhere in the world by Semitic hands. Historians have been for good reasons disposed to deplore the destruction of the records of Carthage, containing as they did the annals of one of the strongest peoples who rose and flourished in the millenium preceding our era.

There is, perhaps, no case of a more

complete obliteration of a race than that afforded in the destruction of Carthaginian nationality. Rome spared nothing. Her experience with the Carthaginians, extending over two or three centuries, had led her to dread them more than she dreaded any other people who opposed her progress. After the conquest she took pains to colonize the



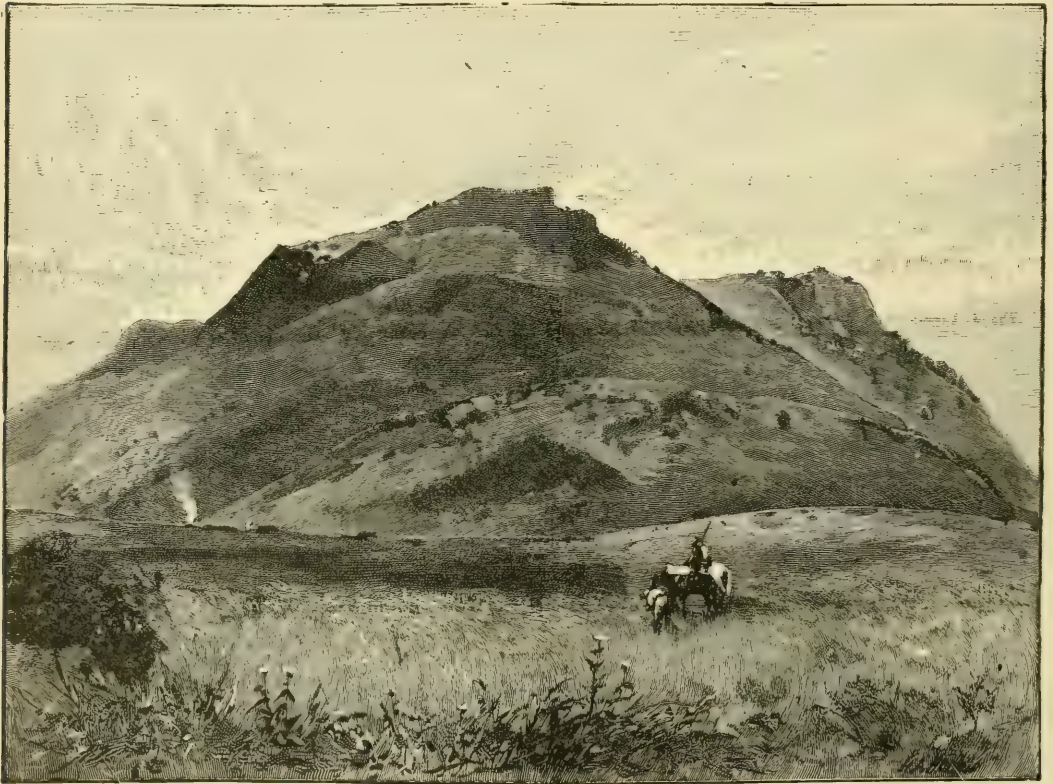
HANNIBAL.

African coast with people of her own stock. Africa was Romanized, and with this fact began that long series of ethnic changes which have left as their residue the Tunisians of the present day. In the modern race or races inhabiting this part of North Africa we may not discover a trace of Carthaginian descent. Indeed, a careful analysis of the people now inhabiting the country would show elements of almost all the prevailing bloods round about the Mediterranean *except* that one blood which flowed in the veins of Hamilcar and Hannibal.

The Roman population which supplanted the Carthaginian in this part of the African coast continued predominant until the age of the Vandal conquest. This happened in the first half of the fifth century. A hundred years later the country was recovered by the sword of Belisarius. The Vandal population, however, remained, and was

well as the Tripolitan provinces. Out of this melange of nations and races has sprung the modern Tunisian population. It is a composite race in which Semitic elements have again prevailed, but are intermixed with an older Aryan stock and with the Turcomans, who since the sixteenth century have held political sway in the country.

The consideration of the Hebraic



THE HORNS OF HATTIN.—Drawn by H. A. Harper, from a photograph.

amalgamated with the Roman elements and with the Berbers, who already began to assert themselves as far north as the coast. Then came the Mohammedan conquest. By this agency another Semitic race was laid over the Aryan elements which had predominated for more than eight centuries.

In the eleventh century the Bedouin Arabs, of Upper Egypt, rolled in a vast wave westward, overwhelming Tunis as

division of the Semitic race may properly conclude with some account of the Neo-Syrian population now occupying the countries once held by the Hebrews, the Canaanites, and the Phœnicians. The name Syria is applied in modern geography to the country lying between the Euphrates and the Mediterranean. Within this region we may say that Semitism is still predominant.

Semitism still preponderates in Syrian countries.

The peculiarity of the situation is that the Aramaic stock has pressed upon the Hebraic from the north and east to the extent of replacing it in most of its ancient seats.

In order to understand the ethnic condition of Syria, we must glance for a moment at the historical vicissitudes

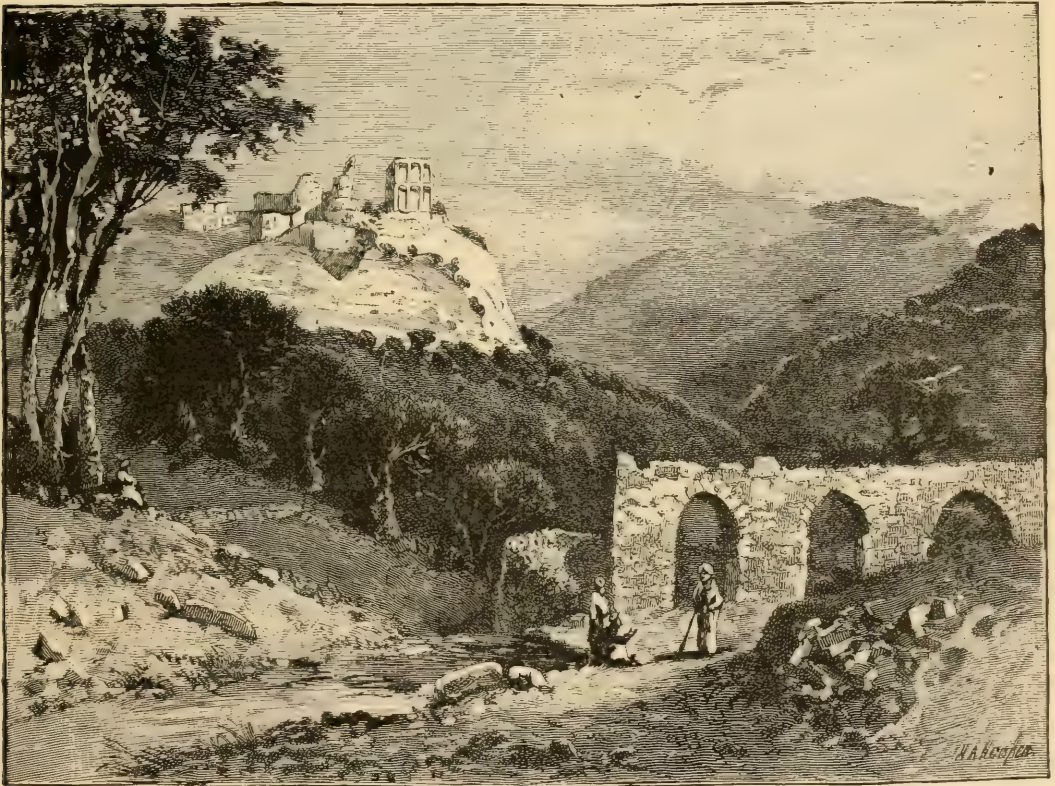
Ethnic genesis
of the modern
or Neo-Syrians.

through which the country has passed since the ascendancy of the Hebraic kingdoms. There are at the present

that the descendent race is to any considerable degree a reproduction of the ancients. So many influences, ethnical, national, and religious, have passed over Syria that it is difficult to discover in any of the present peoples the lineal descendants of the Canaanitish races.

The reader will readily recall the long-continued contest between the Assyrians and the Egyptians for the possession of Palestine and the Mediter-

Placement and
replacement of
populations
in the country.



RUINS OF SAMARIA.—Drawn by H. A. Harper, from a photograph.

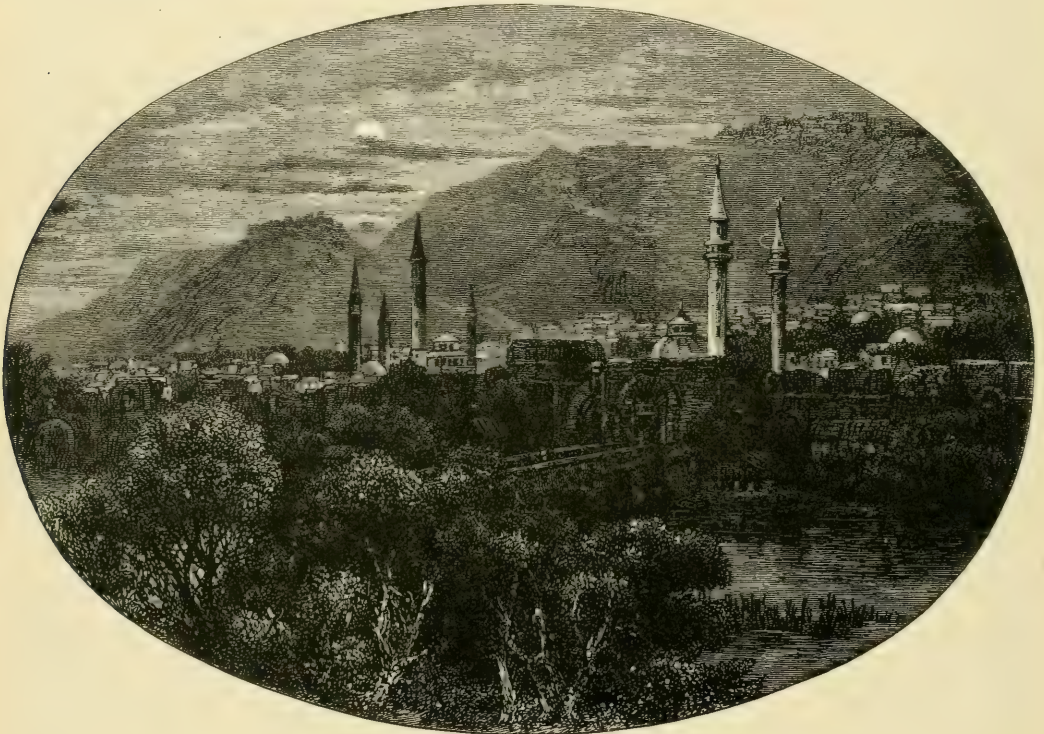
time about two million of people within the limits of Syria. These are referable ethnically, socially, and religiously to several different origins. In the first place, the Cheta, or Hittites, of antiquity have continued for more than two thousand years to occupy by their descendants the country of their ancient choice. It could not be said, however,

that the descendent race is to any considerable degree a reproduction of the ancients. So many influences, ethnical, national, and religious, have passed over Syria that it is difficult to discover in any of the present peoples the lineal descendants of the Canaanitish races. The reader will readily recall the long-continued contest between the Assyrians and the Egyptians for the possession of Palestine and the Mediter-

tamia into the outlying countries which they had conquered. This policy was adopted with Israel and Judah. At the same time that the Jews and Samaritans were borne away captive to the Euphrates, large bodies of Babylonians and Assyrians were transferred into Syria.

This policy and practice brought an Aramaic population into the countries

our era there was a Parthian invasion of Palestine; but its effects were little noticeable on the population. Under Roman sway the province of Palestina, or Judæa, became one of the most desirable of the empire. Antioch was the capital. A degree of civilization was reached which Israel had never attained. The culture of Antioch, which rose to be the third city of the empire, was



ANTIOCH.

occupied before by the Hebraic nations.

Invasions by the
Aramæans, Par-
thians, and Ro-
mans.

There was thus injected into the ethnic life of Syria a large element of northern Semitic blood. If we view the cities of Judah, Samaria, Phœnicia, and Damascus at any time after the end of the Hebrew captivity and before the ascendancy of Rome, we shall find already a large admixture of Hebraic and Aramaic elements. It was in this condition that Rome found and conquered the country. About forty years before

proverbial throughout the civilized world.

The Roman ascendancy, however, in the Hebraic countries was in the nature of a political and military occupation. The existing

Provincial policy
of the Romans.

populations were not much disturbed by the presence of the imperial government in their cities. It was not the policy of Rome in her age of conquest to persecute, distract, and toss about the peoples whom she conquered. On the contrary, she sought as far as

practicable to preserve the ethnic *status in quo*. This policy she pursued with her Syrian populations, dividing the countries between the Euphrates and the Mediterranean into nine districts, or administrative capitals.

The first of these was Syria, of the Euphrates, having for its capital Hierapolis. The second was that

Districts and
capital towns
of Palestina.

Cœle-Syria, which had
Antioch for its capital.

The third was called Syria Salutaris, with Apamea, on the Orontes, as its capital town. The fourth was Phœnice Maratima, having Tyre as its center. The fifth was Phœnice ad Libanum, with its capital Emesa. This included the ancient districts of Damascus and Palmyra. Then followed the three districts of Palestina Proper. The ninth region was Arabia, with Bosra for its capital; but this district belongs to another branch of the Semitic family.

Roman authority in this part of the world yielded first, in the beginning of the seventh century, to Persian aggression. A little later Syria was under the dominion of

the Byzantine emperors, and then fell under the Mohammedan conquest. The Arabs divided the country for governmental purposes in the manner of the Romans. To a certain extent an Arabian population was introduced, but not to the displacement of existing peoples. The Islamite status was preserved until the time of the Crusades, when the rough warriors of the West bore down upon the East and effected a lodgment in the heart of what had been the Hebraic division of the world.

It was in the time of the Arabian as-

cendency in Syria that the two classes of Arabs, namely, the nomads, known by their modern name of Bedouins, and the sendentary, or City Arabs, of the more civilized class, were distributed through

Division of pop-
ulation into
Bedouins and
City Arabs.



BEDOUIN TYPE.
Drawn by George Logmaar.

Palestine and far to the east. The Bedouins in particular scattered themselves through the country and became ever afterwards a large element in the aggregate population of Syria. Hereafter we shall speak of them more at length. Measurably independent of

governmental control, they devote themselves to their flocks of sheep and goats, live a half-wild life, cultivate robbery as an art, fly from place to place on their camels, and subsist upon the products of the more industrious and honest peasants. They keep themselves to the inland districts away from the coast. A single tribe of the Bedouins is estimated to number at the present time three hundred thousand, spreading itself in numerous bands from Arabia to the Euphrates.

Finally, we must take into consideration the Turkish conquest and occupation of Syria. This country was the end of their progress to the southwest. Before the Crusades the Turcomans had gained a political ascendancy in Palestine, establishing themselves over the Arabic and older populations in a reign of half-savage authority. This element has continued to the present time to be a powerful, if not predominant, part of the ethnic life of Palestine and the surrounding regions. The Turcomans and the Arabs agree in upholding Islam as a common faith; but in other respects they are strongly discriminated.

Meanwhile, the Christian civilization of the West has found a lodgment in various parts, bringing with it an element of population. The old native Syrian tribes preserved their existence in many sects and organizations. Among these may be mentioned the Nosairians and the Druses, both of which have their ethnic origins deep down in an ancient population. This is true also of the Jews, who are found in considerable strength in all the larger centers of Syria. These have not preserved their local existence in the country, but are immigrants and colonists from Europe. As for the Christians, they are for the most part Greek Catholics, under the

authority of the Patriarchs of Antioch and Jerusalem.

The traveler through Syria is soon able to inform himself of the general ethnic character of the people. Jerusalem itself furnishes a sort of epitome of all. The Holy City contains within its walls nearly all the diverse elements of the East. In the Moslem quarter one may discover the Arabic and Turcoman populations in full possession. The Jewish quarter furnishes the best modern example of the ancient character of the Semitic race. In the Armenian quarter are found Asiatic and European peoples, who are generally Greek Catholics and orthodox Armenians. In the Latin quarter the Roman Catholic elements are aggregated around their priests and monks, who are for the most part Jesuits and Franciscan brothers. Outside of the city the wayfarer may expect to make the acquaintance of the Bedouins, who constitute one of the most picturesque, and at the same time most disagreeable, elements of Eastern population.

A considerable treatise might not exhaust the subject of Syriac literature. It might be expected, *a priori*, that letters would not be neglected in a country with such antecedents. We should not, however, expect of any Semitic populations so situated the vast literary efflorescence which marks the intellectual life of the Aryan peoples, both ancient and modern. There would also be in the case of the Syrians an antecedent expectation of a strongly religious cast in their literature. Syriac letters began to be cultivated with the versions of the Bible, which were made into the literary language between the second and fourth centuries. To this followed a large body of controversial writings, in which the Church fathers

Ascendencies of
Turcomans and
Christians in Syria.

Modern Jerusalem an epitome
of Eastern races.

Rise of Syriac
letters; Persian
and Nestorian
schools.



PRANISHNIKOFF.

T. JEUDIBRAND.

of Antioch and other Syrian cities entered with spirit into the theological disputes of the early Christian Church.

In the fifth century Persian schools were established at Edessa, and for a while gave direction to literary culture. Nearly all the authors, however, continued to be fathers of the Church, and this was the type of culture at the time of the Mohammedan conquest. Koranic literature then began to compete with the Christian, and at length triumphed over it, but not to the extent of extermination. The Nestorians have cultivated letters from the Middle Ages, but have never been able to emancipate Syriac thought from the confines of theological disputation.

We have thus considered somewhat at length the different branches of the Hebraic race. We have seen the originals of these divisions of mankind pushing out from the central and lower Euphrates across the Syrian desert to the countries bordering on the Eastern Mediterranean. These movements belonged to a period far anterior to the

*Synopsis of the
Hebraic evolu-
tion.*

beginnings of formal history. The outgoing tribes were, first of all, those Canaanitish peoples of whom we have gained our principal information from the writings of the Hebrews. Afterwards came the Hebrews themselves and the Phœnicians. We have watched the historical and ethnical development of these divisions of mankind, and have noted the degree of importance which they attained among ancient peoples. We have seen the westward progress of this branch of the Semites as far as Carthage, the inner shores of Spain, and the outer coasts of Western Europe. We have marked the political crisis of the Semitic race in the case of the Carthaginians. We have glanced in turn at the modern descendants of this Hebraic division of men, finding only as the present representatives of the ancient race the Hebrews and the Neo-Syrians—the former dispersed among the nations; and the latter, though still possessing a country, yet presenting no distinctive ethnic type upon which to place the expectation of a future development into the higher forms of civilization.





BOOK XVII.—THE ARABS.

CHAPTER CXV.—ENVIRONMENT AND RESOURCES.



THE proper consideration of a race must begin with a glance at its physical environment. Every people of the world have drawn their character, in part at least, from the prevailing conditions of nature. The existence of the Esquimaux in Guiana, or of the Abyssinians in Spitzbergen, is a thing inconceivable under the laws of the natural world.

Arabia is one of the forces which have determined the ethnic and historical character of the Arabic race. The country is a peninsula. It is Africa repeated on a smaller scale. It reaches up on the east to the Persian gulf and to Lower Mesopotamia. On the north it lies

Position and
configuration of
Arabia.

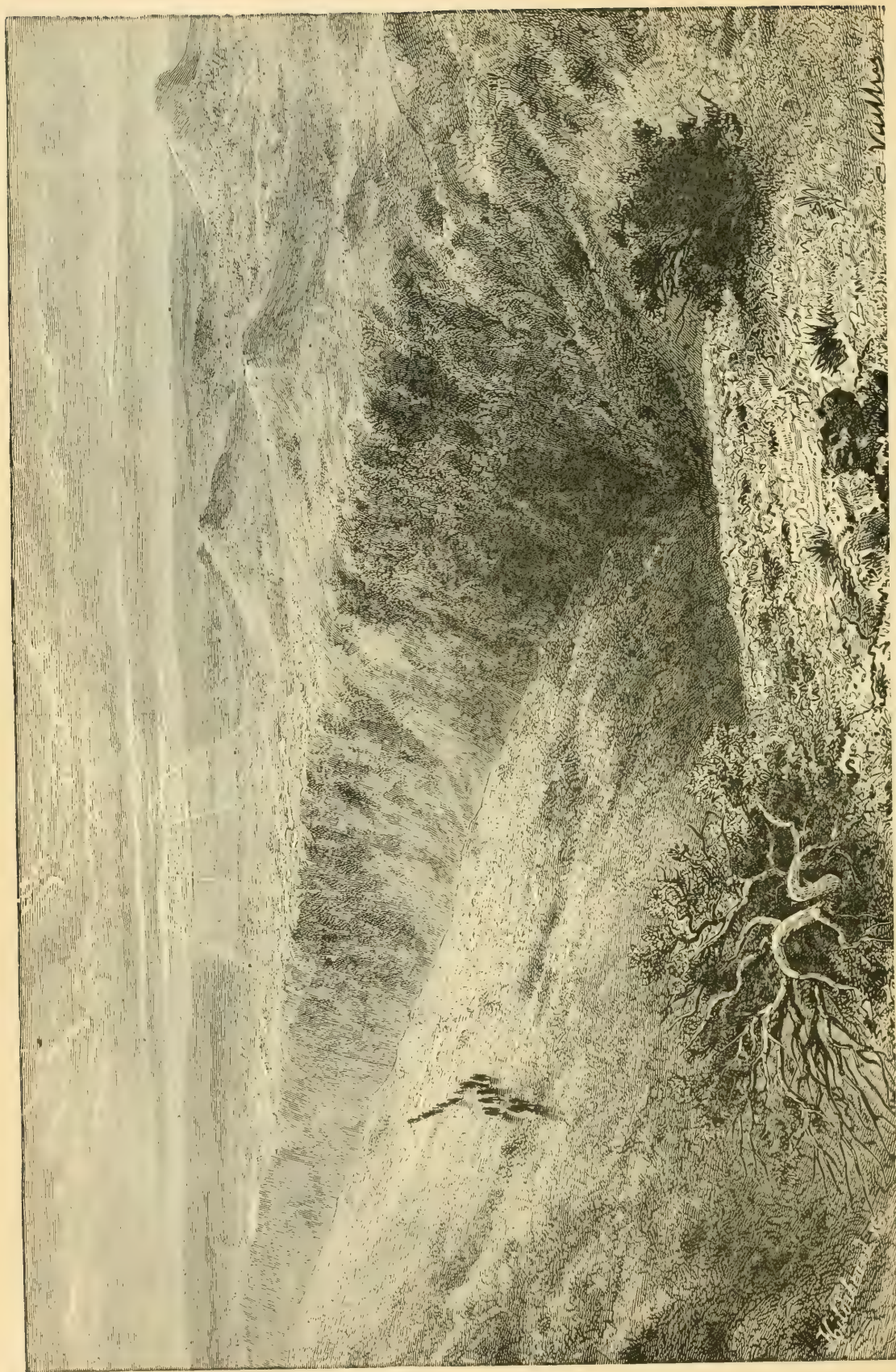
against Syria. On the west the long line of the Red sea divides it from the Dark Continent. It is held to Africa by the narrow neck of Suez, and to Asia by the broader wrist whose principal transverse veins are the Euphrates and

the Tigris. The country is a vast mail pouch, broadest at the bottom. Into this settled at a very early epoch in primeval history the primitive Arabian tribes. The broad side of the pouch is a desert. The edges round about are fertile and fragrant countries, filled with all perfumes, adorned with palms, vocal with many songs.

It was into Arabia that the Southern Semites distributed themselves before Europe had felt the first pencilings of civilization. The Arabs themselves have

Arab traditions
of the descent of
the race.

no valuable traditions respecting their origin. Their recorded memories do not reach further than the beginning of the Christian era. Native historians did not appear among this people until after the rise of Islam in the seventh century. Such chroniclers were obliged to borrow from the Hebrews or from their own dreams and fancies whatever knowledge they possessed with respect to the beginnings of Arabian life. With this meager information, however, they formed a



ARABIAN LANDSCAPE.—A Foudj.—Drawn by G. Vuillier.

theory of their origin. They were descended, so they thought, from the Amalekites, who dwelt on the borders of Canaan. The reader must bear in mind that the watershed between the Arabic and the Hebraic divisions of mankind lies along the region which may be defined as the southern and western border of Canaan. Here lay the Amalekites, the Edomites, and the Midianites, of whom so much is said in the Scriptures. These races, together with the Ammonites, belonged to the Arabic stock. There was here an ethnic selvage—a knitting together at the edges of two of the great webs of human life. It was, however, far from the mark for the early Arabian historiographers—uninformed of the facts—to record the Amalekites as the progenitors of the Arabic race.

Modern inquiry, though it has risen to a far higher level, is still, like the Arab chroniclers, obliged to rely to a considerable extent upon the tradition and writings of the Hebrews for our information regarding the primitive Arabians. We may here, provisionally, fall back upon the ethnic analysis outlined in the Book of Genesis. There we catch a glimpse of the Joktanians, one of the four—and most ancient of the four—groups into which the Arabian family is divided. According to the scheme Jok-

tan, or the Joktanites, were descended from Peleg, or the Pelegites, and these from the Eberites, or the Overriver tribes, who were the fathers of the Hebrews. The Eberites came down from the race of Salah, and that in turn from the Arphaxad, to whom we have attributed the Chaldees. As for the Joktan, that tribe became the progenitors of the Almodad, the Sheleph, the Gera, the Hadoram, the Uzal, the Abi-



HALT BY THE FOUNTAIN.

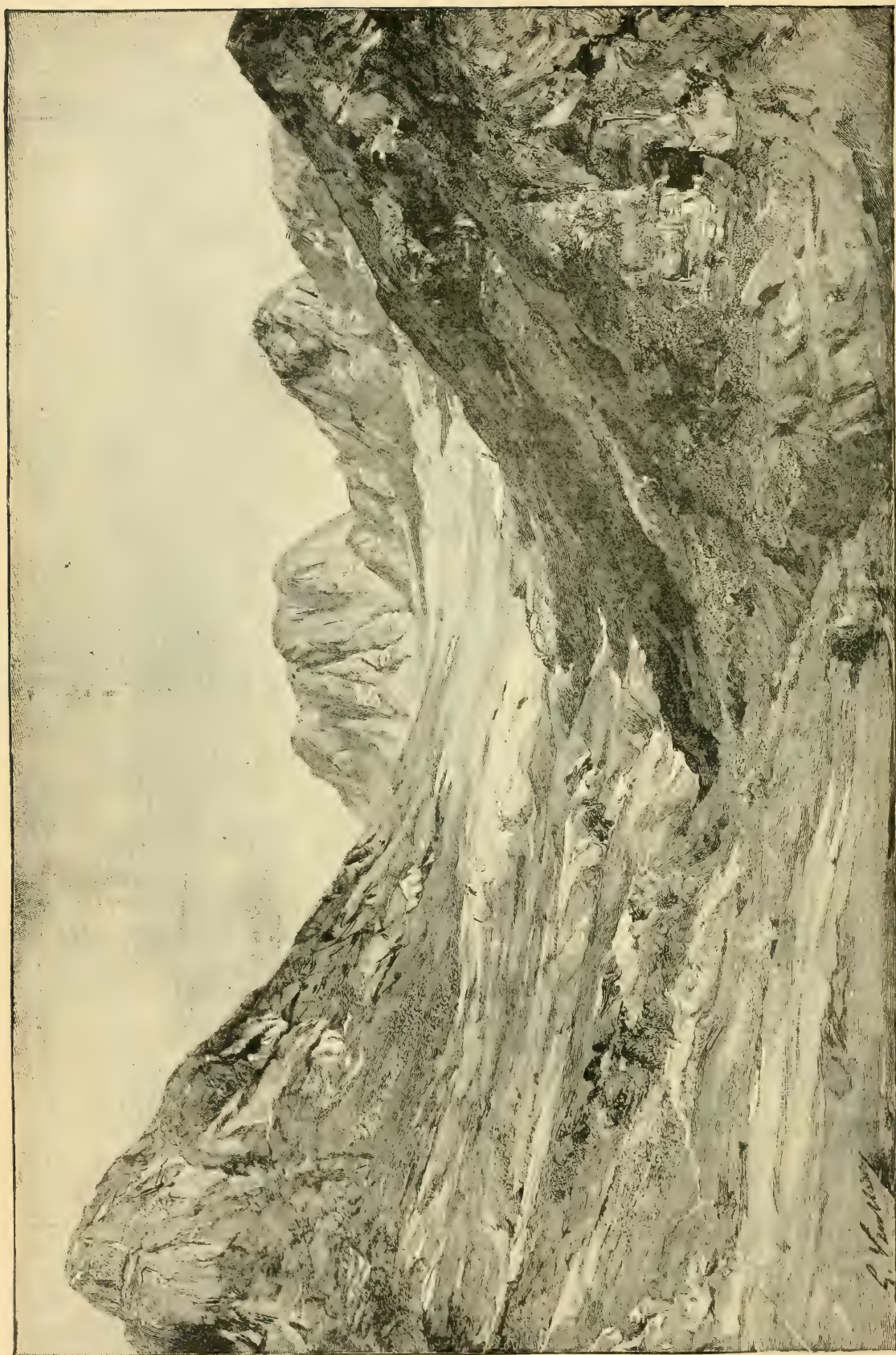
Drawn by G. Vuillier.

mel, the Sheba, the Ophir, the Jobab, and the Havila. Among these names we may recognize ethnic terms not unknown to history. For instance, the Sabæans, who are evidently the men of Sheba, and the Jobarites, mentioned by Ptolemy as inhabiting the old south coast—clearly the descendants of the Jobab.

It is interesting to note in this ancient scheme the tribal connections between the Arabic and the Hebraic races. Both, according to their own traditions, have the Eberites. or Overriver men, that is,

Ethnic relationships of the Arabs and the Hebrews.

Arabian ethnography reflected in Hebrew chronicles.



RAS SAFSACH (MOUNT HOREL).—Drawn by G. Vuillier, from a photograph.

the Mesopotamians, for their ancestors. This view is borne out by the best ethnic inquiry. There was certainly in Arabia a Semitic race older than the Ishmaelites. That older race was widely diffused through the peninsula, especially to the east and south, long before the tribal divergence of the Ishmael. That clan made its way into the peninsula at a much later period, but found there their kinsmen, the Joktanidæ, with whom they might readily assimilate and be at peace.

Again, it is a part of the Hebrew tradition, accepted by the Arabs and provisionally accepted by modern inquiry, that the men of Edom, the Edomite race, had their origin from the Abrahamites by way of Isaac and Esau. Esau was held as the progenitor of the Edomite stock. Moreover, there was another division of the same family, namely, the Amalekites, who were believed to be the descendants of Amalek, grandson of Esau. In like manner the two sons of Lot, Moab and Ammon, were regarded as the progenitors of the Moabites and the Ammonites.

Thus we have all of the border Arabic nations accounted for on the hypothesis of a southern detachment of the Eberite tribes drifting down into the peninsular and desert countries of the south. Nor was the departure in any case so great as to break the fundamental ethnic identity of the Hebraic and Arabic families. The Hebrews always looked upon the Arabs as their kinsmen, according to race, and the Arabs in turn, even to the present day, have been wont to claim the Abrahamites as their fathers.

If we turn from this traditional and somewhat narrow view of the origin of the Arabian race, we shall find ourselves confronted with one of the most difficult

of ethnic problems. The insufficiency of this single-ancestor method of accounting for the nations of antiquity has strongly impressed itself upon modern inquiry. The fact that the names of ancestors, long accepted as the names of individuals, have been widened into tribal appellatives, makes somewhat more rational the ancient view of migrations and settlements.

In the case of the Arabs, the long accepted notion that all of the race has proceeded from the Joktanidæ and the Ishmaelidæ hardly holds its place as a sufficient account of their origin. As we have said above, the Mohammedan

Insufficiency of such hypothesis to account for all Arabians.

So-called Pure and Mustareb divisions of the family.

writers simply fall back on the Jewish chroniclers for their knowledge of the subject. This kind of historical testimony is not satisfactory, for the reason that while it accounts for the presence of one division of the Arabian race in the peninsula, it does not satisfactorily account for the presence of the other. There are two quite distinct divisions of the Arabic stock. The first is known as the Pure division, and the second as the Mustareb, or, as the ethnographers call it, the *adscititious* stock. Each of these has its territorial limits, and though the two peoples coalesce readily in a common national life, they are ethnically distinct.

The peculiarity of the case is that the pure Arab race lies far to the south and southwest, approximate to the adjacent parts of Africa. Moreover, the people

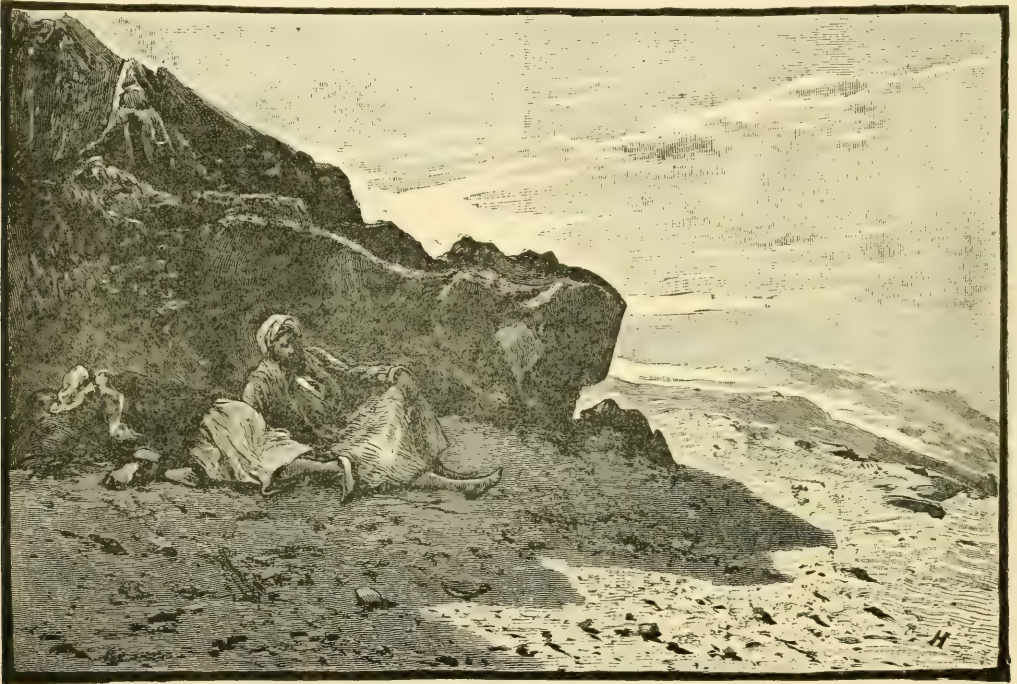
Situation and affinities of the pure Arabians.

of this family have a strong likeness to the African branch of the Semites. Many features of identity have been discovered between them. The people of this stock call themselves *Himyar*, or Dusky; and this same word is used as the ethnic

descriptive term for the adjacent Africans. The Himyaritic language has been found to be nearly identical in both continents. The Southwestern Arabs and the opposite Southeastern Africans have not only a common tongue, but a large intermixture of blood. The grammar of the two languages coincides. The social and civil institutions of Yemen and Hadramaut are virtually the same as those of Abyssinia. A physical

the Mustareb division of the race, seem to have come later. The movement of the latter into the peninsula ^{Joktanians and Ishmaelites a later immigration.} corresponds fairly well with the traditional accounts which have been handed down by the Hebrew and Arabian scribes. How then shall we account for what appears to be the older, and, indeed, the better, division of the race?

In attempting to answer this question,



JOKTANIANS RESTING IN THE SHADOW OF A ROCK.—Drawn by Paul Hardy.

analysis of the two peoples as to form, size, action, complexion, hair, and manner shows a strong affinity between the two peoples. Marriage is freely practiced across the continental dividing line, and the common antipathy of other races for the Africans does not exist in the case of the Arabs.

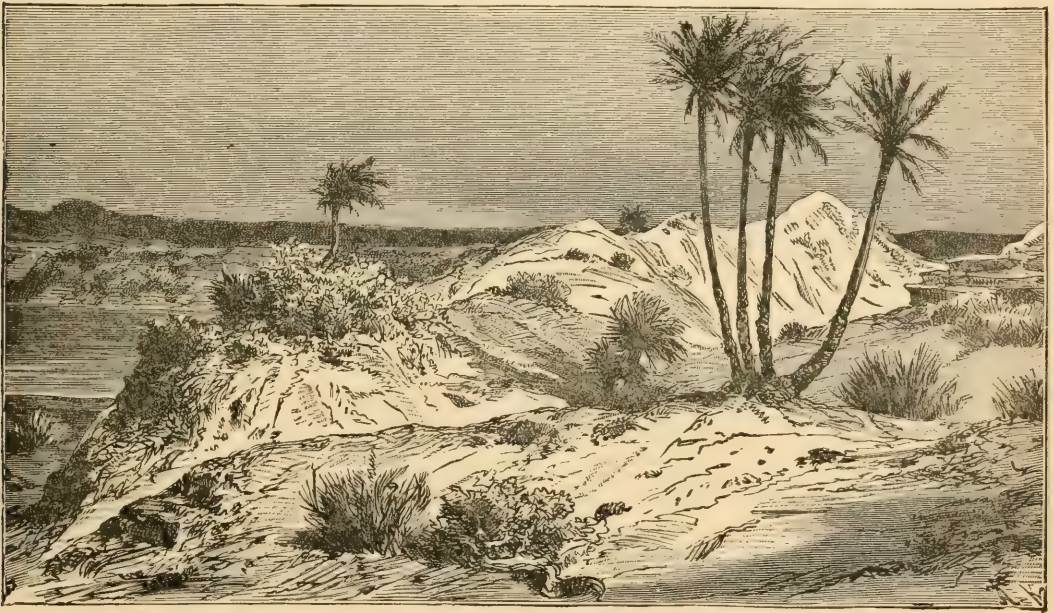
The next circumstance to be noted is that the pure Arabians seem to be the *oldest* occupants of the peninsula. The Joktanidæ and the Ishmaelidæ, who may well be regarded as the progenitors of

some ethnographers have adopted the strained hypothesis of an African origin for the pure race. It is ^{Hypothesis to explain the common origin of both branches.} held by such that the pure Arabian stock first made its way eastward, from the isthmus which connects Africa with Asia, and became localized in Lower Mesopotamia, and that subsequently the descendants of this migrant race turned back into Arabia and peopled the southern and southwestern part of the peninsula, thus coming into proximity with the more

ancient race from which they were descended. Afterwards, when the two or three branches of the Abrahamidæ made their way into Arabia, they also would bring with them the language and characteristics of the Chaldees. By such a hypothesis the effort has been made to explain the affinities and manifestly common descent of the pure Arabs and the Mustareb stock.

Such a far-fetched explanation seems

into Southwestern Arabia and the approximate parts of Africa *before* the divergence of the Abrahamidæ. By this view of the case we are easily able to account for the ultimate identity of the two branches of the Arabian family. It is sufficient to regard them all—pure Arabians, Joktanidæ, Ishmaelidæ, Edomites, Moabites, Midianites, Amalekites—as so many successive waves of Semitic migration to the south and west. The



LANDSCAPE NEAR THE TAYBETISM.—Drawn by G. Vuillier.

not to be needed. It is based fundamentally, if we mistake not, upon the notion of the multiple origin of the human family. It is on the hypothesis that there was a center of man-life somewhere on the border line of Southwestern Arabia and Africa, and that the Himyaritic peoples of both continents are the descendent results of this ancient source. It were better, however, to regard both the pure Arabs and the Mustarebs as having ultimately descended from the Chaldee stock. Doubtless the pure division of the race made its way

Both derived
from a common
Chaldee original.

first and oldest of these movements was that which carried the pure Arabian division to its place. Then we may reckon the Joktanians as the next. Finally, the Ishmaelites and those other tribes who lay along the border line of the Hebraic countries.

Let us note, then, the physical conditions under which the Arabian race has been developed. Arabia presents in its landscape, climate, and products the extremes of geographical, climatic, and productive results. The ancients marked off the peninsula into three divisions:

Geographical
divisions of Ara-
bia; bound-
aries indistinct.

Arabia Petræa, Arabia Deserta, and Arabia Felix. This is to say, that there was a Stony Araby, a Desert, and an Araby the Happy. Ancient geography, however, was more fanciful than actual. It was the result of the imaginative faculties rather than of travel and surveying. The boundaries between the three Arabias were never well determined, and if they had been drawn by actual survey they would not have corresponded correctly to natural divisions of the country. Modern investigation has shown better results.

In the northwestern part of Arabia we have the Sinaitic peninsula. It is a half-desert region, resting against the Red sea, and with its base line on Palestine. The country is of a waste character, rocky, precipitous, full of sand valleys, scanty in a dwarf vegetation, poor in rain and grass, and devoid of running streams. The second geographical division of the peninsula is called Hejaz. This lies along the eastern shore of the Red sea for a distance of four hundred and fifty miles, and extends inland to a maximum of a hundred and fifty miles. It is a level, sandy region, backed by a hilly plateau, picturesque in some parts, on account of its rock formations, but generally half-desert in its aspects. This region holds the cities of Mecca and Medina.

To the south of Hejaz lies Yemen. Like the last named region, this also borders the Red sea. In this part of the peninsula the mountains stand back further from the coast, giving to Yemen a greater breadth. The supply of water is here more abundant. The streams in some parts run throughout the year, and are at times swollen to floods by the periodic rains. Yemen is one of

the most interesting and important of all the Arabian districts. It is, on the whole, the most productive, and, bating the tropical heats, the most desirable region in which to live. Next in order lies the province of Hadramaut. This, also, is a maritime region, backed inland by a low mountain range, and traversed by small streams that go dry in summer. The same half-desert character here prevails as in Hejaz and Sinai. The climate is hot to a degree and, to strangers, intolerable.

Bordering on the Persian gulf lie the two provinces of Oman and Lahsa. The former joins Hadramaut on the east. Here a larger and more varied vegetation prevails. The water supply is better and more lasting. Hot springs are found in many parts. The climate is of a tropical character, the temperature rising almost as high as in the extreme south of the peninsula.

Provinces of
Oman and Lahsa;
phenomena of
Nejd desert.

We have thus completed the sea-circuit of Arabia. One third of the whole peninsula, that is, the vast plateau of Nejd, is a desert. This is the true Arabia Deserta of the ancient geographers. It is not needed that we should describe to any considerable extent the physical features of this region. It is presumed that the reader is already familiar with the geography, climate, and physical conditions of the desert, and with its peculiar phenomena, such as the simoom and the sirocco—two forms of windstorm entirely different from each other, but often confounded through mistaken information. On the whole, we may view Arabia as an inland plateau, desert throughout, dotted only at great distances with oases, and bordered all around from Suez southward to the gulf of Aden, thence north-eastward to the gulf of Oman, thence

Character of Si-
naitic peninsula
and Hejaz.

Physical fea-
tures of Yemen
and Hadramaut.

northwestward to Chaldæa, by a varying strip of habitable territory; that is, habitable according to European notions of what constitutes fitness for human abode.

We may now note the products of Arabia in its different parts. Of plant-life there is a great variety. In Hejaz we may note the plant called *samh*, from the grain of which the Bedouins make

Plant-life and
fruit products
of Arabia.

great date-palm begins to flourish in full vigor. Of this fruit there are many varieties, some of which are cured and sent abroad in commerce. There grows also in Yemen the cocoanut, with the banana and the Indian fig. Here, too, as in all the better parts of Arabia, the vine flourishes, as it has done for immemorial ages. In Yemen the fruit crop is better than in any other part of Old Arabia. Peaches, oranges, apri-



VIEW OF DJOF.

their bread; the *mesaä*, a thornbush bearing a sort of currant; the *nebek*, and certain other medicinal herbs, such as absinthium and colocynth. The Arabian larch also abounds, with the chestnut and sycamore. In this province also grow the dwarf date-palm, the pomegranate, the almond, and that species of acacia called gum arabic. During the brief spring and early summer grass springs up, but must be taken in its season. With the coming of the summer heat vegetation perishes.

The same quality of natural products may be found in Yemen; but here the

cots, and pomegranates abound here, as also in Oman. Senna is likewise produced, and many varieties of dyes and aromatics. Cotton grows wild, but has not been reduced to systematic cultivation. Yemen is one of the native places of indigo. Of all the products of the country, perhaps coffee is the most important. Climatic conditions are favorable for the best production of this world-wide staple.

The products of Hadramaut and Oman are not greatly different from those of Hejaz and Yemen. The character of the oases is well known, and

the reader need not be detained with repetition. The soil of Arabia is generally sandy, though, except in the desert

Soil formation;
fertility of the
different re-
gions.

parts, not unfertile. Underneath is a substratum of rock. The soil is formed

of volcanic detritus interfused with cal-

in Nejd, Kasim, Jebel-Shomer, and Yemamah, a large area of calcareous soil intermixed with loam, and lacking only water to render it abundantly fertile.

If we look at the Arabian products yielded by cultivation we may note, first

of all, the date.

From the month of May

Products of orchard and field and garden.

until August the dates ripen, furnishing the Arabs with their principal staple, both for their consumption and commerce. The natives set greater store by the date than by the coffee crop, though outside of Arabia the latter is regarded as the more important. Wheat is sown, and produces a fair yield in favorable localities; so also barley. Millet is produced in large quantities and in many districts. It grows far out into the desert, where the grain is harvested, furnishing one of the principal means of support. Rice is confined to small districts near the coast. Beans grow well in all the provinces. Melons, gourds, and cucumbers are easily produced,

and come to good size and quality. Onions, garlic, and many other varieties of sulphur-bearing vegetables are native to certain districts, and are easily produced in all. Nor do they present those offensive properties which the same vegetables possess in European countries. Peach and orange orchards are seen around nearly the whole coast of Arabia.

Arab agriculture is still in a primitive stage. The people know little of the means of preserving and reinvigor-



AGRICULTURAL LIFE—TREADING OUT THE CORN.

Drawn by Paul Hardy.

careous matter and the disintegration of coral banks. With greater supply of rain such a compound would bring forth abundantly. Artificial irrigation wherever it is practiced shows at once the capacity of the soil. In most parts of the country there is great distress to agricultural and horticultural pursuits on account of the encroachment of sand, blown up from the deserts. Notwithstanding this, however, there is even in the waste plateau of the center, namely,

ating the soil. The implements which they use are primitive. Grains and grasses are cut with the sickle, and oxen still tread the threshing floor. The manner of agricultural life bears witness to the stationary and obstinate character of the Semitic race, ever preferring as it does the conservative preservation of the processes with which it is acquainted rather than the reckless substitution of better but unfamiliar methods of life and industry.

Arabian agriculture shows the Semitic characteristics.

tailed monkey may be seen in great numbers. Foxes are found in nearly all the districts, and the Arabian hyena is dreaded by man and beast. There is also a kangaroo rat, which in manner and habit resembles the American prairie dog, burrowing and making the burrow an observatory for the occupant.

Of the *genus cervus*, the gazelle is most abundant. The animal has been almost domesticated by the Arabs, who rarely pursue it in the hunt. The mountain goat and the hare find less favor, the lat-



CAMEL DRIVERS OF SINAI.—Drawn by Riou, from a photograph.

Much might be said, but little may suffice, respecting the animal life of the Arabian peninsula. On the whole, the scarcity of water keeps back abundance.

Animal life of Arabia; the birds.

Of wild beasts, the long-maned lion is most formidable. The large apes mentioned by the old writers have disappeared. Tigers are found in the desert region, but are much smaller than those of India and Africa. Lynxes and wolves prevail in the mountains, to the annoyance and terror of the nomadic herdsmen. In Yemen the black-faced, long-

ter being regarded as a morsel by the Arabs, though under the ban of Persia and Turkey.

Among the birds of prey may be enumerated eagles, vultures, hawks, and bustards. The mottled partridge gathers his bevy in the desert and flies shoreward for fresh water. Quails abound, particularly in the hilly districts, as also the guinea fowl and several kinds of pigeons. On the whole, these varieties of bird-life are not greatly different from those of Europe. This can not be said, however, of the ostrich and



FANTASTIC CAVALRY DRILL OF THE ARABS.—From *Magazine of Art*.

the parrot. The former is, perhaps, the chief object of the Arabian chase. The latter abounds in the southern and more tropical parts of the peninsula.

Among reptiles may be noted, first of all, the lizard. Of serpents proper there are two or three varieties of viper, venomous, spiteful. In Yemen and Oman

boa constrictors are sometimes found, but not so great as those of Africa.

Human life is much tormented in Arabia by insects and vermin. Many of these infest houses. In the rock country along the coast wasps and wild bees sometimes hold their haunts against all efforts at their extermination. Ants grow to so great a size as to be formidable with their poisonous bite. The spider is dreaded. Flies and mosquitoes drift about in myriads, making both man and beast miserable by their attacks. Worse even than these are the locusts, which frequently devour all that remains from the heats of summer.

The story of the horses and camels of Arabia is world wide. The former is

the finest known, and the latter among the most valuable auxiliaries of Arabic civilization. The camel is the animal of utility; the horse, of pleasure and æsthetic uses. From time immemorial Arabia has been accredited with the finest horses in the world. In all civilized countries the words, Arab steed, at once call to mind the image of that noble animal at his best estate. The famous breed is the Nejdee horse, which is justly regarded as the nonpareil of his kind. The Nejdee has a perfection of form, a symmetry of muscular development, a capacity for endurance, an intelligence and docility of disposition unequalled by any other stock. In the matter of speed, it is true that the Euro-

pean and American racers are able to distance the native steeds of Nejd; but the former are the product of skillful breeding on the line of speed; the latter, the product of nature in one of her highest moods.

The present stock has been known in its native place since the fifth century. It has been held that Yemen is the local starting-point of the breed. The animal seems, however, to be equally native in the broad desert lands of Nejd. The estimation in which their horses are held by the Arabs is one of the finest touches of the national character. The animal is never used for any of the ordinary drudgeries of life. No true man of the desert would ever mount his horse for a pleasure journey to a neighboring oasis. The ownership of the horse is almost national. The animal is regarded as the property of the sheik and of the better class of citizens. It is thought a disgrace to breed a Nejdee down to a lower level by crossing him with coarser stocks. Merchandise in horses is highly disreputable. One may *give* his steed to a friend, *lose* him by capture in war, *bequeath* him to his son; but *sell* him, never. No alien trade in Nejdee horses has ever been allowed, and foreigners have difficulty in getting one of the celebrated blood across the limits of Arabia.

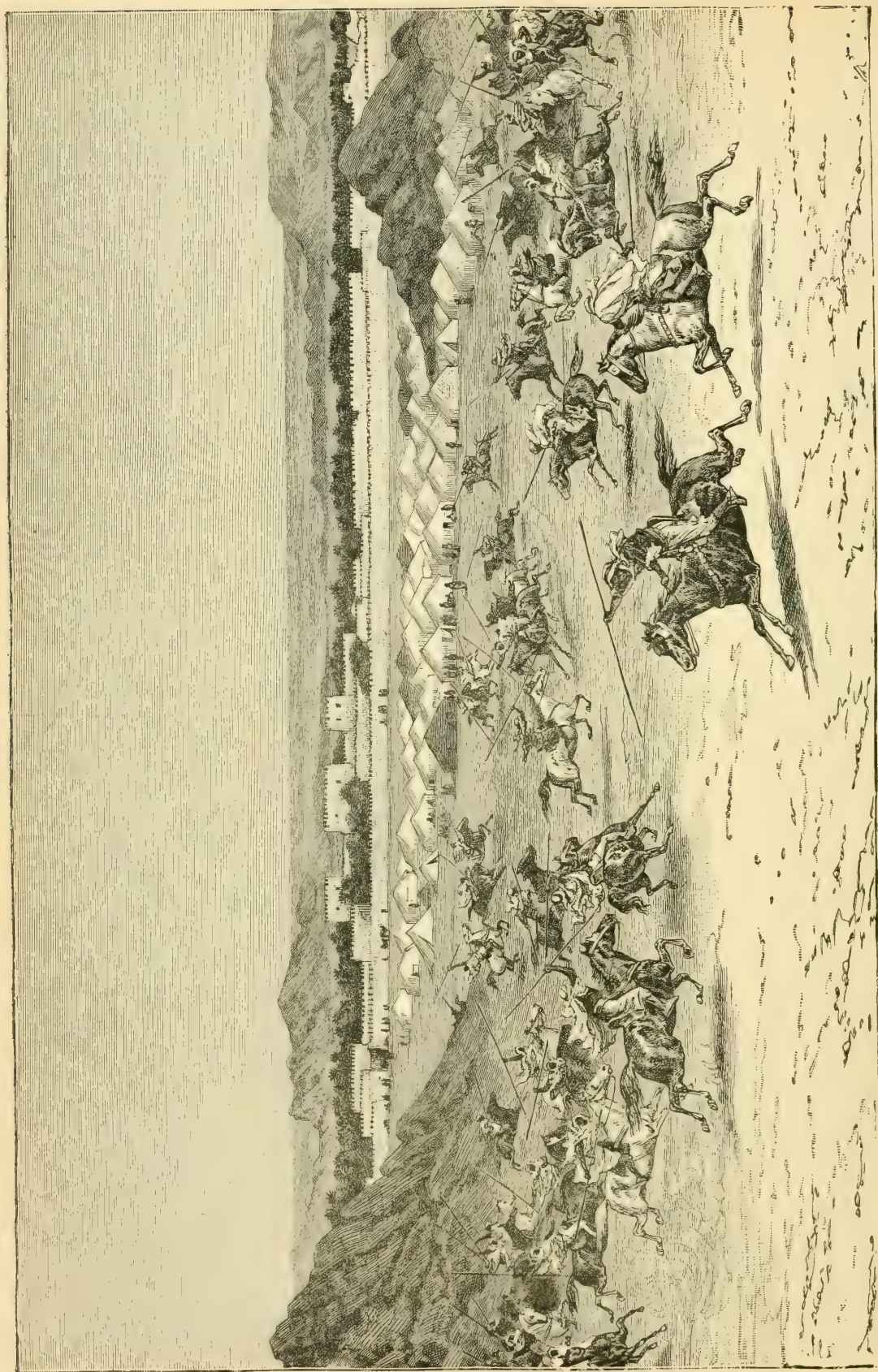
The care and training of these horses is a thing to be admired by races greatly superior in refined sentiment to the Arabs. The young animal is from childhood kept under an open shed, where he is cared for and educated until he is brought to a trustworthiness and intelligence which may well astonish the horse trainers of other countries. Pains are taken to avoid fat and to produce the most perfect muscle. By the time the

Venomous serpents and poisonous insects.

Qualities of the Nejdee breed; sentiments and usages.

Camels and the horses of Nejd.

Training and treatment of horses, uses of the camel.



FANTASIA UNDER THE WALL OF HAIL.—Drawn by Y. Prainishnikoff.

animal reaches maturity he is able to gallop at a moderate rate for twenty-four hours if it be summer, or for two days in the winter, without so much as a drink of water! Nearly all the males are kept in their native condition, geldings being rare. The color most prized is gray, after that chestnut, white, or sorrel.

As said above, the camel has greater value as to utility than has the horse. The Arabian camel subserves all of the combined purposes of both the horse and the ox in European countries. Besides the value of the animal as a carrier of burdens, his flesh is eaten as the common food of the people. Camel's milk is said to be of excellent quality, though it yields neither butter nor cheese. Camel's wool is pronounced superior to the wool of sheep. The camel also is the great trade animal of the Bedouins, is the standard of value, and the best investment of wealth which the Arabs of the desert regions are able to make.

These facts relative to the domestic animals of the Arabs are so well known as to need no comment. The relations

of man and beast in this great arid, half-tropical plateau of the world are peculiarly harmonious. The human evolution has been in this region so little disturbed by extraneous forces that life has attained a certain unity to which all of its parts contribute. The manners and sentiments of the Arabs, their dispositions and pursuits, are peculiarly harmonious with the character of the beasts which they employ in their comparatively simple existence.

In a vast and complex civilization it were different. In a country like those of Western Europe or the United States the conditions of life are so multiform that man depends but little upon any single facts in his surroundings. In a

land like Arabia, and among a people like the Arabs, the case stands otherwise. If the camel were removed, the whole fabric of Arabic life would be shaken. If the horse should disappear, the sentimental parts of Arab civilization—such as it is—would go with him. Even the ostrich, which is any other than a domestic creature, seems to constitute a symmetrical segment in the common life of this austere, desert race.

There is a sense in which the Arabs are one of the most ancient peoples of the earth. There is another sense in which they are among the most recent. No other race of men has been for a longer period of time in possession of its native land. We have seen above how the Arab stock must have been planted in the Arabian peninsula even before the migration of the Abrahamic tribes westward into Canaan. The presence of this people in Arabia was recognized and commented upon by the earliest historians of the Hamitic and Aryan races. Arabia and its inhabitants were known to the primitive Hebrews. Their habitation was described as being in the south of Arabia. They were said by some of the earliest Hebrew writers to be “a distant people, rich in frankincense, spices, gold, and precious stones”—a thing which might well be recorded when we remember that Arabia is the native place of no fewer than thirty-two spice-bearing trees, and that her deposits of gold were the best and richest of all antiquity.

The Egyptians as far back as the beginning of the sixteenth century B. C. put accounts of their wars and other relations with the nations of Punt, that is, Arabia, into their inscriptions. One of these tells the story how Queen Hatasu,

Antiquity of Arab race in the peninsula.

Relations of the Arabs to various animals.

Arabs known to the Egyptians; story of Herodotus.

regent for her brother Tuthmosis II, desired to become acquainted by travel and information with "the land of Punt as far as the uttermost end of To-Neter."

Herodotus is as garrulous about Arabia as concerning the other lands which he had visited or heard of. "The Arabs," says he, "wear long garments, and on the right side carry large bows, which can be strung on either side; and they travel on swift camels. They have only two gods, Dionysus, whom they call Urotal, and Urania, whom they call Alilat. Urania is known to the Babylonians as Mylitta, to the Arabs as Alilat. Bargains are struck in the following manner: A third person makes an incision in the hand near the thumb of each of the two persons who wish to enter into the compact, and with the blood he smears seven stones lying between them; calling at the same time on Urotal and Alilat. These compacts are observed with a sanctity unknown to any other nation."

Artemidorus, of Ephesus, and Diodorus, also, give sketches of Arabia and its inhabitants. The latter says that the Arabs in the parts next to Syria were an agricultural and trading people, but that further inland the country becomes a desert. "There they lead the lives of robbers, plundering their neighbors far and wide; but no one has succeeded in sub-

duing them." In another part the author describes the Arabian herds and the nomadic manner of life. He speaks in high praise of the palm groves along the Arabian sea, and says that these were

Descriptions of
Artemidorus
and Diodorus.



ARAB WITH SPEAR—TYPE.
Drawn by Dalton.

This queen is said to have gone in a fleet by the Red sea to the Arabian coast, to have received the homage of the tribes, and to have returned to her own country with the gold and fragrant products of the South.

consecrated to the gods. "Here," says he, "is an ancient altar of stone, bearing inscriptions in letters which no man can read." Pliny says: "Strange as it may seem, the Arabs live equally by plunder and by trade. What they get from their orchards and palm groves and from the sea they sell; but they purchase nothing in return."

Ammianus Marcellinus speaks in like terms of the people and country. "The

Accounts given
by Marcellinus
and Agathar-
chides.

Arabs," says he, "extend themselves from the Euphrates to Egypt. They are half-naked, with only a colored apron around the body reaching to the middle. Every man is a warrior. On their swift, fine-limbed horses and their camels they ride in all directions. They do not abide long in any one place. Without settled abodes they wander to and fro, and their whole life is nothing but a flight. Of bread and wine the most part of them know nothing whatever." Agatharchides, who flourished in the second century B. C., describes the Sabæans, strongest and most populous of the Arabian nations. He speaks with enthusiasm of the products of Arabia Felix. He describes the beautiful and abundant fruits; the variety of animal life; the groves of balsam and cassia; the forests of frankincense, cinnamon, and myrrh; the sweet odors diffused on the breezes; the songs of tropical birds. He declares that when the wind blows seaward the sailors far from land are intoxicated with the divine fragrance that fills the air.

We thus see that from a period of nearly two thousand years before our era,

Unhistorical po-
sition of the
Arabic races.

down to the period of the Roman ascendancy, the literature of antiquity is not wanting in references to Arabia and the Arabs. Nevertheless, neither the coun-

try nor the people were historical in the truer sense. Arabia hung off far to the south, pouchlike, down between the tropical gulfs. The country was out of the cosmic belt—below the lines of historical development. The Arab races deployed to the left into their pouch and lay there. History knew little of them. What the traveler saw and the story teller recorded was all.

The inaptitude of the Semitic race for the development and administration of great states was fully il-

Failure of the
political evo-
lution until
Islam came.

lustrated in Arabia. The tribes remained in their primitive condition. A manner of life was attained beyond which there was no progress, no evolution. No great kingdom arose to enter into competition with the Mediterranean nations. So, though the race itself was one of the most ancient, though the country had many things favorable to historical development, emergence into nationality there was none. Not until the rise of Islam, not until the coming of the Prophet, was a new life, the life of unity and power, diffused among the Arabian peoples. We are therefore constrained to view the race only as it has presented itself since the birth and spread of Islam.

We have now sufficiently noted the physical environment and conditions of the Arab stock. What the effect of such surroundings

Nomadic life de-
duced from the
Arabian envi-
ronment.

would be upon a race long dwelling in such a state may easily be inferred. The nomadic life would prevail. The people would dwell in tents, removing much from place to place. The wealth of the country would consist of flocks and herds, of camels and horses and petty merchandise. There would be a village folk and a folk of the desert. Trade on a small scale might flourish. Possibly in favorable mari-

time situations cities of considerable importance might arise. Civilization must needs lag—particularly when we consider the ethnic inaptitude of the race to exchange old ideas, old cus-

oms and usages for the new ideas and methods of progress. Race conservatism, bound around with the inflexible rigors of Islam, has prevented natural growth.

CHAPTER CXVI.—SOCIETY AND LEARNING.



IN our examination of the social state of the Arabians, we are left to consider the people as they have appeared since the rise and prevalence of Moham-

medanism. Of ancient Arabian society we know but little. The Arab historians repeat concerning their own ancestors only so much as they have learned from the writings of the Hebrews. Let us look, first of all, at the relation of the sexes. After the food supply, that relation is the strongest determinative fact in establishing the social and industrial estate of a people.

The ancient Arabians, like all the other Semites, had the usage of polygamy.

Polygamy the law of the Arabs; the Prophet accepts it. Marriage was multiple. The man took wives at his

will and according to his ability to maintain them and the families arising from them. The clan life was developed on this principle. Islam found polygamy and maintained it. There are evidences of a disposition on the part of the Prophet to abolish polygamy along with the idolatries and other social and religious abuses of his countrymen. But whatever may have been his early purpose in this respect, he yielded to the existing condition and preserved polygamous marriage. A limit, however, was placed upon the institution by which a maximum of four

wives (except in the case of princes) was allowed to the followers of the Prophet.

This sexual relation under multiple marriage was carried out strongly in the new Mohammedan faith. The mystic marriage tie extended into paradise. It became a part of it, an article of religion. There

was a species of mysticism in marriage. By marriage paradise was to be peopled. The faithful were to become the progenitors of the hosts of paradise. The blessings of the faith were to be secured in the sexual relation. The good Moslem was to be rewarded with all joys and pleasures. For him the women of Islam had their existence. In their society, as the mothers of his children, he should pass his earthly days in peace.

Then came the refinement of the hereafter. Sex was to be carried into paradise. There the faithful follower of the Prophet should be rewarded according to his merit with the perpetual companionship of seventy houri—large-eyed, beautiful virgins, superior to earth in loveliness, immortal in their charms.

The present social system of the Arabians is anything other than admirable. License is the virtual law of the sexes. Prevalence of license; easiness of divorce. Some efforts are made to preserve social

and personal purity. This begins with the old Semitic rite of circumcision; but the rite is by no means universally practiced. Some of the tribes have aban-

done it altogether. The injunctions of the Koran are much neglected. As to marriage proper, there is, therefore, no legal guarantee, no formality of law. The fundamental idea in the union is the consent of the parties. Custom has prescribed that the union and the agreement thereto must be witnessed by two persons. The testimony, however, is no more than oral. As consent is the basis of the marriage, so disagreement is the basis of divorce. The one is as easy as the other.

As to the morality of the relation, that is most notable for its absence. Constancy is not demanded in either the woman or the man. Greater fidelity is expected of the woman—since she is to be the mother—than of the man. The man is under little restraint, and is faithful only because in some instances he chooses to be. The social state is not greatly infected with jealousies, though in some instances fighting and murder

Fidelity holds the woman; secrecy of love-making.

dénouement comes about when social lapses have proceeded as far as public scandal.

The Arab in such a case regards himself as insulted and disgraced. The

whole relation between the sexes is regarded as private—a thing of secrecy. It is a relation not spoken of by the Arabs themselves. They are silent and sensitive respecting all affairs of love, courtship, and marriage. It is expected



MOHAMMED IBN-ABDALLAH THE PROPHET.

From a portrait in the *Life of the Prophet*, by the Sieur de Reyr, 1818.

that the young man will court his bride privately. To reveal his sentiments, to make public his intentions and desires, is shameful and vulgar. In one respect a better code exists. The maidens of the tribe are expected to be pure in thought and life. After marriage the obligation of purity is removed. Custom has determined whatever code there is

for the organization of the family and the principles upon which it is founded.

The view here presented is that of the Bedouin, or desert, Arabs, rather than those of the cities. The pure Arabians of Yemen and the Hejaz have a higher standard of morality and a more chivalrous and sentimental notion of the union of the sexes. In such communities the doctrines and injunctions of the Koran

Higher standards of the pure Arabians.

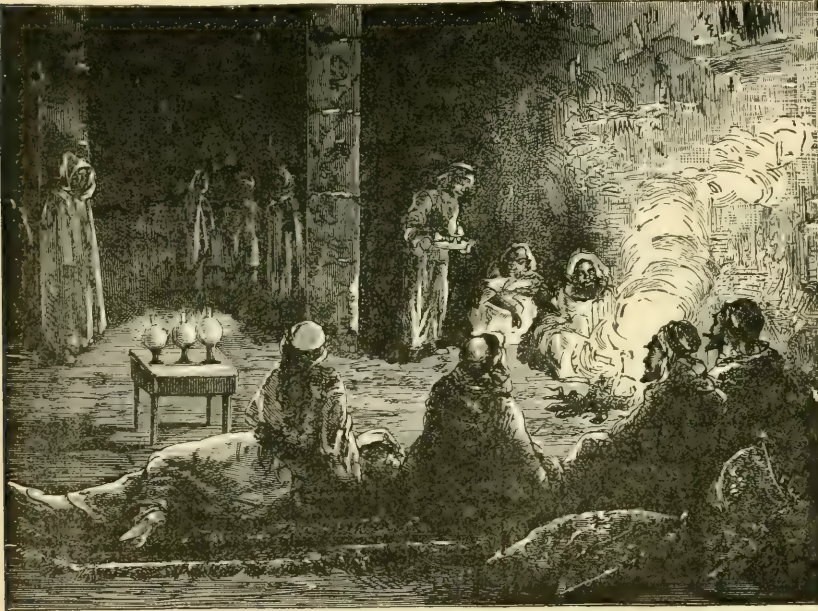
and lovers. They have a certain range of minor accomplishments. Music is known and practiced. The small arts of decoration and adornment are cultivated

The woman's arts to make herself attractive.

to a limited degree. All of the devices, such as the use of perfumes, cosmetics, and paints, whereby the natural woman makes herself so skillfully into the artificial woman of the civilized life, are known to the Arabian women, the prod-

ucts of whose country and the conditions of whose climate, scenery, and manner of life conduce to the cultivation of such expedients.

The Arab family of to-day is still the family of antiquity. It is the family of the East. The children grow up in a state of nature. The father is a hunter, a warrior, a nomad. His home is a movable tent. His res-



SOCIAL LIFE—EVENING PARTY AT HOUSE OF ARAB NOBLEMAN.

Drawn by G. Vuillier.

are well regarded. The family, though polygamous, is held as sacred, and the violations of social purity are hardly more frequent than those of other countries. Among all of the Arabs, however, the woman is held in complete subjection. She is regarded as a circumstance and condition of man's life and pleasure. Her elevation is not considered or desired. Her accomplishments are such as belong to the women of the Orient.

The Arabian ladies of the better estate, however, and their daughters, are taught to make themselves beautiful—desirable in the eyes of their husbands

idence some half-desert place which may soon be abandoned for another. About the tent are sheep and goats

The Arab family the family of antiquity.

and camels, and under the sheds adjacent the famous horses. The life is simple to the last degree. The principal food is dates. Wine is forbidden by the Koran. Clothing is in the simplest stage of development. The children have none. The boys run about *in puris naturalibus* until they are twelve or fourteen; the girls, to the age of seven.

Perhaps no other race of men, with

the possible exception of the Chinese, have so well preserved their ancient character as have the Arabs. This is true in particular of the social aspects

Preservation by the Arabs of old race characteristics.

of Arabian life. A group of Arabs photographed at the present day might serve as a representation of a family belonging to the same stock before the days of

which he gave to his race must be accounted for on the ground of the inability of the one or the other to change the existing order.

The Arabic language and literature present another aspect of the same unchangeable type transmitted from antiquity to the present. No other language of

Arabic preserves the Semitic type of language.



BOYS MILKING THE CAMELS.—Drawn by Jules Girardet, after a sketch of Camille Douls.

the Abrahamic migration! It has been a race without change in the fundamentals of its constitution. True, a great transformation in the religious thought and practice of the people was effected by the Prophet and his followers; but Islam adopted and perpetuated more than it destroyed. Much of the character of Mohammed and of the Bible

the world has for so long a period of time so well preserved its identity. Under all conditions it has remained the same. If we wish to know by actual example the character of Semitic speech before Aramaic was Aramaic, or Hebrew was Hebrew, we must study Arabic. The different nations of the peninsula have not diverged dialectically from each

other to any marked degree. African Arabic is fundamentally the same. Even on the tongue of the Berbers it is the same. The language is spoken at the present time by fully thirty-five million of people—more than all the other Sem-

The Arabic language has the same identical structure with all other Semitic forms of speech. It is tri-
 literal; it is consonantal; its vowels are inserted; its

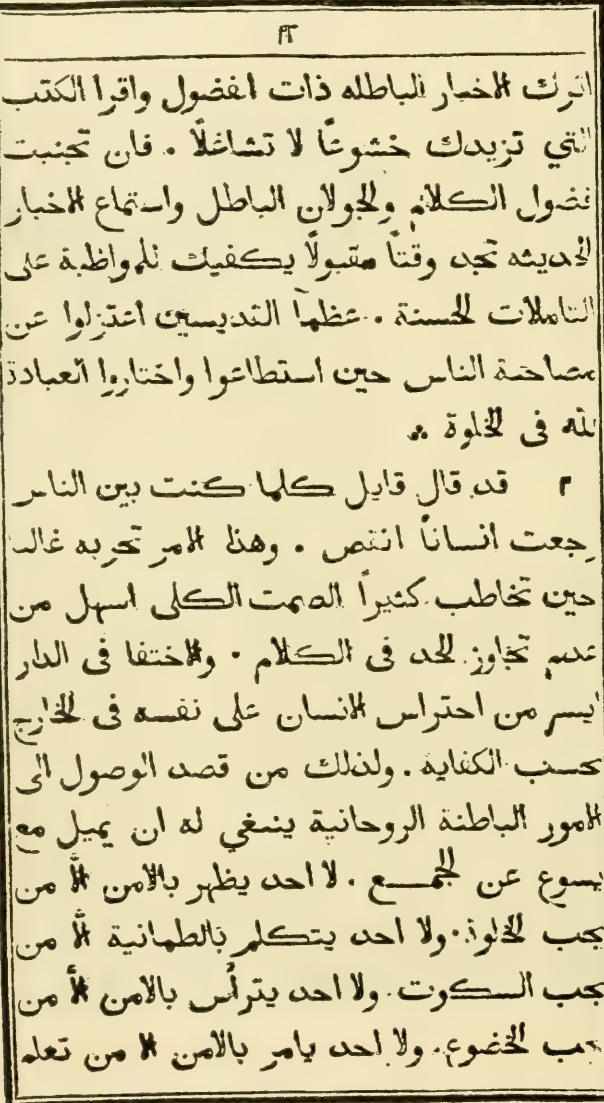
Features and qualities of Arabic; the grammar.

whole inflection is effected by vocalic variation. All the features have their analogues and similitudes in the other branches of Semitic language; but it is the Arabic which most of all has shown itself capable of development. Let none think that we have not here a vast, capacious, and philosophical tongue. The vocabulary is one of the most extensive known. Its grammar is one of the most perfect. Its verbs have fifteen conjugations, and the modal forms are correspondingly numerous. The syntactical structure does not stop with the demands arising from the simpler relations of thought, but extends to literature and philosophy.

The strength and capacity of Arabic is shown by its conquest. It occupies almost the whole area dominated at any time by men of the Semitic race. It has

Conquests and wide dominion of Arabian speech.

spread eastward to Hindustan and the Malay archipelago. It has infected the language of the Turcomans and the Persians until each have borrowed about one half of their vocabularies therefrom. It has spread westward along the whole northern coast of Africa, and on the eastern coast



SPECIMEN PAGE OF ARABIC.

ites together. It is the great tongue of the Semitic race. No other language of this family, with the exception of Hebrew, can at all compete with Arabic in the force, precision, and strength of its expression.

has made a large indentation in the linguistic solidarity of the continent. All the languages of Europe and the civilized tongues of America have been impregnated with Arabic elements. It is in a large sense the funda-

mental language of modern science. Many of our common terms of scientific expression, such as *algebra*, *alchemy*, *alcohol*, *azimuth*, *cipher*, *elixir*, *magazine*, and the like, have been derived from this immense mine. The language stands fast. Though it is more than twelve centuries from Mohammed to the present, and though Arabic has spread so far through divers continents and among many races, it is still everywhere essentially the speech of the Koran.

It is believed that the alphabetical forms of the language were derived originally from Phœnician, by way of the Old Syriac characters.

The Arabic alphabet; styles of characters. The present alphabet came into vogue in the sixth

century. Originally it consisted, like Hebrew, of twenty-two characters; but these have been extended by various improvements to twenty-eight. The alphabet is consonantal, the vowels being written by means of marks adjusted to the consonants above or below. There are two principal forms of the characters employed. The first style is called *Kufic*,¹ and the other is the common cursive hand dating from the tenth century. The alphabet of Arabic, like the language itself, has made wide conquests. It is the alphabet of the Persian; also of the Afghan languages of Hindustanee, of Turkish, of Malay, of Berber, and of several African tongues that, though themselves not Semitic, have adopted it.

The Arabs were a people—have always been a people—of imagination, of ideality. The thought of the race has tended to literary expression in the

Literary culture; effects of the Koranic proclamation.

forms of poetry. Such culture begins to appear about the fifth century of our

era; that is, the oldest preserved works of the poetical literature of this people hardly reach further back than the date just named. The proclamation of the Koran gave a great impulse to literary activity. To the Arab of the eighth century the Koran was everything. It was his Bible, his book of law, and his literary model.

After the establishment of Islam in Arabia and throughout the Semitic



PAGE OF THE KORAN

countries, a great literary activity was begotten of the desire to establish and interpret the Koran and the traditions clustering around the life of the Prophet. The Omayyad dynasty was established at Damascus, and the Abbassid dynasty at Bagdad. In the times of Al-Mansur, Haroun Al-Rashid, Al-Mamun, and Al-Motassem, Arabic literature rose to a climax. Then it was that the science

¹For Kufic alphabet, see illustration p. 352.

and philosophy of the Greeks were introduced, and the Arabian mind was quickened into a hitherto unknown activity.

This Greek culture came, in particular, by way of Syria. Out of the schools of Antioch polite letters were carried in Syriac versions from the Greek classics into Arabian channels. History began to be cultivated, together with geography, law, medicine, philosophy, and art. The tenth century marked the climax of

the first place, the dogmatism of the Koran laid a line beyond which literary activity might not extend.

There was, besides, something in the genius of the race that forbade the extension of literature to many classes of subjects. Poetry was lyrical, and no more. The epic and the drama were not attempted. Verse was applied to many subjects not poetical, such as grammar and arithmetic; but the true Arabian poetry lay in lyrical song.

Arabian thought bounded by the Koran.

Greek letters flow into Arabian channels.



SCENE FROM ARABIAN NIGHTS.—Schariari and Scheherazade.

this extraordinary intellectual activity. Then it was that encyclopædias were composed in Arabic, in which that learning was embalmed which afterwards, by way of Spain, should permeate mediæval Europe and become the basis of modern culture. Then it was that Arabian poetry flourished most. Poetical contests were instituted, and many bards of the highest rank sang the songs of the new civilization.

This culture of the Arabians, however, was bound with limitations. In

Another form of both poetic and prosaic development was the proverb. Of proverbs, the Arabs have one of the largest collections of any people. Stories

Proverbs and romances fill the air.

and romances filled the air until what time in the middle of the thirteenth century the rod of Mongol chastisement was laid upon Bagdad, and a coarser rule was substituted for the polite reign of the Arabians. It was in the great period that the famous collection called *The Arabian Nights*, more properly, *The*

Thousand and One Nights, was produced, or at least put into its present form. This celebrated work lay for a long time in the East until, toward the end of the seventeenth century, it was revealed to Europe, and did much toward reviving the romantic spirit in modern literature.

It was, however, on the side of theology and law and medicine and mathematics that the intellectual activity of the Arabs was mostly displayed. Around the Koran hung the eternal interests of the race. Therefore the Koran must be interpreted, explained, commented upon. Its forms of expression, its letter, its text, the sense of it, must be accurately determined and fixed in an unchangeable form. Error there must be none.

So Koranic theology arose. The Arabian theologians were legion. Many schools of theological belief were established. Four of these obtained preëminence. The first of these, known as the Hanefite school, was accepted as most orthodox in India and Turkey. In Africa, with the exception of Egypt, the Malekite school prevailed. In Egypt the Shaffite code and doctrine were received, and schools established in accordance therewith. The weakest of the four orthodox dogmas was the Hanbalite, which gained some footing in Syria and the East.

Arabian history, like its poetry, was limited by the conditions of the age and people. The Arab historians did not attempt to go beyond the work of annalists and chroniclers. It had hardly been expected, however, that a true historical criticism should appear in an age so far removed from the present. When we reflect that history as a science is still in its infancy, our wonder should not be

kindled that Arabian history of the Middle Ages did not proceed further than a picturesque outline of facts.

One of the vices of historical writing as it was practiced by the Arabian seers was that they constantly reproduced their authorities, thereby swelling the body of their compositions without adding aught to the value of the existing historical literature. Cross quotations also made up a large part of the volume of these writings. It is pleasing to note, however, that in exceptional instances, such as that of Ibn-Khaldoun, who flourished at the close of the fourteenth and beginning of the fifteenth century, the true historical spirit was apparent. Such is the philosophical insight shown in this author's writings that the reader of the present day might assign him—judging by the character of his work—to the present age. He is the Arabian Thucydides.

The attainments of the Arabians in the exact sciences surpassed by much the work of all races that had preceded them. Not even the astute Greeks were the equals of the Arabian mathematicians and scientists. Our modern mathematics belong in their origin, or at least in their development, to Arabia. It is true that in these branches of exact inquiry the Arabs had the Greeks and Hindus for their schoolmasters; but they greatly surpassed their teachers. In their hands arithmetic and algebra received a new interpretation. If our present numerals and system of notation are not positively of Arabian invention, they have at least their perfection from Arabian hands. Trigonometry also received a great impetus in the Arab schools. There it was that the system of sines and tangents was found and introduced.

Intellectual activity of Arabs displayed in humane sciences.

Ascendency of theology; four principal schools.

Superiority of the Arabians in the exact sciences.

Arabian history; vices of the historical writers.

To the Arabs also we are indebted for the method of solving the cubic equation. In their hands mathematics was extended to astronomical inquiry. In the study of the heavens they forecast many of the facts and theories

Particular discoveries in mathematics and chemistry.

thereto the methods of exact measurement, and gave to the world the data upon which the sphericity of the earth was subsequently demonstrated and circumnavigation brought within the range of probability.

Passing beyond these limitations, the



AN ARABIAN COMMON SCHOOL.—From a painting by J. F. Lewis.

which have been attributed in their discovery to modern astronomers. In chemistry also the Arabs far surpassed all their predecessors. They it was who discovered the sulphuric and nitric acids and their methods of preparation; also the nitro-muriatic acid, or aqua regia; also the distillation of alcohol. In like manner they widened the boundaries of geographical information. They applied

Arabians entered the domain of abstract philosophy. Along with the other works which they derived from the Greeks came the writings of Aristotle. To the newly awakened mind of Arabia this was a revelation. The world of abstract thought opened suddenly to view. The Koran had already been given, with its revelation of the moral order of the

Attempts of the Arabian mind to form a system of philosophy.

world and its theory of the immortal state. Here were the elements of that philosophical system to the development of which the Saracenic thinkers gave themselves with so much zeal and such large results. The philosophical system which they produced was, like that of most other races, a mixture of earthly and heavenly things. The problem was to produce a scheme by which the unity of the divine nature proclaimed in the Koran, and accepted as the fundamental concept of all religious truth, should be extended so that the unity of man and nature might be included in a single doctrine.

In the attempted elaboration of such a scheme Aristotle became the origin of the inquiry, just as Galen was made the beginning of authority in Arabian medical science. The movements which we here describe began in the times of the early caliphs. The study of Greek philosophy usurped from this time forth the highest place in the schools—highest next to the study of the Koran. The double form of inquiry thus introduced excited much distrust and opposition on the part of those who held that the Koran was both the beginning and the end of all thought and all inquiry.

The Arabian scholastics, however, continued their investigation and theorizing, and by the close of the tenth century had succeeded in formulating

what they regarded as a complete scheme of human knowledge. This began with mathematics and logic, and rose through the different branches of natural science to theology, which was considered the highest of all learning. Upon this scheme

Scholastics believe their system to be universal.



MEMORIAL SERVICE AT AN ARAB GRAVE.

Drawn by Paul Hardy.

a society known as the Brothers of Purity was formed, with its four divisions. Its object was to frame an encyclopædia of universal knowledge, and thereby effect a reconciliation between science and religion. The reader will hardly fail to be interested and instructed with this reference to a movement dating back to the ninth and tenth centuries, and yet in

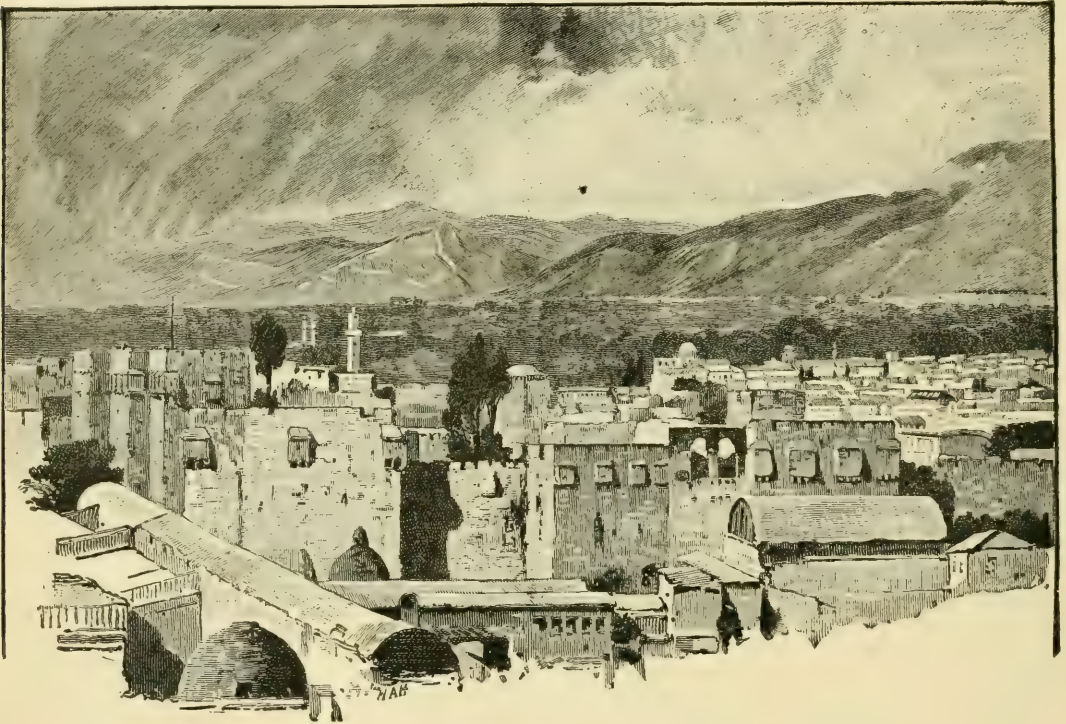
such strict analogy with the intellectual history of our own times.

The Arabic encyclopædia thus produced consisted of fifty-one parts. Its scientific material was borrowed ultimately from the Aristotelian philosophy, as the same was modified and amplified by Plato and his schools; but the scientific development was Arabian. The

Character and
method of the
Arabic encyclo-
pædia.

Arabica is pervaded throughout with a peculiarly pietistic spirit. Through every article there runs the thread of goodness as a motive and end of conduct. The work was conceived and executed in the reigns of Al-Mamun and Al-Motasssem.

Besides the encyclopædia—oldest perhaps of its kind in the world—many individual treatises on philosophy were



VIEW OF DAMASCUS.—Drawn by H. A. Harper.

moral side was deduced from the Prophet and his book. The fundamental assumption was the union of goodness and moral perfection with universal wisdom. The fundamental philosophical concept was that nature is pervaded with a universal soul, an *anima mundi*, and that human souls are fragmentary—isolated during the present life, but capable of resolution at death into the universal soul. The reader will readily trace the origin of this concept to India and the Buddhistic system of thought. The *Encyclopædia*

written in this age. It was at this time, or shortly afterwards, that Alfarabius flourished. His life covered the first half of the tenth century. Tradition has assigned to him prodigious scholarship. He was said to be expert in seventy languages. He was also a professor of the musical art. The greater part of his writings have been lost. Those that remain are fragmentary treatises in Arabic or Hebrew translation on the subject of the Aristotelian philosophy and on current

Work of Alfarabius and Avicenna.

branches of science. He was one of the founders of the system of Arabian thought in matters of speculative philosophy. One of his doctrines was the perfectibility of human nature and the attainment of that end as the supreme happiness of life. After him came the illustrious Avicenna—most distinguished name in Arabic letters. He it was who, beginning from Yemen, laid the basis of modern medicine, not only in the Semitic countries, but in Spain and throughout Europe. It was as a medical author, rather than as a metaphysician, that he became celebrated, first in the Arabic schools of the East, and afterwards in the West. But his writings on philosophical subjects were also extensive and influential.

The intellectual activity of the East—of Bagdad, of Damascus, of Cairo, of Alexandria—was extended with the Arab conquest through Northern Africa into Spain. There the philosophy of the Arabians was taken up by Avicenna, who, at the middle of the eleventh century, produced his celebrated philosophical essay entitled *Fons Vitæ*, or the Fountain of Life. His philosophy traveled beyond the pale of Eastern speculation, and contained some startling doctrines which for the time obtained ascendancy in the Arabian schools. One of these was that matter is universal—that all things, including the soul, are material. Matter was not only universal, but one. All the forms of things were only the various aspects and phenomena of matter. Nor will the thoughtful reader fail to detect in this, also, a forecasting of one of the most striking features of modern thought.

Avicenna succeeded in the intel-

lectual world by Ibn-Bajah, a native of Saragossa. He flourished at the close of the eleventh and beginning of the twelfth century. Like his predecessors, he began his philosophical speculations in the Aristotelian mine. One of his principal works was entitled *The Republic, or the Régime of the Solitary*. A stranger goes abroad seeking for a truer state. He would find a place where all things are harmonious and at peace. He discovers that the animal nature is the obstacle to such an enlightened condition. This animal nature, however, may be put down by abstraction and reflection, and thus the ideal republic may be attained. It is the old story of Plato and his Utopian democracy, loosed in the wastes of Islam.

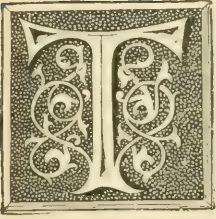
With the twelfth century the activity of the Arab mind began to abate. It became clear that the maximum of its achievement had been reached and passed. Henceforth the things accomplished in the intellectual career of the Arabians were to be perpetuated by transfusion among other peoples. In this particular almost every modern nation has felt the mild glow of Arabian thought in its intellectual life. The scholasticism of our later Middle Ages in Europe owed the larger part of its parsimonious virtues to the Arabic elements with which it was pervaded. Modern times, even in the most western developments of civilization, have not wholly divested the human mind of the picturesque drapery of Arabian speculation flung around it at a time when the crescent was far in advance of the cross as the emblem of culture—the banner of refinement.

Philosophical
concepts of
Avicenna and
Ibn-Bajah.

Alexandria—was extended
with the Arab conquest
through Northern Africa

Products of Arab
mind trans-
fused among
other races.

CHAPTER CXVII.—ART AND RELIGION.



THE Arabs, like the other Semitic races, have fallen behind in the competition of art. There seems to have been among all people of this stock a peculiar

inaptitude to pictorial and plastic representation. The fine arts—if thereby we designate only painting and statuary—have never flourished within the limits of Arabia, or, indeed, in those countries which have been under Arabian domination. In one branch, however, of polite achievement the Arabs have not only competed, but greatly distinguished themselves in the artistic development of the human race.

This branch is architecture. The history of Saracenic structure is one of the most interesting paragraphs in the architectural annals of the world. Some of the most beautiful forms of construction and adornment have been invented by the descendants of the desert men turned Islamite under the summons of the Prophet. Mosque building began with the age of Mohammed, the earliest example of such structure dating to the beginning of the eighth century. The necessity resting upon the followers of the Prophet led them at once to the construction of elegant and original temples for the worship of Allah and the ceremonies of his faith.

Hitherto the building of the race had been of the common, unaspiring Semitic pattern. Now, however, the delicate minaret shot up, and the beautiful Saracenic dome appeared as the expression of the

worshipful sentiments of the Islamites. A school of architecture, most skillful and erudite, sprang up at Bagdad, Damascus, and Cairo, soon extending itself wherever the crescent had been triumphant, as far as the confines of Persia, the basilica of Byzantium, and the walls of Cordova.

This building efflorescence of the Arabians was soon developed into two distinct types of building: the Arabic proper, as of Cairo; and the Moorish, or Moresque, of Spain. A fundamental likeness showing identity of origin existed in both styles; for both were Saracenic in their beginning. The buildings in which the excellencies of these styles of structure are displayed are either mosques or mausoleums. The mosque is comparatively simple in its ground plan, having an open court round about with a colonnade, and with a niche for prayer on that side toward the birthplace of the Prophet. On this side also was the pulpit, from which the priests and lecturers gave their discourses to the faithful. In the center of the court was the fountain, on the construction of which the architects and artists expended their best skill.

The columns of the mosque were of that famous pattern which to the present day contend with the Doric and Corinthian for the first place in the artistic esteem of mankind. In the older mosques

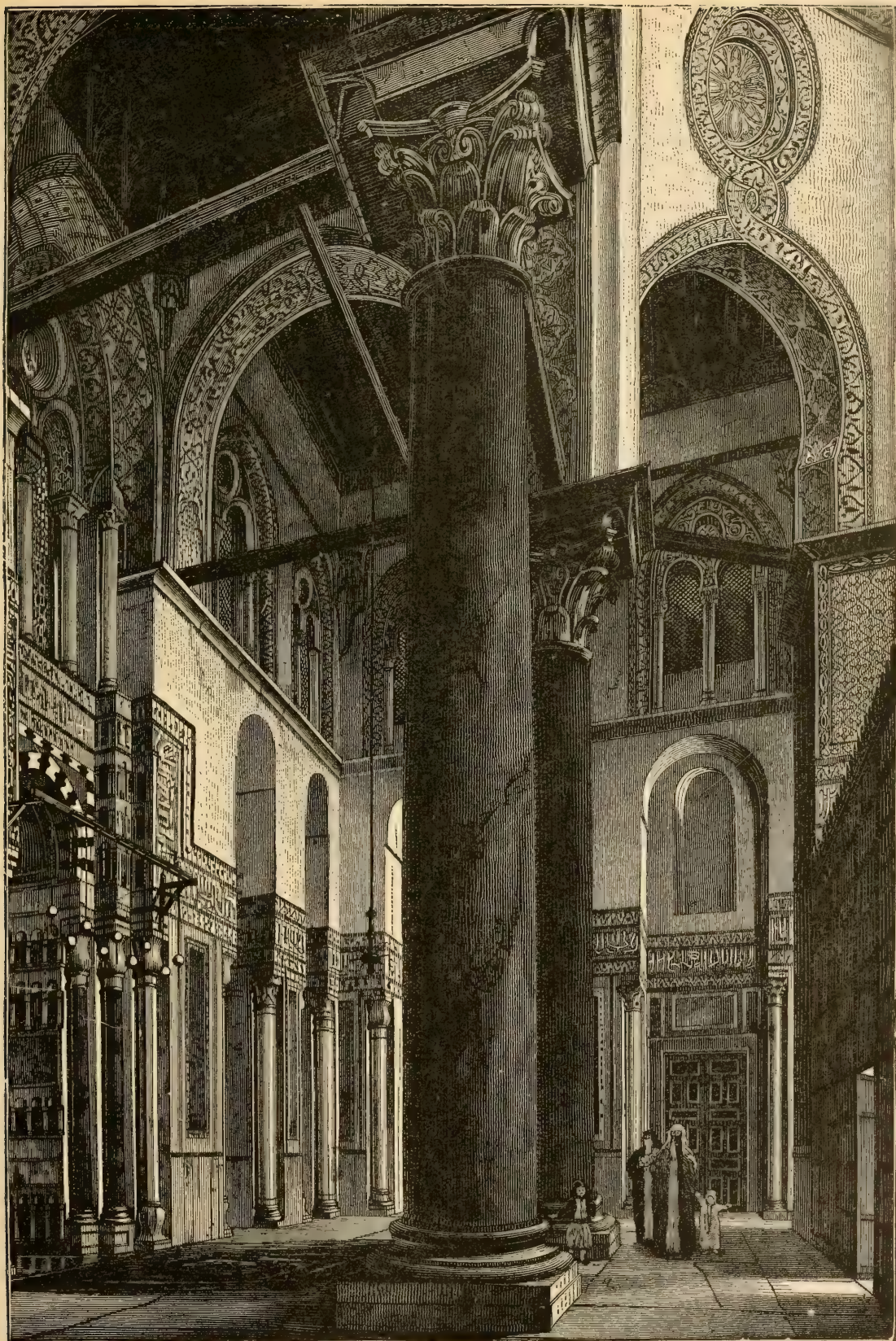
Peculiar features of mosque architecture.

the flat arch only, as distinguished from the pointed, was used; but the pointed style soon became popular with the Saracens. Their later architecture presents both styles, according to the age, the country, and the prevailing taste. The

Architecture the great achievement of the Arabs.

Arabesque and Moresque efflorescence in the mosques.

New school of building in the Islamite capitals.



INTERIOR OF THE MOSQUE OF KALA.—Drawn by J. Machytka.

most striking feature in mosque structure was the minaret. This began from a quadrangular base, but at a height about equal to that of the body of the mosque the minaret was thrown into an octagon or cylinder, rising most gracefully, and circled at two or three places at different heights with corbelled galleries. The minaret might be ascended within by spiral stairways, from which the muezzin, or priest, could make his way through apertures into the galleries from which his calls to worship were made.

In the matter of ornamentation, nothing has ever surpassed the elaborate delicacy and perfect taste of the Arabic embellishment. Among the architectural exterior decorations produced by men of the Aryan race since the classical age of Greek architecture, only the mediæval palaces of Venice and the temples of India exhibit anything comparable with the beautiful carving and scroll work which abound on the columns and cornices of Saracenic structures. The peculiarity of such work is its exclusively conventional character. It is not done in imitation of any fruit or flower, of leaf or grass or vine; for the Koran strictly forbade the imitation of the works of nature.

Geometry, therefore, must supply the basis of this wonderful work. The carving is done for the most part on a flat surface. The figure is that of graceful curves and geometrical combinations. Only in rare instances, as in the Alhambra, do we find figures approaching the shape of leaves and vines. The capitals of the Arabic column, though having the same elementary character as the Ionic, are entirely original in development. The striking features of the capital are its great height and the peculiar square

design of the elevation. The general effect of the colonnade, as done by the Arabs, was light and airy to a degree unattained in any other architecture.

We have spoken above of the simplicity of the ground plan of the mosque. This was generally a rectangle, having a court of the same form within. Around the court, which was open, rose the colonnades, so impressive in their effect. Not infrequently the columnar arrangement was extended by planting the court with trees, on the same lines with the columns of the surrounding structure, so that the orange grove or whatever it might be within seemed to be a continuation of the colonnade. The outside of the mosques were generally decorated with stone and marble elaborately carved. The pavement of the court was produced in mosaic, of elegant marbles. In the production of the mosaic of the walls, glass, mother-of-pearl, agate, and other costly stones were employed.

It was about the pulpits and the prayer niches of the mosques that the most delicate and costly work was done. In these parts ivory and elegant woods, with pearl and ebony, were freely employed in inlay. Stucco was much used, and rich colors of gold and emerald were employed in the decorations. The doors and canopies were done in wood, inlaid and carved to the last degree of art. As for metallic ornamentation, that was mostly of bronze. The Arabian builders seemed to have a prejudice against iron. One of the leading materials in the floors and walls was the splendid Persian, Damascene, and Rhodian tiles, in white, red, and green, which were so combined as to produce the most brilliant effects. The lamps and candelabra were of glass and bronze, with inlay of silver and gold.

Elaborate embellishment of buildings in Arabesque. exterior decorations produced by men of the Aryan race since the classical age of

General plan and decorations of the mosque.

Geometry, and not life, the basis of the system. flat surface. The figure is that of graceful curves and geometrical combinations.

Special points of elegance; materials of structure.



MINARET OF MOSQUE —MUEZZIN CALLING TO PRAYER—"LO ILLAH IL ALLAH, ALLAHU AKBAR."—Drawn by Theodore Weber

Mosques of the character here described rose rapidly in all countries brought under the domination of Islam.

Mosque building follows the conquests of Islam.

They followed in the wake of Arabian conquest.

At the first the Arabs, hitherto unskilled and unaspiring as

building soon produced a native Arabian school of builders, and it was in their hands that this architectural type was established and perfected. In course of time the Moorsque style departed from the Egyptian, and some of the finest, if not the finest, work of Islam was

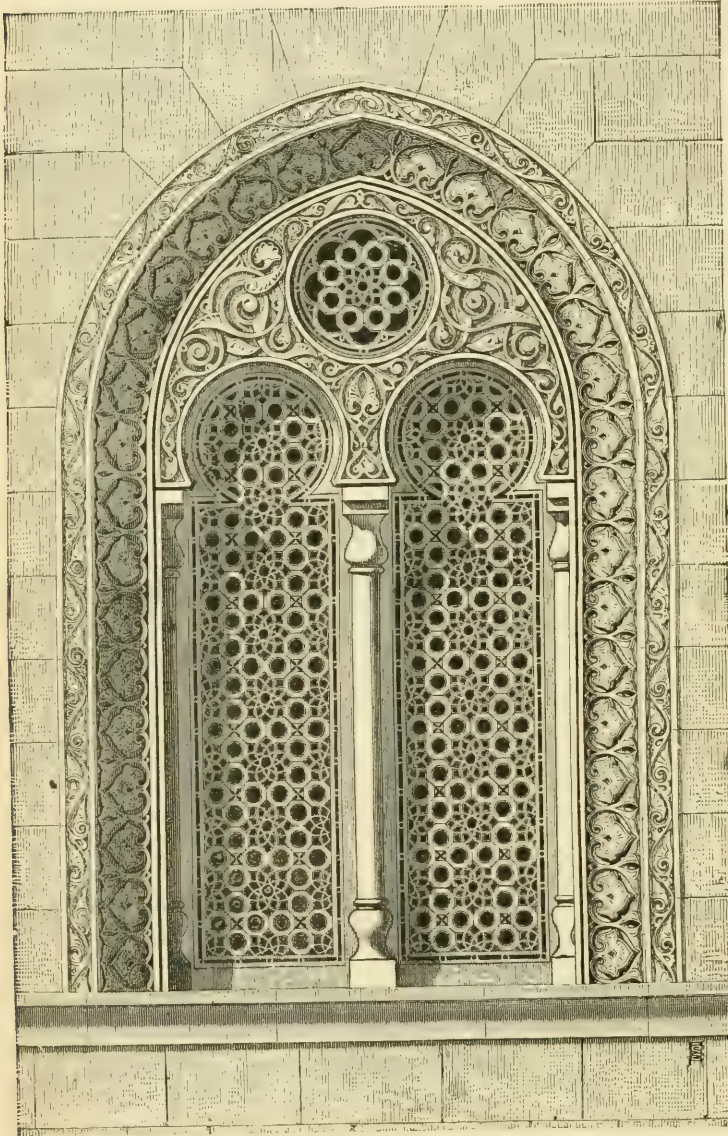
accomplished in Spain. In the Moorsque style the severity of the Koranic principle was relaxed, and the figures of leaves and vines and living creatures were admitted.

It were long to enumerate the list of great mosques which were built in the first ages of the Mohammedan ascendancy.

Characteristics of principal mosques of the East.

In Old Cairo, as early as 642 A. D., the Mosque of Omar was begun; but the structure was not completed for about a half a century.

In Kairwan, in Tunis, the Mosque of Akbar belongs to the same period. In Algiers, near Biskra, another great mosque, called Akbar, was begun about the close of the seventh century. That of Edris was built about a hundred years later, at Fez, in Morocco. The Mosque of Damascus, one of the greatest of its kind, was completed in the early part of the eighth century. That of



WINDOW OF MAUSOLEUM OF KALA'OUN.
Drawn by F. Schmoranz.

builders, were obliged to draw upon the architects of Byzantium and Antioch. But the religious zeal of the race and the ever-recurring demand for mosque

Cordova was begun in the year 784, and occupied ten years in the building. In the ninth and tenth centuries were built the fine mosques of Ibn-Tulun and Al-

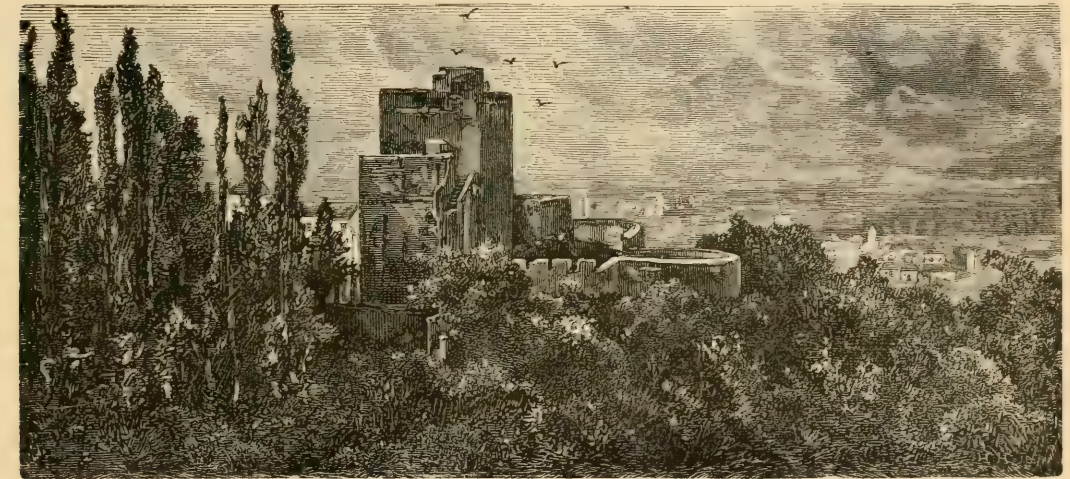
Azhar, in New Cairo. The great Mosque of Delhi was built at the close of the twelfth and beginning of the thirteenth centuries.

One of the peculiarities of mosque building has been the association with such structures of the mausoleums of the founders. Islam adopted the plan of foundations and endowments as a means of inducing the great men of the faith to plant mosques to perpetuate their memories. The founders generally chose to have their own tombs

became the cathedral of Santo Cristo de la Luz. In some cases Islam has chosen to combine charitable in-stitutions, such as hospitals, and the like, with her

Mosques devoted to Christianity; Arabesque style in India.

mosques. At Erzeroum a combination of this kind is found in connection with the elegant mosque which was built in the thirteenth century. On the eastern confines of the Mohammedan empire mosque building rose to a very high degree of perfection. There in the sixteenth and seventeenth centuries was built the magnificent Mosque of Masjid



VERMILION TOWER OF THE ALHAMBRA.

prepared in connection with the commemorative building. Usually a dome will be seen in connection with the minaret rising above the mosque. This dome crowns the mausoleum of the founder. The same elegant forms of structure and decoration are observed in the tomb as in the mosque itself—the same beautiful work in wood and stone, glass, tiling, and precious metals.

It was the fate of the great mosques of Spain to fall into the hands of the Christians who, in many instances, converted them into cathedrals. The grand Mosque of Cordova was so transformed, as was also the Mosque of Toledo, which

Shah, one of the finest ever erected. Here the skill and artistic tastes of the Persians were evoked and combined with the elegance of Arabian designs. The Mosque of Masjid is noted for the splendid decoration of its walls, without and within, which are finished in the unrivaled and brilliant tiles of Persia. Further on we note in Hindustan the influence of native art in modifying the common type of the mosque. The old Indian temples reappear in combination with the elegant decorations and peculiar features of Islamite building. At a later date the Arabic style in its purer forms appeared in India, and the modern

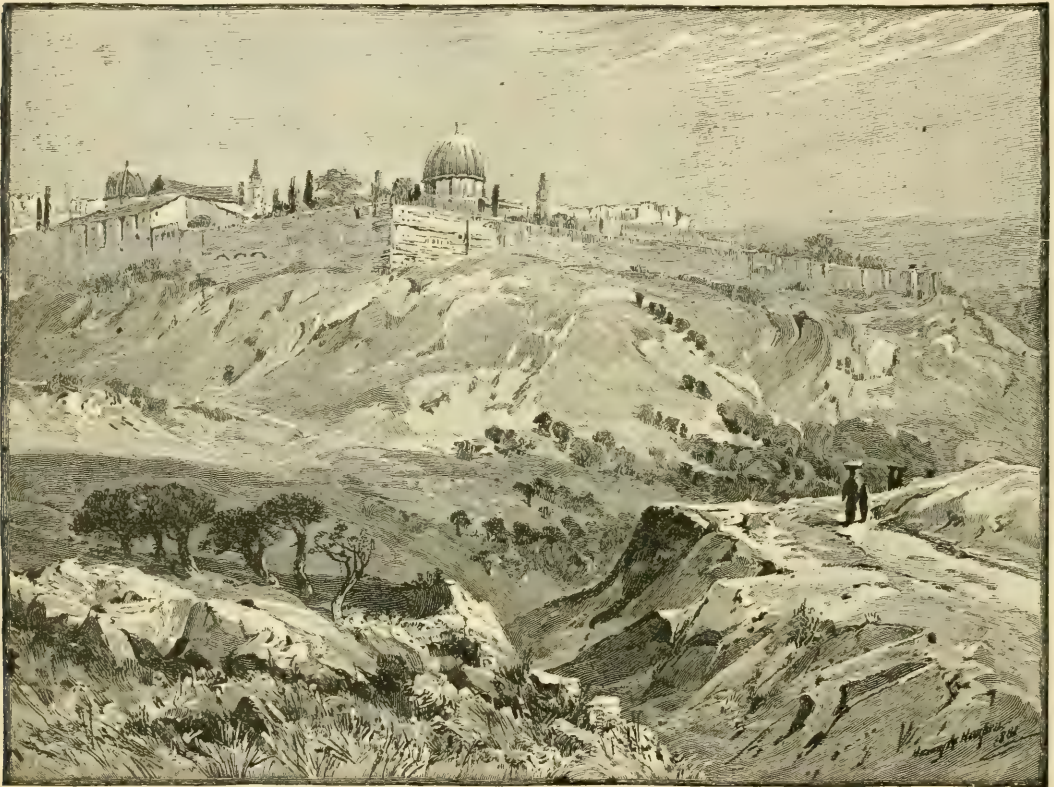
mosques of that country differ but little from those of the Turkish empire.

In the matter of government and law, the Arabians have hardly at any time risen to the level of the Aryan races. The same inaptitude for civil government which has been displayed in all ages and countries by the Semites, marks the career of the Arabs. Even

Inaptitude of the Arabian race for law and government.

however, it is true that that phenomenon of civilization called government has shown itself conspicuously only among the Aryan races. Otherwhere the political aspect of life has been feeble and of stunted growth. In no case, we believe, has a Semitic government been established among men in a higher form than that of personal despotism.

Only the Aryans have established constitutional systems.



DISTANT VIEW OF MOSQUE ENCLOSURE.—Drawn by H. A. Harper, from a photograph.

in the palmy days of Islam, when the Mohammedan empire reached out eastward to India and westward to Gibraltar, there was little indication of such civil and political evolution as we find everywhere displayed among peoples of the Indo-European family.

True it is that wide generalizations like that here presented are likely to cover many exceptional parts in the general scheme of history, and to hide much error in their folds. On the whole,

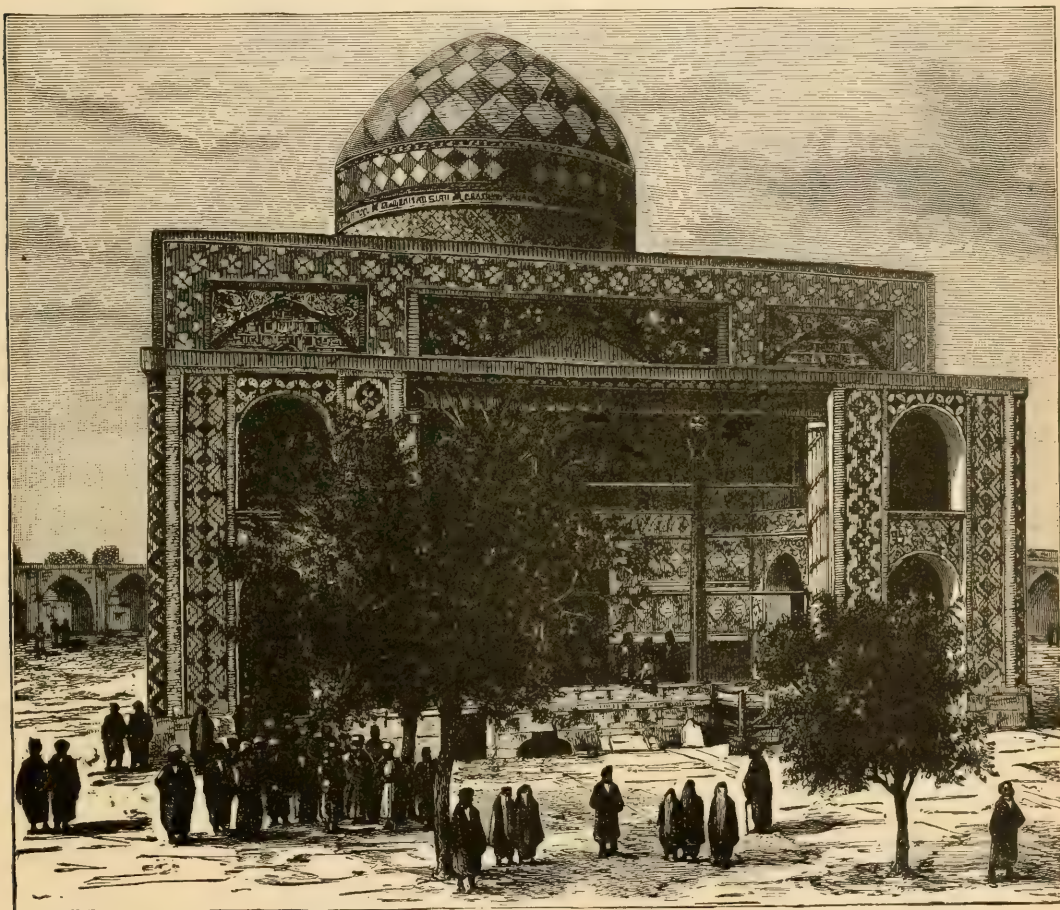
This general fact is closely connected with another, and is indeed deduced therefrom. The overdone religious evolution of the Semites has prevented

High religious and low political development of the Arabs.

them from displaying energy in the direction of civil government. What they have lacked in the direction of political evolution they have compensated by an excess of religious development. In the case of the Arabs, it might well be alleged that they are the most religious

people in the world. It is not meant that a spiritual life abounds among them of a kind equal to that displayed by Christian nations of the evangelical character; but in all the forms and ceremonies of religion—in an observance of the national faith and its universal acceptance the Arabs are par excellence the

the three social forms which we now discover among them. These are the village, or town, Arabs, the agricultural Arabs, and the desert Arabs, or Bedouins. In Yemen and Hejaz, as well as in the provinces bordering on the Persian gulf, there was already a town population of merchant folk, traders,



MOSQUE OF IMAN ZADDEH HOUSSEIN, PERSIA.—Drawn by Taylor, after a photograph by Madame Dieulafoy.

religious nation of the world. Further on the subject of the religious life among the Arabs will be taken up in extenso; in this connection it is referred to because it is the fact which has prevented the political development of the race.

Already, before the appearance of the Prophet, the Arabian tribes and nations had shown a disposition to settle into

and artisans not greatly different from the present population. Of general government, however, there was none. The Arabians were divided into tribes which were themselves the enlarged and somewhat nationalized forms of the ancient clan. Each tribe had its own headman, or sheik. He was the leader of the people. He had authority which was absolute, except the restraint im-

posed by the fear of conspiracy and assassination. He held the right of making war and peace. Doubtless the leading men of the subordinate

Tribal castes and condition of the Arabs before the Prophet. ing men of the subordinate clans were his advisers, as they must needs be his chief reliance. Frequently confederations of many sheiks would be formed in the common cause, but these resolved themselves as soon as the object for which they were made was won or lost.

This isolated and inorganic condition

race. This included the right to govern, to give laws under the sanction of revelation, to institute civil order as well as religious reformation.

The Koran was intended to be what it became and has ever since remained, both the constitution and lawbook of the Islamite peoples. It was intended to provide in this fundamental statute for the political organization of the Arabs first, and of all nations after-

The Koran intended to be both Bible and constitution.



VILLAGE ARABS.—A DINNER PARTY.—Drawn by Paul Hardy.

of the Arabian tribes and nations prevailed throughout the peninsula at the time of the appearance of the Prophet.

Mohammed attempted a political as well as religious reform. Mohammed came in a double character. He was both the prophet and the leader of his people. Could we from this distance enter his mind we should see there emulation of Moses, of Joshua, of David, of the Christ. Not all at once, but gradually the son of Abdallah assumed the leadership of the Arabian

wards. The provision, however, for such a sweeping renovation and reconstruction of the peoples of the world was very inadequate. The mysticism and generalities of the religious parts of the Koranic revelation would by no means suffice for a vast and rational organization of society.

The world knows the result. Caliphates were established here and there. One was set in Cairo, another in Damascus, a third in Mesopotamia. At

the head of each was placed a ruler, who was held to be a successor (in civil affairs at least) of the Prophet. The caliphates.

Organization of
Islamite peoples
into caliphates.

caliphs were also at the head of Islam as a faith. They combined within themselves the double offices of civil and religious rulers. The vices of such a system were never more conspicuously illustrated than in the results of this attempt at a compound government of society. The effort to make the Koran both Bible and constitution failed, and the miserable estate of civil society throughout the Mohammedan countries at the present time attests the extent and completeness of the failure.

Arabia, along with Egypt, fell to the Ottoman empire of the Turks in the first quarter of the sixteenth century. Then it was that Selim I compelled the last survivor of the Abbassid dynasty to yield to him the in-

Sultan Selim the keys of their cities, and the various tribes and nations passed under the dominion of the Ottoman power.

That government adopted with its



MILITARY LIFE—MOHAMMED CERBIR BEN GANA, GOVERNOR OF TAB.
Drawn by E. Ronjat, from a photograph.

Political control
passes to the
Ottoman Turks.

vestiture of the Mohammedan caliphate. The shereefs of Mecca and of other Arabian provinces gave up to

conquered countries a system of viceroyalty and pashalic rule which has continued with various transformations to the present time. The Ottomans, how-

ever, though belonging to another family of mankind, did not bring in the conditions of enlightened government. In their contact with the Islamite countries they accepted more than they imposed. The Ottomans themselves were not a people in an advanced stage of political development. Having accepted the Koran, they must needs accept, at least constructively, a form of civil administration therefrom. The sultans must themselves become the representatives and successors of the Prophet as well as the rulers of an empire.

Here was prepared that condition of political vice and immobility for which the Ottoman power has been characterized since the sixteenth century. Whatever progressive tendencies may have existed therein were paralyzed or brought to confusion by the fundamental code of Islam, which the Turks must accept if they would become Mohammedans. This done, the government and Turcoman civil society sank back together into that lethargy, inaction, and decay from which there seems to be no recovery.

All the current laws and constitutions of the Arabian nations are professedly derived from the Koran. To be an Arab jurist or lawyer implies first of all a thor-

ough knowledge of the Koranic code. Out of the necessity of the case statutes have been added to the original provisions of the Koran; but nothing systematic or general. The civil organization of society outside of the pale of theology has hardly been attempted in Arabia, or in those countries dominated by the Arabs. The so-called emperors of Morocco, Tunis, Tripoli, and the rest, hold their power by religious sanction rather than in any true political sense. The absence

The Ottomans accepting Islam, become reactionary.

All laws derived from the Koran and sanctioned thereby.

of a genuine political life is thus accounted for on the double ground of an original ethnic inaptitude and a subsequent religious, if not positively theocratic, organization of society.

Whoever has reflected attentively upon the religious beliefs and usages of the Canaanites and the Phœnicians will have obtained a clue to the condition of the Arab nations in the age preceding the appearance of the Prophet. There was at that time a complex condition in the Arabian peninsula. First of all there was a general prevalence of paganism. By this, however, we must understand Semitic paganism, not the paganism of Europe. The religious idea had degenerated among the native Arabs till it had reached at length the level of idolatry. Idols were worshiped and temples were built in honor of deities representing a level of religious thought but little higher than that of heathendom. All of the Arabian nations had thus degenerated in their religious concepts. The sun god of Canaan was worshiped, and the Phœnician Venus, and many other less celebrated divinities. Polytheism, not indeed in the ramifications and inflections peculiar to the Greeks and Romans, but in a form equally degraded, had been accepted instead of that monotheistic faith which may, with some reservation, be regarded as the primitive religious belief of the Semitic race.

It is not needed in this connection that we should enter upon any elaborate discussion of the idolatries and peculiar paganism of the Arabs in the pre-Islamite epoch. It is more to the purpose to refer to two other religious elements which were present and potential in Arabia at this time. These were, first,

Complex conditions of Arabian life at coming of Mohammed.

Hebrew elements in Arabia; successful colonization.

the Jewish element. After the destruction of Hebrew nationality, near the close of the first century, the Jews had been scattered into many parts. Perhaps no other country was more inviting to them than Arabia. There dwelt their kinsmen according to race descent. Arabia had not participated in the distresses to which the Jewish commonwealth had been subjected. Particularly in the Arabian towns along the Red sea was there an inviting field of settlement for the fugitive and denationalized Jews who now went abroad to seek residence among the Gentiles.

Colonies of Jews were established not only in the towns and cities of Egypt, but far to the south along the Red sea coast, even to Yemen and the Indian ocean. Already the persistent habits of the Jewish race expressed themselves in the organization of these colonial establishments. The colonists held together. They settled in certain quarters of towns. There they built synagogues. There their priests read the law and the prophets on the Sabbath day. There merchandising became the prevailing form of industry. The Jewish settlements were well regarded by the tolerant Arabs; for in many respects the sympathies and aptitudes of the two races were alike. It is not in evidence that before the coming of the Prophet any serious animosities existed between the Jewish colonies, such as those of Medina and Mecca, and the native populations.

The second element in the problem was the Christian. More than five centuries had now elapsed since the Christ was put to death outside the wall of Jerusalem. More than two centuries had passed since Constantine proclaimed Christianity as the religion of his em-

pire. These had been centuries of multifarious evangelism. The new faith had been disseminated on the missionary plan. Its first teachers were missionaries. The early churches were established by such agency. In this manner Christianity had been carried as far as Rome and thrust into the very face of the Cæsars. Some evangelists had gone to the East; others, to the West and South.



E. RONJAT

ARABIAN JEW, MEHADJERIA—TYPE.
Drawn by E. Ronjat, from a photograph.

One of the countries thus crossed by the lines of the new faith was Egypt; another was Arabia. Doubtless as early as the second century the religion of the Christ was preached in the coast towns of the Red sea. There, at a very early epoch, Christianity obtained a footing. In some places the hold of the new doctrine was precarious; in others, more firm. In course of time Christian com-

Christianity also
gains a footing in
the peninsula.

munities of considerable extent were to be found in the Arabian towns. It thus happened that in these localities the three currents of native Arabian, Jewish, and Christian thought became confluent and somewhat commingled.

We are thus able to survey from a somewhat higher point of view the conditions of religious thought at the close of the sixth century. It should not be supposed that the ancient monotheistic

General religious aspect at beginning of eighth century.

acted, this for the reason that one tribe could not be expected to make a pledge under sanction of the god of another tribe.

This condition, however, was vague and imperfect in its results. Immorality supervened. Atheism—a rare thing among the Semites—came into many minds. Worse even than this was the degradation of the national character. We have only to glance at the Arabian

Low estate of the Arabians at the apparition of the Prophet.



ARABIAN MONKS OF SINAI.—Drawn by F. Courboier, from a photograph.

concept of the divine nature had wholly disappeared from the Arabian mind. The polytheistic degeneration had respect to localities, to places, to clans, and tribes. There still remained in the mind of the better classes of Arabs a certain sense of a supreme Allah over and above the local gods. It was the usage before the time of Mohammed for intertribal oaths to be taken and obligations imposed in and by the name of the supreme Allah. In this manner covenants were sealed, and all the more serious forms of tribal intercourse en-

poetry cultivated in the age of the Prophet to note the prevailing profanity of the Arab heart and tongue. Moreover, drunkenness, gaming, and lust were the common vices of the people. Nobility of sentiment and deed had virtually disappeared from the race. The nomadic Arabs had become robbers and bandits, and the sedentary Arabs a morose, cold, and cruel class of people. The religious instinct was effete. Scoffing had taken the place of enthusiasm, and faith as a moving force in life was practically dead.

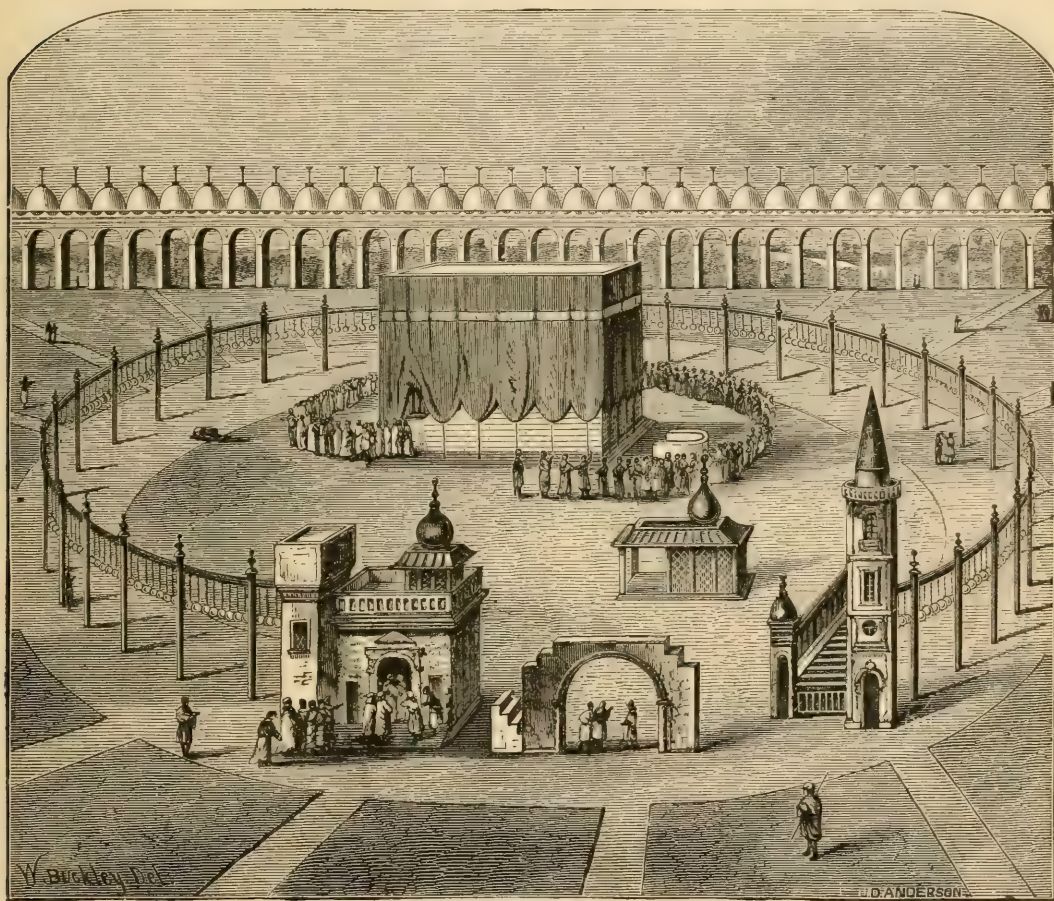
A general view of the field shows its inviting character for a great reform and a great reformer. The one came in the

An epoch suited
to religious and
political reform.

sudden revival of national
monotheism, with the con-
sequent abolition of idola-

tries, and the other in the person of Mo-
hammed. The Prophet answered to the

presence furnished a historical link be-
tween the present and the past; between
an existing group of tribes and nations
and a remote ancestry traditionally hon-
ored as the expositors of the true reli-
gion. In the midst of all this Moham-
med might well appear as a voice out of
the unseen depth and cry out, "Read!



THE KAABA AT MECCA.—Drawn by W. Buckley.

call of history as much as to the voice of Gabriel. A crisis had been reached in the religious evolution of mankind, demanding a new departure under heroic leadership.

Never had a historical situation been better prepared. Among the Arabs a certain knowledge of the progress and evangelism of Christianity existed. This was an example. The Jews by their

in the name of thy Lord, who created, created man from a drop. Read! for thy Lord is the Most High, who hath taught by the pen, hath taught to man what he knew not. Nay, truly man walketh in delusion, when he deems that he suffices for himself; to thy Lord they must all return."

It were long to tell the story how Mohammed struggled with his doubts

and fears, and at length came to the open and triumphant proclamation of

Islam. In another part of his works the author has given with sufficient fullness an account of the historical origin and development of the new faith, and in particular of the comparative doctrines of the three great religions, Judaism, Christianity, and Islam.¹ We may here note with emphasis the extent and completeness of the reform which the Prophet instituted among the peoples of his race. Nothing could be more thorough and withal genuine than the revolution of both the outer and the inner life of the Arabian nations. Polytheism ended. Idolatry was swept away. There was a universal iconoclasm of all the degraded institutions of religion that had hitherto prevailed

The new faith was singularly elevated, and was comparatively pure in its particular doctrines. First of

Elevation of Islam; universality of the code.

all, it required a profession of belief in the unity of God. Secondly, there must be stated prayer done by men before Allah, the maker of all. Thirdly, there must be generosity as expressed in the giving of alms. Fourthly, the fast of Ramadan must be observed in spirit and in truth. Fifthly, the festival of Mecca must be likewise kept as it was enjoined by the Prophet.

This was not an irrational or impracticable code. It was universal. It was as effective in one tribe as in another. It constituted at once the foundation of a possible Arabian state in the desert. Hitherto all political foundations had had their origin in blood relationship. Now, with the acknowledgment of the father-

hood of Allah, all might be akin. The religious motive prevailed in breaking up the existing combinations in society. The Arab race for the first time attained to unity, to a community of sentiment and hope.

The new religion was from the first energetic in the last degree. Mohammed was himself a man of will and action. The leaders whom he selected were of like kind with himself. There was no Buddhistic dreaminess in the soul and substance of the infant Islam. A banner was set up around which solidarity was attained, and every Moslem was made a soldier and an enemy of all infidelity throughout the world. There was none but Allah, and Mohammed was his prophet. The spirit of evangelism flamed high. It was first the spirit of persuasion; then the spirit of the sword.

Meanwhile, the moral nature of the Arabians underwent a great and salutary change. It can not be doubted that the spirit of Islam entered into the hearts of men and wrought them wonderfully to another purpose. Unity came with the community of will. Anarchy passed away, and the Mohammedan state issued from the chaos, strong, resolute, and eager for conquest.

It were a curious inquiry to determine the causes of this sudden and, indeed, magnificent rise of a new religion. We note at the first the indifference, contempt, and positive hostility of the Arabs themselves. They showed in the beginning no disposition to accept the Prophet or his teachings. They were not ready to acknowledge Islam. They did not desire to become men of prayer instead of bandits. They did not choose to read the Koranic utterances. It was not profitable to give alms. Still, the doctrine gained.

Energy of the new faith; its spirit takes possession.

Oppositions that Islam must encounter.

¹See Ridpath's *Universal History*, Book Twelfth, pp. 451-459.



RETURN OF PILGRIMS FROM MECCA.—Drawn by Hermann Koezschmer.

The people saw with amazement how the Prophet and his band placed themselves against the whole world. The attitude of the new leader and his followers was imposing and heroic to a degree. This it was which seemed to have won upon the admiration and sympathy of the Arabs, as much even as Mohammed's victories in battle.

There was much that was admirable in the moral leadership which Mohammed took upon himself and his unflinching will in carrying out his purposes. At one time, indeed, at many times, the headmen of hostile tribes came to him and sought to obtain concessions for their local usages and immoralities. To such he would concede nothing. Ten ambassadors of the Thakafites went to Medina and agreed that their nation would accept the faith on condition that fornication, usury, and wine-drinking might be permitted to exist as heretofore. But not he. He put himself in the face of all such vices, and would be all or nothing. The men of the same tribe wished that their goddess Rabba might still be regarded for the space of three years. To dethrone her suddenly was more than the multitudes would bear. "Nay, nay!" said the Prophet, "Rabba must be extinguished." "Grant two years," said the ambassadors; "one year; only a month." "Not an hour," was the reply of the unyielding Prophet. The Thakafites were obliged to consent to the destruction of Rabba.—Such was the spirit of Islam.

It is not intended in this connection to produce a history of the rise, spread, culmination, and decline of Mohammedanism. The reader understands to what extent Islam is still vital among the nations. He understands the stationary

and unprogressive character of the Mohammedan countries; the immobility of the people; the unpromising aspect of Mohammedan civilization. Doubtless it was a misfortune of the faith to fall under the administration of the Turcomans. That coarse and cruel race may be said to have accepted the vices of Islam without its virtues—the body without the spirit. It would seem that the destinies of Islam are, to a considerable degree, involved with those of the Ottoman and Persian empires. If we regard the pressure of Russia on the north, of England on the west, and also from her East Indian advantage, it would seem that the political estate of Mohammedanism is precarious. With that political estate it would seem that the destiny of the religion itself is interwoven. Nevertheless, it is not safe to deduce the expected extinction of a religion. It is in the nature of such an institution, based as it is upon belief, to reappear in new garb and under revised conditions, even after all the props which seemed to uphold it have been struck away.

Whatever may be the issue of the contention between Islam and Christianity, we can not shut our eyes to the great renovation of Eastern society effected for several centuries by the agency of the former. We may not forget the new epoch in philosophy and art which came with the Arabians. We may not forget the extent and variety of their intellectual achievements and the force of their influence upon the still barbaric West. Indeed, it were not far from just to reflect with regret and sorrow upon the decadence and corruption of the religious and civil institutions which arose, as if by magic, from the planting of the Prophet.

The time has come in the history of

Moral sternness
of the Prophet;
Rabba must fall.

Eastern society
at first renovated by the
faith.

General aspects
of Mohammedanism;
question of duration.

human thought when the narrow and prejudiced views which formerly prevailed, influencing public opinion and determining the action of nations, have been replaced with a more generous and broad-minded concept of the destinies of our race *as a whole*. The beginning of this education lies as deep in the history of mankind as the age of the Crusades. The Crusades were the first enlightened school of modern Europe. The course of its humane instruction, which was begun in the time of the Holy Wars, has not, however, been completed, even at the present day. Indeed, the great historical school here referred to has not been well supported or patronized until the current century. It has remained for our own day to produce the first true books on the study of the comparative religions of mankind, the first unprejudiced account of the varying religious

opinions and diverse institutional forms of the human race.

It is from this point of view that we may look upon the career of Islam with regret, and sorrow somewhat that the promise of its first two centuries has been so grievously disappointed in the debasement and effete results of its twelfth and thirteenth centuries. Mohammed was a great teacher and reformer of the heroic type, whose purposes and plans have been greatly misjudged and misrepresented in the historical writings of the West. Doubtless the fundamental error in the method which he adopted for the religious renovation of the East was in the theoretical and practical acceptance of force as an agent of moral reform—the fallacious and most mischievous belief that the world might be evangelized with sword and stratagem and fire.

Reasons for regretting the failure of Islam.

CHAPTER CXVIII.—ASPECTS OF ARABIAN LIFE.



IN the preceding pages something has been said incidentally relative to the general aspects of the life of the modern Arabs. One of these is the existence of slavery. The institution of bondage has prevailed for a long time in the Arabian peninsula, one of its worse aspects being the traffic in slaves along the coasts of the Red sea and the Persian gulf. In the prosecution of their business the slave traders make descents on the eastern coast of Africa, raiding the country as far south as Zanzibar. Even Abyssinia is not free from these incursions.

The slaves thus taken are sold as herdsmen and domestic servants in Arabia. As in the case of the Africans in the United States, the bondmen of the Arabs adopt the religion of their masters, and soon become the most zealous devotees of Islam. Better than American slavery, however, the Arab system provides that when a slave becomes a Moslem, he shall be emancipated after a seven years' term of service. There are other circumstances under which emancipation occurs, and a considerable percentage of free Blacks is found in nearly all parts of the peninsula.

Arabian slave trade; comparison with American slavery.

We have already spoken of the general division of the Arabian population into

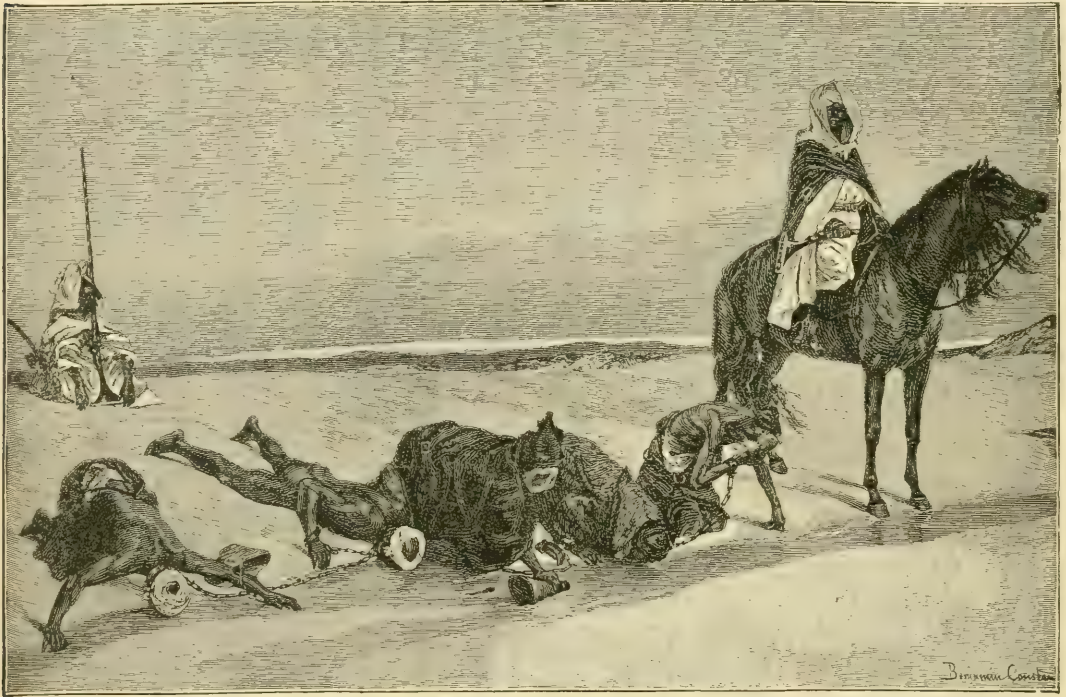
classes. The most important and widely spread branch of the race is that known as the Bedouin. The native name is Ahl Bedou, or Ahl Bedwa, which signifies wanderers, or nomads, as distinguished from the Ahl Hadr, which is designative of that class who have fixed abodes. The latter are subdivided into townsmen and agricultural country folk. The peculiarity of the Bedouin life is its

succeeded by a summer drought, making necessary the removal of flocks and herds to some other locality where herbage and water may be found. It is needless to point out the antecedent likelihood of frequent conflicts and petty wars among the tribes from the necessity that is upon them of obtaining suitable pasturage for their flocks. We may also see in the conditions the antecedents of much brig-

Division of
Arabs into Ahl
Bedou and Ahl
Hadr.

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guished from the Ahl Hadr, which is
designative of that class who have fixed
abodes. The latter are subdivided into
townsmen and agricultural country folk.
The peculiarity of the Bedouin life is its

Life and man-
ners of Bedouins
derived from en-
vironment.



LAND OF AHL BEDOU.—THIRST IN THE DESERT.—After the painting by Benjamin Constant.

roving character. The Ahl Bedou are keepers of flocks and herds. The manner of life has been evolved by combined ethnic and geographical influences. On the one hand the Bedouins are the lineal descendants of an ancient shepherd race. On the other, they have adopted, perpetuated, and systematized this manner of life because of the exigencies of climate, country, and condition.

The regions which the Bedouins occupy are pasture lands, in which the hasty vegetation of spring is generally

andage and robbery. The struggles of the Bedouins for mastery are generally waged among themselves, since it would be useless to make attacks upon the people of the towns. All the Arab towns and villages, even the hamlets, are securely walled with ramparts of earth, and in the more populous communities are protected by towers, where the arms of the people are stacked for ready defense.

Much has been said of the disposition of the Bedouins to rob caravans and travelers passing through their country.

This is generally done under a code which seems to the actors to justify the procedure. The Arabs say that other peoples have systems of taxes, passports, customs, and the like, which are unknown in their country. For this reason the sheik of a tribe ought to be paid a sum of money for the privilege of passage and safe conduct. The money once paid, and the right of passage granted, the Bedouins generally keep faith with the parties under conduct, and the latter are not further molested.

In general knowledge, the Bedouins are ignorant to a degree. They are unable to read or write.

Their whole lore consists in traditions which they know by heart, particularly such as relate to the antiquity, populousness, strength, and honor of their tribe.

As to organization, the clan, as we have said above, has as its head a sheik, to whom obedience is given in all things. The sheik is usually distinguished by a certain rank derived from birth, by superior wealth, and by abilities in leadership. To the sheik all questions of dispute and personal right are referred, and his decision is final.

Out of the nature of the case a population of this kind must be sparse. The country must be wide, and the people thinly distributed. The Bedouins gather into camps of considerable extent. There

Character and easy removal of Bedouin camps.



BEDOUIN ROBBERS IN WAIT.

they pitch their tents in the manner of gypsies. The tents are varied in character according to the quality and rank of the occupants. Some little pains are taken to make the abode agreeable. The better tents are carpeted. They are supplied with rude furniture and with the apparatus pertaining to the horses

and camels. Everything belonging to the Bedouin's household is of a kind easily packable for transportation. One of these tent-towns may be taken down, packed, and removed in the course of a few hours, so that nothing remains to indicate the site except the cooking stones left behind.

simply by public audience before the ruler of whatever grade. It is the usage that the sheik, or the emir, at certain hours of the day shall sit in authority publicly. Before him any and all have the privilege of appearing as if they were plaintiffs in court bearing some plea or petition.



SHEIK AND COMPANIONS.—HAMOUD IBN-RASHID.—Drawn by G. Vuillier.

The grade of civil rank reaching up from the sheik runs thus: Emir, Imam, Sultan. The term Wali, or Governor (in nearly our sense of the word), is used in Yemen and Omar. The emir is the ruler of a district, or province. The governor of several provinces is called the Imam. The sultan is the emperor. As to the manner of authority, that is

The sedentary Arabs of the villages and towns rise to a considerably higher level of life. The Arab citizen is a man of polite manners and bearing, quite serious in conversation, and calm in temper. It is a point of the social code that the display of passion shall be checked. The rule is that even in the most exciting controversies and animosities the

Gradations of civil rank; the sultan.

or Governor (in nearly our sense of the word), is used

Higher level of the sedentary Arabs; politeness of manners

manner and conversation shall give no sign of the pent up passions within. For these reasons the impression is likely to be produced upon men of the West that the Arabs, though serious and polite, are treacherous and hypocritical in the last degree.

The visitor at an Arab house finds the principal apartment to be the *kahwah*, or coffeeroom. This room will be found

and good taste with respect to the stranger's intentions. He may not be plied with questions. None may ask him whence he came or whither he goes. That is his business. If he chooses to reveal it, well. Nor is it difficult for him to install himself in the confidence of his host and the family. He will not be dispatched until his entertainment is fulfilled and he wills to go his way.



RECEPTION OF VISITORS IN THE COFFEEROOM.—Drawn by H. A. Harper.

to be well furnished and spread with handsome carpets, and, in particular, provided with a furnace for the preparation of coffee. It is in this aspect that the Arab character is displayed to the best advantage. Hospitality requires competition among the villagers for the entertainment of a stranger. There is jealousy among the wealthy as to who shall have the honor of protecting and feeding the guest. This hospitable disposition is accompanied with singular modesty

Formalities of
reception in
Arabian house.

The Koran has made cleanliness one of the essentials. The hands must be washed after the meal. A Cleanliness enjoined by the Koran; temperance. incense with burning perfumes must be passed to each guest. With the incense he perfumes himself. Sometimes it is scented water instead of burning odors. As soon as the visitor arrives he is served with coffee. All wine and liquors are eschewed. Nor have opium and hash-eesh made their usual inroads upon the Arabian peoples. Tobacco smoking is

common, although it is discountenanced by Islam.

Of the ethnic personality of the Arabs much has been said. The physical features of the race are strongly marked. There is considerable difference in stature, form, and bearing between the Bedouin, or desert man, and the Fellaheen, or agricultural Arabs. The latter

Physical features and capacities of the Arabs.

cold. Mr. A. C. Fraser has given an extensive and accurate description of the ethnic qualities of the Arabians.

"Those of the superior order," says he, "who came under our observation, as the sheiks and their families, bore a strong characteristic resemblance to each other in features. The countenance was generally long and thin; the

Fraser's description of ethnic characteristics.

forehead moderately high, with a rounded protuberance near its top; the nose aquiline; the mouth and chin receding, giving to the line of the profile a circular rather than a straight character; the eye deep-set under the brow, dark and bright. Thin and spare, deficient in muscle, their limbs, were small, particularly their hands, which were sometimes even of feminine delicacy. Their



A HORSE THIEF.
Drawn by C. Biseo.

are larger and stouter than the former. The Bedouins are spare, of medium stature, meager in flesh, sinewy, lithe, swift of foot, but not athletic. The average Arab can by no means contend in strength with the average European. The former is active and extremely supple. He is capable of contortions almost equal to those of a Hindu. He has endurance and tireless vigilance, can withstand intense heats and fiery desert winds, but easily succumbs to

beards were almost always of a deep black, artificially colored, if not naturally so; a few wore them grizzled; and we observed an old man whose beard of a milk white color he had dyed yellow, which, contrasted with a singular pair of blue eyes, had a very extraordinary effect."

In the same line of description runs that of M. De Pagés. Describing the Arabs who dwell in the desert country between Bassorah and Damascus, he says:

“They run with extraordinary swiftness, have large bones, a deep brown complexion, bodies of an ordinary stature, but lean, muscular, active, and vigorous. The Bedouins suffer their hair and beards to grow; and indeed among the Arabian tribes in general the beard is remarkably bushy. The Arab has a large, ardent black eye, a long face, features high and regular, and as a result of the whole a physiognomy peculiarly stern and severe. The tribes who inhabit the middle of the desert have locks somewhat crisp, extremely fine, and approaching the woolly hair of the Negro.”

In the matter of complexion, there is a graded intensity toward the south.

De Pagés's account of the Bedouins. The more tropical the country the deeper the human dye. But this is

Relation of color to seacoast and hill country. modified by another circumstance of nature, and that is proximity of the sea. Seacoast people are not so dark as those of the interior, *provided* the interior does not rise into hills and mountains. In that case the inland tribes are fairer than those of the seacoast. The Arabs of Yemen have a yellow complexion emphasized with an element of brown. It is a brownish yellow. This, indeed, is the general complexion of the whole race. It has been thought by some that the brown or blackish shade in the Arabian countenance is derived from an African admixture; but this is incorrect. The same shade appears in those Arabs who dwell on the Persian gulf and the gulf of Oman. Niebuhr says of the racial complexion: “The Arabian women of the lower provinces and those exposed to outdoor heats have naturally a yellow brown complexion; but in the mountains we find pretty countenances even among the peasants.”

In form, the Arab is symmetrical and of a perfect type. This is true of the body in general, and of the head in particular. The Arab's skull approaches as nearly to the spherical figure as that of any other race. The Baron Larrey, commenting upon the subject, says: “The heads of this race display in other respects the greatest physical perfection, a most perfect development of all the internal organs, as well as of those which belong to the senses.” The same writer urges the superior intel-

The Arab skull; Larrey testifies to high development.



YOUNG ARAB WOMAN OF KSOUR.

Drawn by Jules Girardet, after a water color of H. Saladin.

lectual acuteness of the Arabs, and declares his opinion that in natural endowments they are superior to the European races. His notes on the intellectual qualities of the people are of special interest. “In Egypt,” says he, “we have observed that young Arabs of both sexes imitate all the productions of our artists and artisans with astonishing facility, and that they also acquire the languages with equal ease. Independently of the elevation of the vault of the cranium and its almost

spherical form, the surface of the jaws is of great extent and on a straight perpendicular line; the orbits likewise are

they are well supplied with very white and regular teeth; the canines especially project but little. The Arabs eat little,

and seldom of animal food. We are also convinced that the bones of the cranium are thinner in the Arab than in other races and more dense in proportion to their size, which is proved by their greater transparency."

It has been remarked that this symmetry and perfection of the Arab skull is but one feature of the perfection of the whole body. The limbs, though light, are exquisitely proportioned. The Arab organs, particularly those of sense, are highly developed. The sight and hearing are acute beyond what may be observed in any European people. The same is true of the sense of smell, in which the Arabs are su-



AN ARABIAN EMIR—TYPE.
From *Magazine of Art*.

wider than they are usually seen in the crania of Europeans, and they are somewhat less inclined backwards; the alveolar arches are of moderate size, and

superior to other existing races.

Within the limits of this general description there is considerable variety among the Arabians. In complexion, for

instance, some of the Bedouins are so dark as to be almost classed with Black men. This is particularly true in the low countries of the Nile, on the confines of Nubia. Mr. Waddington has declared that the Shegya, or Shakia, Arabs above Dongola are jet-black. But this description can not be justified. At least the blackness of the Shegyas is a different color from that of the true Africans. On the other hand, the Arabian mountaineers are quite fair, some of the women having a complexion almost as white as that of European ladies. In the mountainous districts near the coast of Yemen some of the people have red hair and blue eyes, though these features are regarded as an eccentricity of nature.

We have thus completed our general survey of the Arabian race. The population of the country at the present time has not been ascertained by an accurate cen-

sus, but is approximately ten million of souls. Of these about thirty per cent of the whole are Bedouins. It is quite certain that the population has greatly shrunk from what it was at the time of the Arabian ascendancy. At that epoch the Arab authority was stretched out from the Hindus to the Atlantic, and the native race by which the scepter was extended hardly numbered fewer than thirty million of people. The importance of the Arabian stock, ethnically considered, may be estimated at its approximate value when we reflect that at the present time the religious and civil institutions of about one eighth of the whole human race have their origin and vitality in that division of mankind which, at its best estate, produced in the person of Abdallah's son the Prophet of Islam.

Numbers and relative importance of the Arab race.

CHAPTER CXIX.—THE ABYSSINIANS.



HE progress of ethnic inquiry in our age has made us acquainted with still another division of the Semitic race. It has been found that this

family of mankind is in possession not only of the Arabian peninsula, but of a considerable portion of Eastern Africa.

Foothold of Semitic races in East Africa.

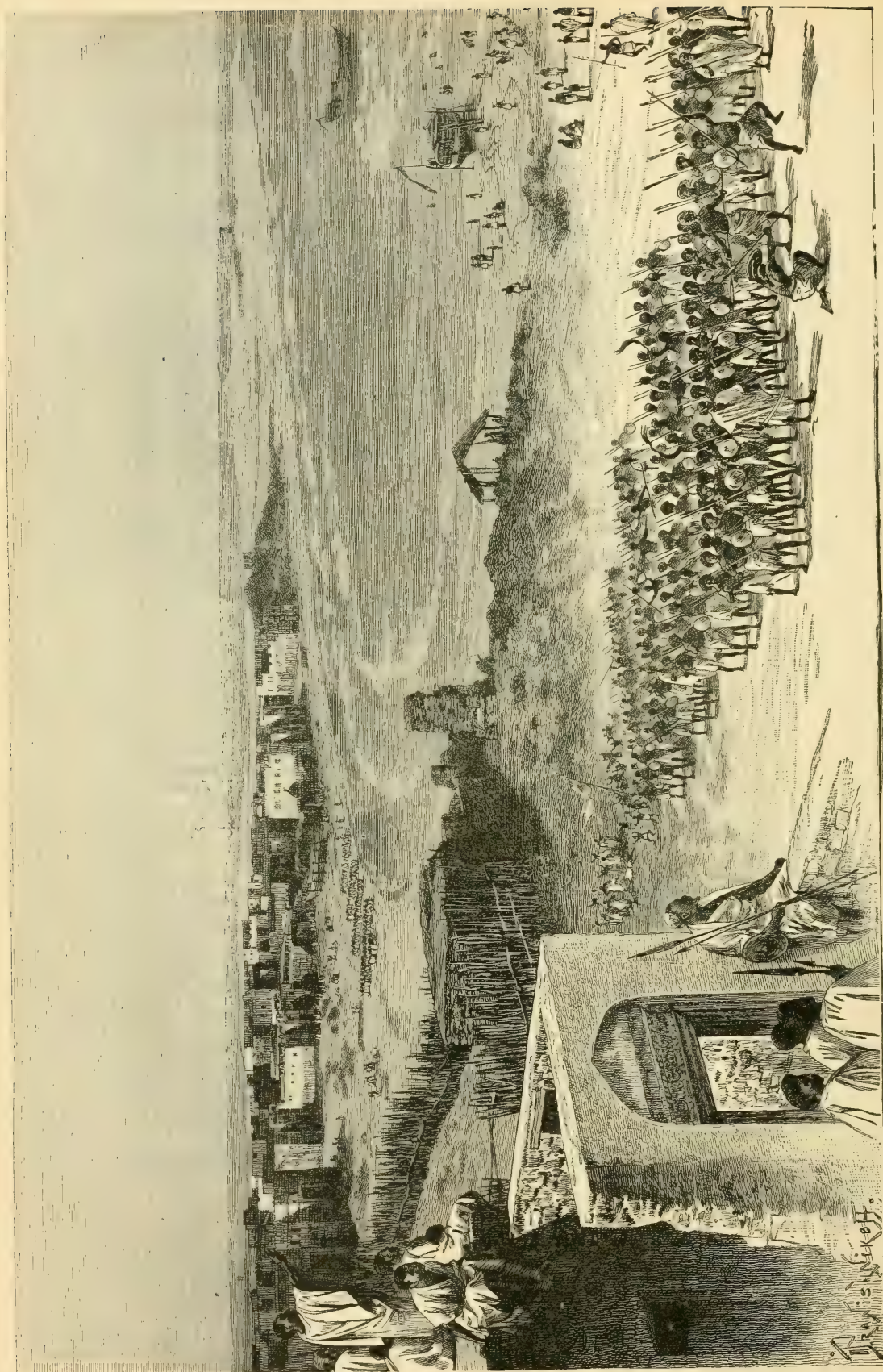
It would appear that in this region of the world an ethnic pressure had been exerted from the east by which the African race proper, that is, the Black family of mankind, had been pressed back to a considerable extent from the coast of the Red sea and the gulf of Aden. There is no doubt whatever of the community

of race existing between the peoples of this part of Africa and the adjacent provinces of Arabia.

The northern limits of this ethnic indentation may be fixed on the west coast of the Red sea, at the southern borders of what is now known as the Sudan, of Egypt. The southern limit of this race

Geographical limits of African Semitism.

emplacement lies as far south as Zanzibar. The western line of the effect may be drawn around Abyssinia from the Red sea to the south, so as to include what are known as the Galla tribes and the Somalis. The countries thus embraced will contain about all the truly Semitic populations of Africa except those of the northern coast. These are, in a word, the congeners of the neighboring

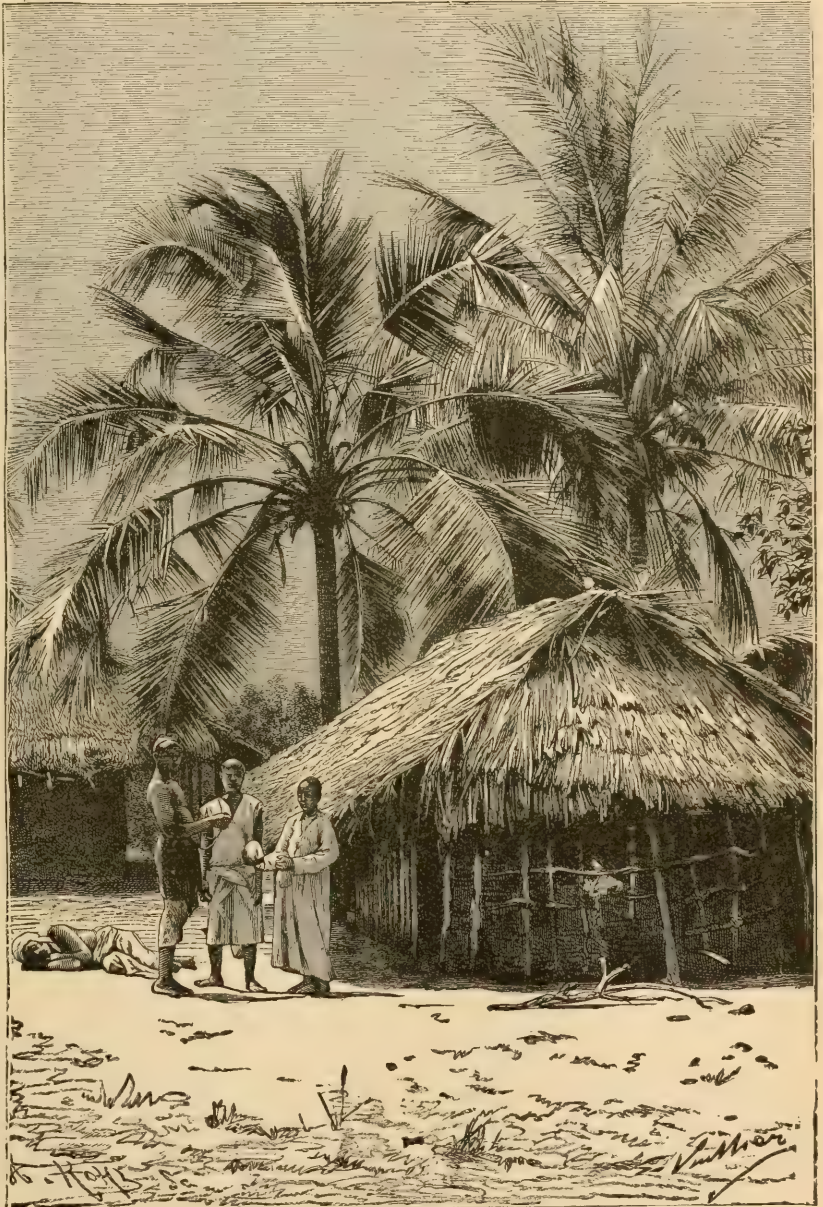


SCENE IN SEMITIC AFRICA.—GREAT LOB OF MOGUE DOUCHOU.—Drawn by V. Traishnikoff, from a photograph

Arabs, and more remotely of the Hebrews, the Canaanites, and the Phœnicians. They constitute the outpost and advanced station of Semitism in the direction of the southwest.

In entering upon the consideration of the peoples here spread before us the first feature that strikes our attention is their mixed character. If we begin with Abyssinia, we shall find this feature of the ethnic life strongly emphasized. The name *Abyssinia*, or, as it should be written, *Habesinia*, is from the Arabic, and signifies mixture or confusion. It is as though the Arabs, with some wit, had named the country the Babel of Races. The name has clearly been given on account of the manifest mixture of the population. The native Abyssinians call their home *Itiopyava*, that is, Ethiopia; but the native name has been discarded for the Arabic designative of confusion. In no other part of the world are the evidences of race intermixture more apparent than here.

The people of Abyssinia are tribally organized much after the manner of the Arabians. Long ago it was observed



HOUSE AND GARDEN AT KIOUNGA.
Drawn by G. Vuillier, from a photograph.

that this people do not belong to the Nigritian family. The Abyssinians are noted as tall, handsome, well-formed men and women, having regular features,

Likenesses of
the Abyssinians
to the Arabs.

bright eyes, and long hair—the latter sometimes crisp and sometimes straight. The complexion is a dark olive approaching to black. The visage is virtually identical with that of the Bedouin Arabs.

It belongs rather to geography than to ethnic history to point out the native

Climate, vegetation, and products of the country.

resources of the country.

The climate of Abyssinia is one of the most salubrious in the world. The heat is not here oppressive as in Arabia and other parts of Africa. In the rainy season the clouds keep off the sun, and the weather is agreeable to the constitution of man and beast. In the low valleys malarious fevers prevail, but in the uplands and hills there is little suffering from disease. As we ascend the mountains the vegetation approximates more and more that of the temperate zone. In many parts the flora corresponds to that of England or the United States. In most parts the country is fertile. In some districts three successive crops may be produced annually. The products are those of the temperate rather than the tropical zone. Corn grows well. Wheat, barley, peas, beans, and the like, are abundantly and easily produced. The principal bread-grain is called *teff*, being the product of a native plant and consisting of grains of the size of a pin's head. Coffee is native to the mountain-side. Sugar cane and the grape are grown with ease and success in favorable localities. Cotton also is one of the principal products. As in Arabia, the date-palm flourishes; also the orange, the lemon, the pomegranate, and the banana.

In this we may but note the presence in the same country of the products of temperate and tropical climes. We may therefore expect a considerable variety in the life of the people. The same

thing is indicated when we come to consider the range of animal life. Cattle are plentiful in Abyssinia, though the breeds are small and of the humpback

Variety of animal life in Abyssinia; wild beasts.

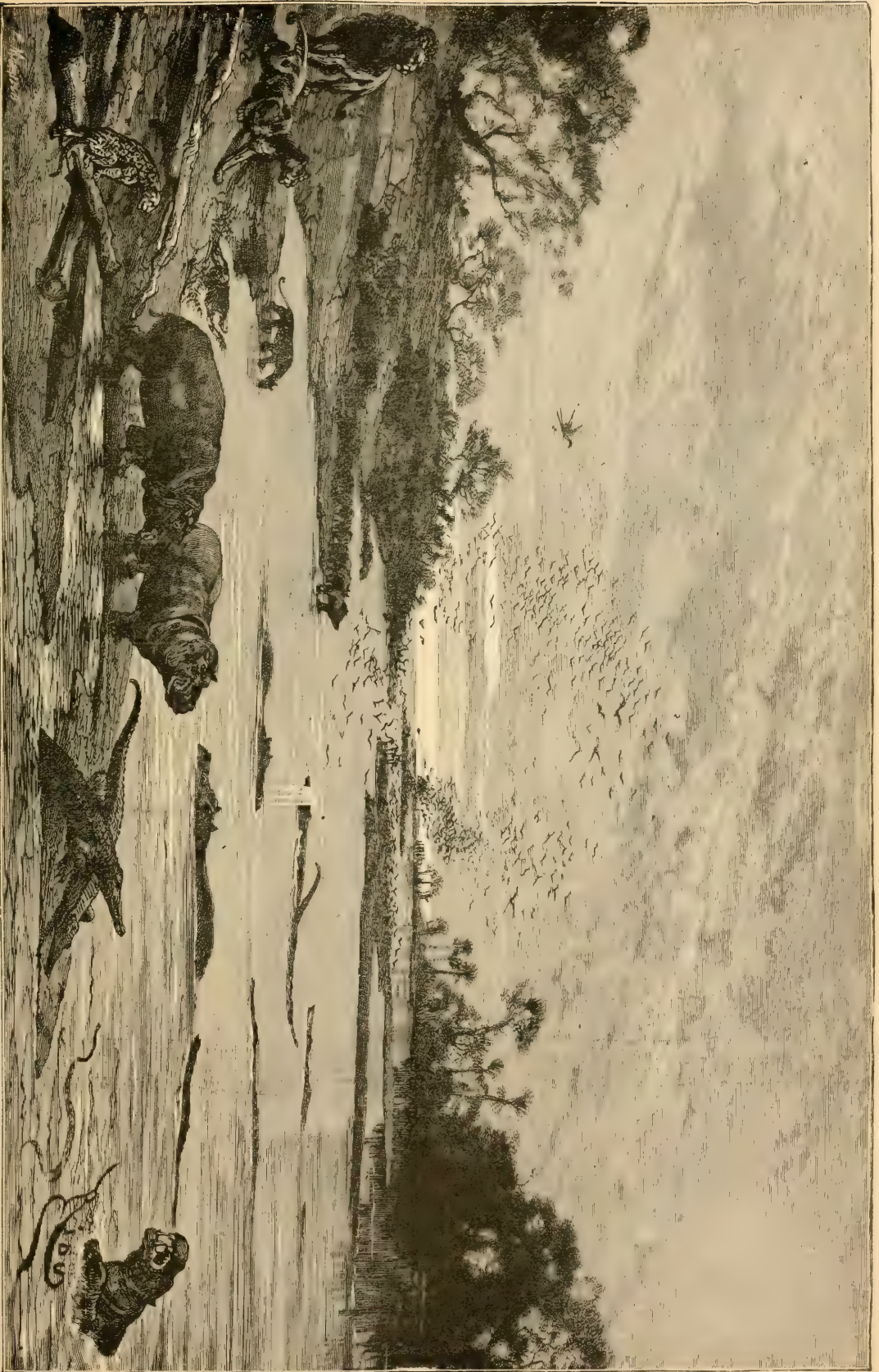
variety. Here are bred the famous Galla bullocks, with their branching horns spreading sometimes to seven or eight feet from tip to tip. Like the cattle, the sheep are of the smaller breeds, mostly of the race known as fat-tail. Goats also abound, and like the oxen have wide-branching horns. The horses, unlike those of Arabia, are strong and large rather than light and swift.

Among the wild beasts one of the worst is the spotted hyena. This animal gathers in droves and ravages the country. Not even the houses in well-settled communities are exempt from its ferocious assaults. The two-horned rhinoceros and the elephant are found in the lowlands of Abyssinia. Crocodiles and hippopotami wallow in the rivers. In the fens and forests are found lions, panthers, and leopards; and in the open plain the African buffalo is an inhabitant. To these must be added the antelope, the jackal, wild swine, monkeys, hares, and squirrels.

It was into these conditions of life that the Himyarite race penetrated in prehistoric times. There is a tradition of such a race. It is said to have taken its

Myth and tradition of the Himyaritic race.

origin from Himyar, one of the grandsons of Saba, a descendant of Joktan, or Kahtan. The latter, as the reader knows, was the mythical ancestor of the Old Arabs. The native lore of Yemen has preserved the story of the migration of the Himyarites and the occupation not only of their Arabian district but of the adjacent parts of Africa about three thousand years before the Hegira. The tradition records that an ancient govern-



SAVAGE BEASTS OF THE UPPER NILE.—Drawn by Riou.

ment, known as the Adite empire, was established by the race of Himyar, and that the country flourished until Arabia Felix was overrun by the later Arabs. With this event the Adites were dispersed, some of them going into the highlands of Hadramaut and others crossing into the mountains of Abyssinia.

newcomers to whom the term Himyar was applied. This nomenclature has been common in several conspicuous instances. The primitive Egyptians were called *roth*, or ruddy, men. The word *adam* signifies red, or, in particular, red earth.

It is clear that the Himyarite race distributed itself into the approximate parts



MANNERS OF THE ABYSSINIANS.—THE AIAT DANCE.—Drawn by Riou, from a description.

The name Himyar, like many other ancient ethnic epithets, signifies red, or ruddy. It would appear that this term was used in connection with the Himyarites to discriminate them as the ruddy, or blushing, race. We may suppose that those who gave the name were Blacks, or at least more swart than the

of two continents. In the first place, it occupied Saba, in Arabia. This was the southern part. It was Yemen in particular. The primitive civilization of Yemen was Sabæan. Across in Africa the Ethiopic division of the race was established. It is customary to call the inscriptions and monuments of the Sabæ-

Signification of Himyar; the epithets "roth" and "adam."

Distribution of the Himyarites; kinship with Sabæans.

ans Himyaritic, and those of the Ethiopians—progenitors of the Abyssinians—Amharic. It is true that the differentiation of the two peoples was sufficient to warrant modern inquiry in recognizing the ethnic and linguistic divergence between them; but the identity of race was at the same time sufficient to constitute the Ethiopian and Sabæan two divisions of the same race of Himyar. Intercourse and emigration were easy between the two peoples. We may conceive of the movement as most largely from Arabia into Ethiopia. It was thus that the beginnings of an early civilization were made in the Ethiopic parts of Eastern Africa.

The country now known as Abyssinia was prosperous and renowned at a very remote epoch. There was an Ethiopian ascendancy which rose toward its climax

Emergence and vicissitudes of Ethiopic race.

about the second or first century before our era. After that for a period of six

hundred years the Abyssinians held their own in the even scale of national existence. In the age of Cambyses, at the first quarter of the sixth century B. C., Ethiopia was swept down by Persian invasion, and at the beginning of the seventh century the people yielded to Arabian arms and accepted Islam.

The social estate of the modern Abyssinians is little to be admired. The corrupt form of Christianity which exists in

Social state of Abyssinians; multiple marriage.

the country has struggled against Mohammedanism for the establishment of

monogamy; but the polygamous practice of the Arabs prevails, or is at least permitted. Marriage is of the type already described as practiced among the Arabians. It is a private agreement between the parties, and may be dissolved by them at their will. The family tie is correspondingly weak.

It can not be doubted that the Abyssinians in common with the other nations that have accepted Islam as their religion have deteriorated into an unsentimental, ^{Sentiments and dispositions; family affections.} unideal, and coarse form of

life. True, the life of the people is enlivened somewhat by a gayer disposition than may be noted among the Arabs. Feast days and merrymakings are common. Social gatherings of neighbors and friends, at which the cow or the sheep is slain in barbecue, are one of the aspects of Abyssinian society. But great impurity exists, and love is little prevalent in the family. It is remarked here as elsewhere that the children of the monogamous family have the natural affections for each other and for their parents, but those of the polygamous family, having a common father but different mothers, are always at enmity, and frequently cherish the murderous purpose.

It was by the study of language that modern scholars became informed of the ethnic identity of the Ethiopians with the Himyar-^{Linguistic affinities of Himyarites.}ite Arabs, with the later

Arabs, and ultimately with the Hebrews. The Ethiopic tongue as deciphered from the Amharic inscriptions and extracted from the descendent speech of the Abyssinians forms a member of the southern group of Semitic languages. It belongs to the common family with Arabic. It is, as we have said, intimately associated with the Arabian Himyaritic. Indeed, it is a branch of the latter developed in an African form.

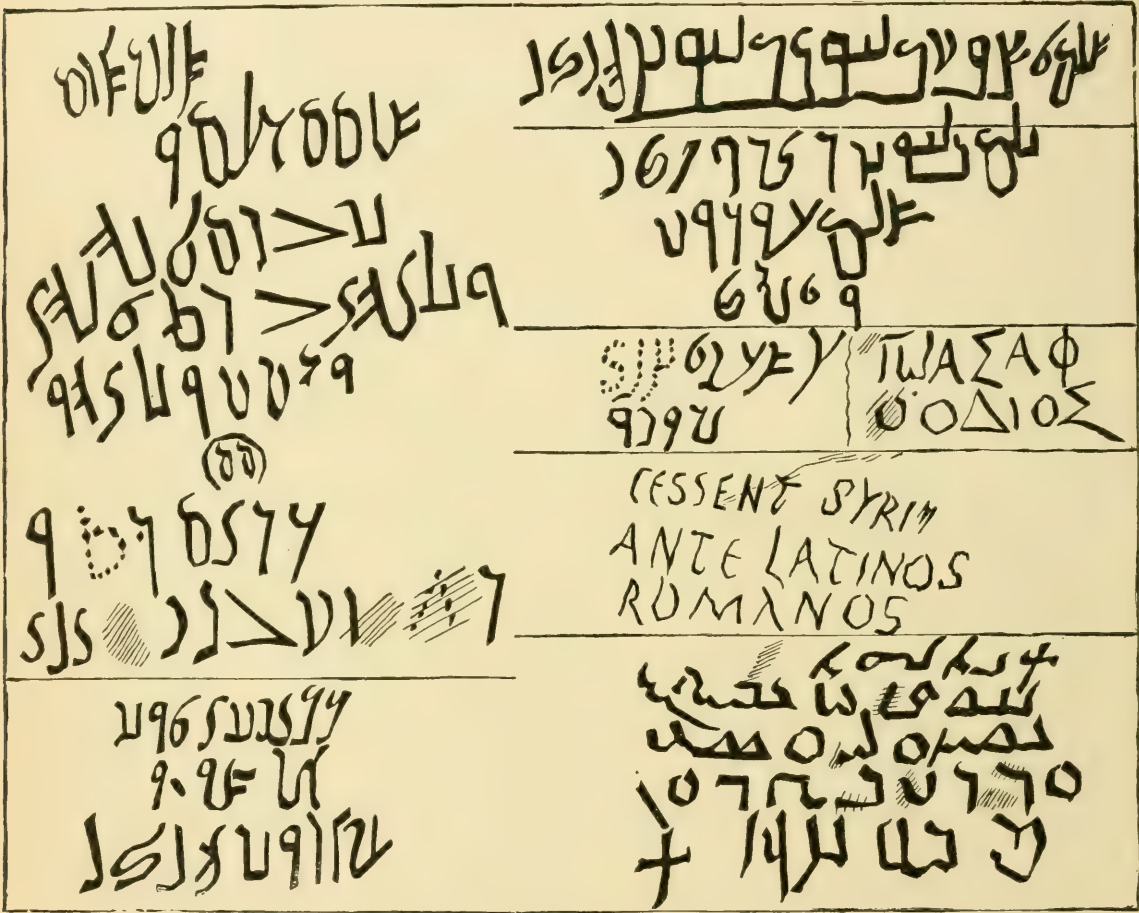
It is proper to remark in this connection that the Himyaritic and Amharic inscriptions have occupied a vast deal of attention in our time, and have been much studied by the best Orientalists.

The writing itself is a kind of bar writing. The Ethiopic is developed into a syllabary approaching an alphabet. Neither the one nor the other is properly cuneiform. Neither has either one reached the truly alphabetic stage. Throughout Southwestern Arabia and

Character and
plentiffulness of
the inscriptions.

scribed, and at length translated with what may be accepted as a near approach to authenticity.

It is believed that most of the monuments bearing such inscriptions, whether Sabæan or Ethiopic, were the work of the Himyarite kings and their scribes. On the African side such work is thought

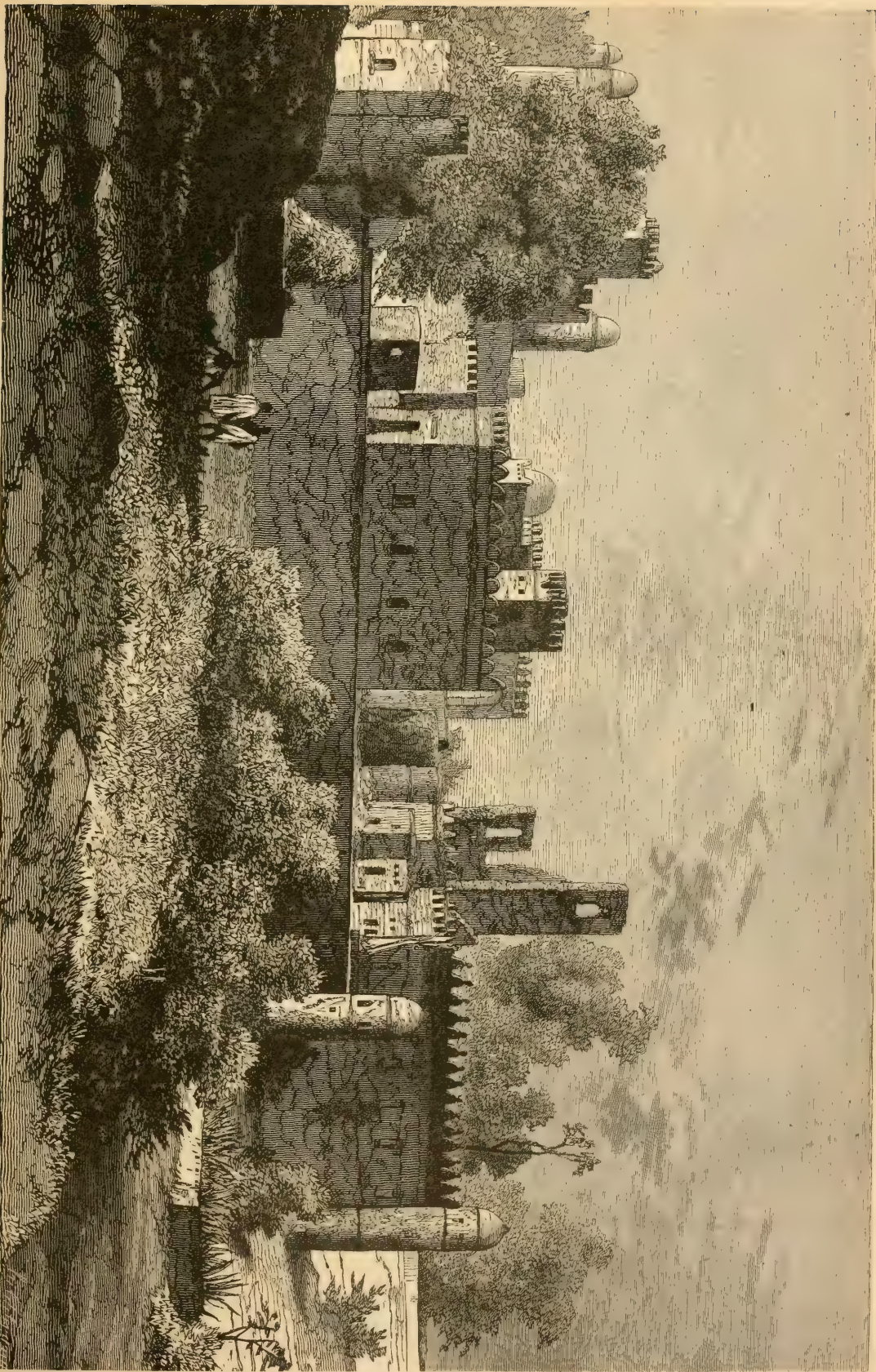


HIMYARITIC INSCRIPTIONS AND FIGURES.—From the *Atlas of Lattin de Laval*.

the adjacent parts of Africa many inscriptions of the Himyaritic and Amharic variety have been discovered. They were first noted by Karstens Niebuhr about 1774. His explorations, however, were only preliminary to the greater which followed. These have yielded the richest linguistic results. Hundreds of specimens of Himyaritic writings have been discovered, tran-

to belong to the great age of Abyssinia; that is, to the period extending from 100 B. C. to the age of the Persian conquest. The language of Abyssinia is known by the general name of *Geëz*. This tongue seems to have been the primitive speech of the people of Tigré, which is one of the three principal provinces of Abyssinia, the other two being Amhara and

By whom they
were produced.
the Geëz lan-
guage.



ROYAL PALACE OF GONDAR.—Drawn by Eugene Cicéri, after a sketch of Lejean.

Shoa. The province of Tigré is the northern division of the country, Amhara the central, and Shoa the southern. The Geëz was spoken by the Tigreans in ancient times; but the language has

chief town Gondar, the capital of Abyssinia. The primacy of the central province has been sometimes disputed by the other two; but Amhara has re-

Primacy of the
Amharites
among the
Abyssinians.

mained in the lead, and it is here that the modern empire, so called, has its seat. A politer form of language, called the Amharic, grew up about the Ethiopian court, was adopted by the army and the merchants, and is, at the present time, regarded as the learned tongue of Abyssinia. Among the people, however, a form of speech called *Agow* is cultivated quite distinct from the polite Amharic, and more nearly in affinity with the original Geëz.

With these niceties of dialect, however, the general reader can hardly be much concerned. It suffices to say that the Amharic language, being that of the government and of the literary classes in the central prov-

been preserved, and is to this day, in a dialectical form, the speech of the common people.

The province of Amhara has for its

ince, became naturally the chosen language of the inscriptions. The Ethiopian writings are generally in this form. Amharic is a cognate dialect of Arabic,



EMPEROR THEODORE II—TYPE.
Drawn by Janet Lange, after a sketch of Lejean.

and is, therefore, in close affinity with Hebrew. It is easily traced upward into the common Semitic parentage. The reader should not fail to remember what has more than once been pressed upon his attention, and that is the relatively small degree of divergence between the several branches, both ancient and modern, of Semitic speech. Among these languages, even in their extreme variation, we should look in vain for those strong, distinguishing characteristics and departures by which the tongues of the Aryan family are discriminated from one another.

The Geëz and Amharic literatures have always been poor and meager. The

Meagerness of Geëz literature; library of Magdala. whole might, perhaps, be lost with little note or

hurt to the literary history of the world. Only the linguist might well lament the disappearance of the few records which the Ethiopic race has thus far left in witness of its existence. The literary condition of Abyssinia was fully revealed during the recent war between that country and Great Britain. The British officers on their invasion found at Magdala a library of King Theodore, consisting in good part of manuscripts which he had brought from Gondar. These were captured. Three hundred and fifty-nine separate works were sent to England, and now occupy a place in the British Museum. None of the manuscripts date to a period more remote than the fifteenth century. Most of them belong to the seventeenth and eighteenth centuries. A few are the work of the present age. The subjects are almost wholly scriptural. There are several copies of the Bible in Geëz. These contain not only the canonical books, but also the apocrypha. Other manuscripts are prayer books, hymnals, missals, lives

of the saints, extracts and treatises from the Greek fathers of the Church. Nearly everything is impressed with the religious spirit, and may well remind the reader of the products of the European monasteries in the Middle Ages.

አስዎ፡ ነዎዘ፡¹ ላፍቆር፡ እገዚአብሔር፡
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ነዋዚወ፡ ፈተወ፡ እገዚአብሔር፡ ንዓ
ለቀ፡ ክሳብ፡ ከሀቦ፡ ብሕቱ፡ ንዝተወለደ፡
ወደ፡ ነይጠፍኦ፡ ኹለው፡ ዚሰቀየ፡
ብኣኡ፡ ክትኮነሉ፡ እኖበር፡ ሕይወት፡
ዘለዓለቀ፡

⁴
Παρηγῆ γαρ ἀφῆτ μενερε πυκοσμοο
ζωστε περψηρι ἁμαρτατῃ ἡτερετνιῃ
εἰσα ογοπυβεπ εθπαζῆ ἐροφ ἡτερε-
ψτεμτακο ἀλλὰ ἡτερεῖ ἡορωπῆ
ἡἐνεε.

SPECIMENS OF AFRICAN SEMITIC.

1, Ethiopic; 2, Amharic; 3, Tigre Abyssinian; 4, Coptic.

In one respect the literary culture of the Ethiopians seems to have carried them forward to an advanced station. Their system of writing goes far beyond any other Semitic language in a certain form of development. As we have said, the writing has a strong resemblance to the Himyaritic system of Southern Arabia. In common with the other forms of writing practiced by the

High develop-
ment of Ethi-
opic writing.

Semitic peoples, the Ethiopic was formerly written with consonants only, and from right to left. In the Himyaritic this form is preserved in the greater number of inscriptions, but in some we find the *Boustrophedon*, or ox-turn, style of writing; that is, the scribe in such work writes from right to left and then back again on the next line, after the manner of the turn of an ox in plowing; such is boustrophedon.

The Abyssinians carried this movement forward to the practice of writing from left to right only, and at the same time indicated the vowels in connection with the consonantal structure. The vocalic elements were made by the addition of strokes and the formation of rings in connection with the consonants. This style of writing appeared as early as the fifth century A. D. The alphabet was extended to twenty-six characters (consonants), and to each of these was allotted seven distinct forms, thus increasing or extending the alphabet into a syllabary, the nature of which may be understood from an examination of the Abyssinian alphabet.

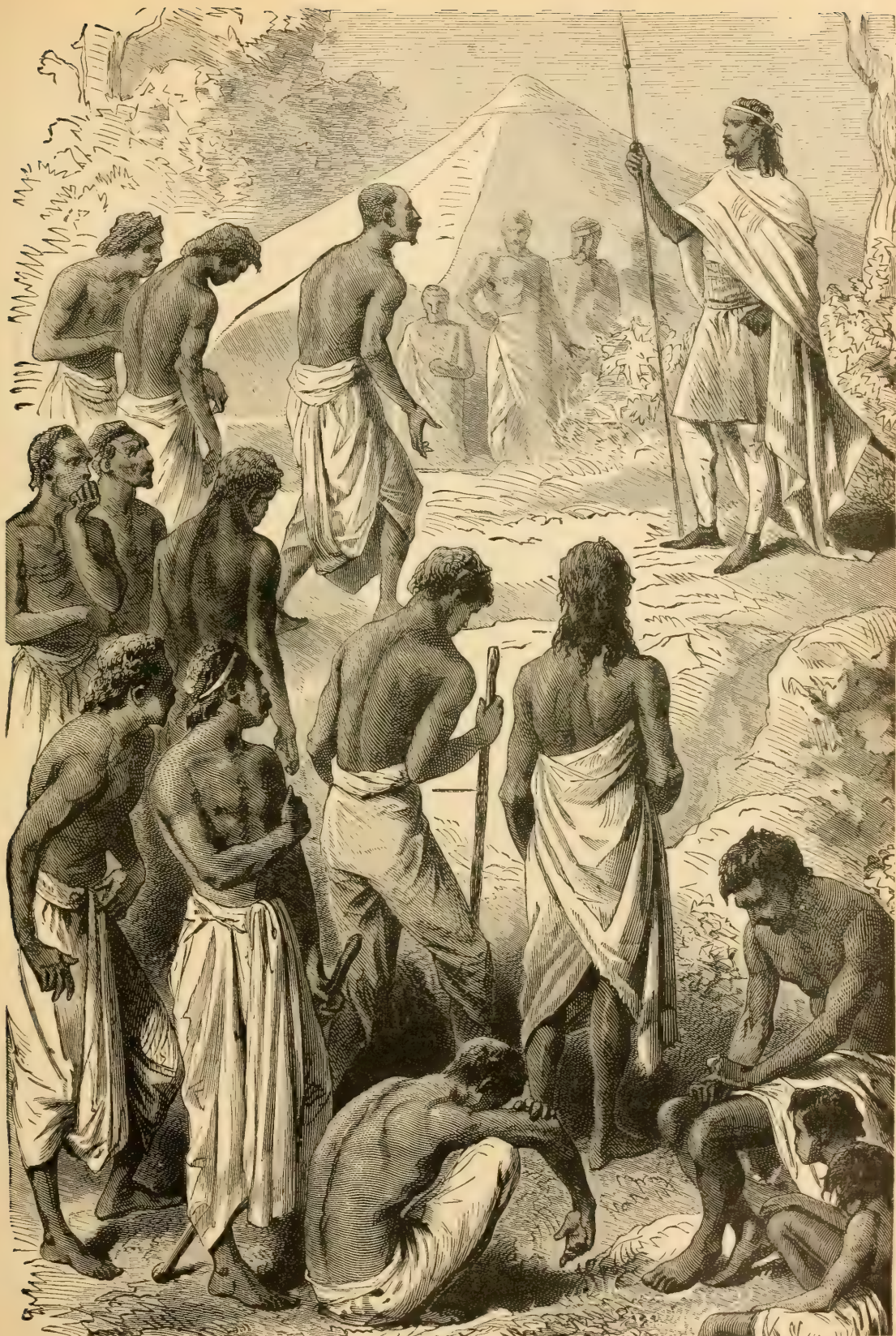
Outside of the theological pale, Ethiopic literature has made its way feebly into medicine and astrology, though in neither branch has inquiry proceeded beyond the superstitious stage. The scholar may find certain treatises on magic, conjuring, and the like, but all under the prevailing spirit, and all more curious than instructive. The poetry of the race, so far as the same has been attempted, is lyrical and religious. The first attempts were in the form of the Hebrew Psalms; but in later periods praise of the saints was substituted for praise of the deity. The poetry, so called, of the Abyssinians has proceeded in its development as far as meter, but

stopped short of rhyme and the superior elegances of verse.

The industries and arts of the Abyssinians are still in the rude and half-barbaric stage. The common life is agricultural and pastoral. The manufactures have ^{Manufactures and commerce of the Abyssinians.} not been promoted to any degree of proficiency. Even in Gondar, the capital, the manufacturing interest has scarcely appeared to the extent of attracting the notice of travelers. A few Oriental industries, such as weaving, tanning, dyeing, and gem-cutting, are practiced; but the country has not reached the commercial age. Abyssinia Proper has no seacoast and little foreign trade. The province of Samara extends around between the country and the Red sea, constituting a sort of Phœnicia to the Abyssinia Palestine. Nor does it appear that the genius of the people leads naturally to artisanship, commerce, and art.

The principal reliance of the people for food is upon the field and the herd. Cattle are regarded as ^{Derivation of food supply; preference for raw meat.} the principal staple. One of the strange aspects of Abyssinian life is their usage of eating their meats raw. When kine are butchered the flesh is taken, still warm and quivering, and eagerly devoured. The arts of cooking, however, are understood and practiced. The meats which may not be eaten immediately after slaughter of the animal are preserved and cooked in the usual manner. It is the custom of the cooks—a thing pleasing to the Abyssinian palate—to season the meats with pepper until it is heated to the Spanish standard of cookery. The traveler, Parkyns, noted the preference of the people for raw meat fresh from the animal, and expresses his belief that choice in this particular is simply a mat-

Literature beyond the pale of theology.



ABYSSINIAN ROYAL USAGES.—GRANTING MERCY TO INSURGENTS.—Drawn by Janet Lange, after a sketch of Lejean.

ter of custom, that there is nothing inherently repugnant in devouring raw flesh in the case of a meat-eating people.

This usage of eating flesh raw has given rise to the belief that the Abyssinians are in the habit of taking what meats they desire from living animals, allowing the wounded parts to heal and grow again for a new assault of the knife. It is of record that such usage has been witnessed as the cutting of steaks from a live cow. The traveler, Bruce, has narrated what he himself saw in this particular. It is doubtful whether such a practice generally prevails, but it is known that both the Abyssinians and the Gallas, at least occasionally, resort to this method of obtaining flesh food.

In the matter of building, the Abyssinians are still on a low level. Their houses are rude and of a conical form, reminding one of the Celtic dwellings of antiquity. The roofs are covered with thatch. As a rule, each household produces its own supplies and clothing. Exchange is not much relied upon for the supply of wants. The national costume is, first of all, close-fitting drawers, quite un-Semitic in character, and approaching the pantaloons of the Western peoples. Over this garment is thrown a large mantle, which is folded about the person in the picturesque manner of the East.

The material of the national dress is cotton cloth. Leather is produced of good quality for shoes and harness. The great drawback to the accumulation of resources and national progress seems to be the isolation of the people. This, together with the incursions of the Galla tribes and frequently recurring revolu-

tions, have kept the Abyssinians from the place which they might otherwise have attained in the civilized scale. The foreign trade, whatever it is, and indeed the whole connection of Abyssinia with foreign countries, is by way of Massowah. The principal exports of the country are its gold, ivory, and slaves, though coffee, butter, honey, and wax are also sent abroad. In return for these, Persian carpets, glassware, gunpowder, and silk are imported, but only in limited quantities.

Abyssinia, more than almost any other Semitic country, has attained to independent monarchy. There has never been a time within the memorial period when the empire did not exist. True, the form of government is not constitutional in the Western sense of that term. Great difficulty has been experienced by the Abyssinian rulers in maintaining the unity of the government; for the chiefs of the two adjacent provinces, Tigré on the north and Shoa on the south, have been constantly aspiring to the chief rule. The subordinate provinces are as frequently in insurrection as in obedience. Other chiefs have arisen and claimed the title of *Ras*; but the government of Gondar has retained its ascendancy notwithstanding the fact that the monarchs, as in the case of the Emperor Theodore II, have been frequently reduced to the character of puppets in the hands of subordinate, though ambitious, chieftains. It has been no uncommon thing in Abyssinian history for the governor of some rebellious province to march upon Gondar, put down one emperor, and set up another more compliant with his wishes.

The government itself has been an absolutism. The emperor has a council of his chief men, governors, and com-

Tradition of the living steaks.

Building styles, and clothing of the people.

Monarchy established; difficulties attending the same.

Drawbacks to progress; principal exports.

manders. If he is strong, he does his own will with their support. If he is

Emperor and provincial rulers; conversion to Christianity.

weak, he does their will, accepting their dictation as the administrative policy.

Within his own territory each chieftain is master of resources and rights. He has even the power of life and death. His relations to the emperor are no more than a sort of annual obeisance, implying the giving of presents at stated periods and the necessity of mustering his forces and going to war on the call of his superior. The system is not dissimilar to that of certain types of feudalism in the Middle Ages of Europe.

Abyssinia furnishes a most interesting study in the matter of religion. Christianity is professed to the present day. There are, however, many Mohammedans in the country, and scattered settlements of Jews. The doctrine of the Christ was first preached by Saint Frumentius, who came out as first bishop of Abyssinia about the year 330 A. D. The Abyssinian episcopate was attached, after the conversion of the people, to that of Alexandria. Monasticism was soon introduced, and in the latter part of the fifth century great numbers of monks settled

in the country. To the present day the institution has not lost its power among the people.

Religion became a question between the Abyssinians and the Arabs of Yemen. The latter persecuted its Chris-



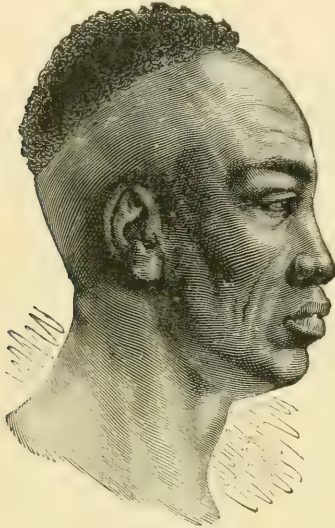
ABYSSINIAN PRIEST AND MONK—TYPES AND COSTUMES.

Drawn by Emile Bayard, after a sketch of Lejean.

tian subjects, and the Emperor Justinian invoked the aid of Elesbaan, King of Abyssinia, in resisting and punishing these persecutions. An Abyssinian

army crossed into Yemen, conquered the country, and for sixty-seven years held it as a subject province. In the times of the Mohammedan ascendancy, even in the heyday of the Arabian conquest, Abyssinia in a measure secluded

Religious warfare of Abyssinians and Sabæans.



NIAM-NIAM BASA—TYPE.

Drawn by Emile Bayard, after a sketch of Lejean.

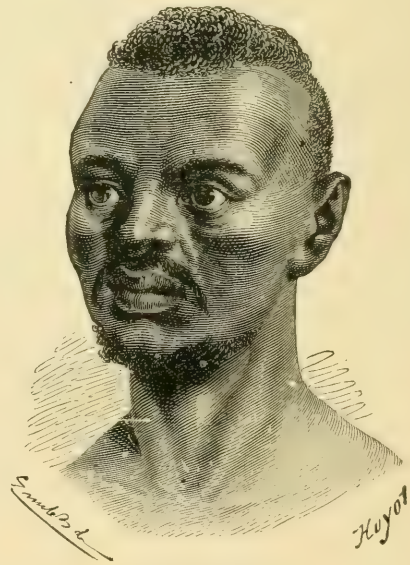
herself from the storm, and maintained at least the shadow of independence for nearly a thousand years. It was the presence of this far-off Christian kingdom of the East that probably gave rise in the later Middle Ages to the tradition of the mythical emperor, Prester John.

The Abyssinians were in the early ages Arians, and not orthodox Christians. In the sixth century the Church of Abyssinia went over to the monophysite heresy, and thus the faith was spread in this irregular form over Nubia. In the sixteenth century the Portuguese, becoming interested in the affairs of the East, undertook by the agency of their missionaries to bring the Abyssinians to the orthodox standard. Rome sent out one of her servants to be patriarch of

Vicissitudes of Christian propaganda in Abyssinia.

Ethiopia. Jesuit missions were established; but it was not until 1624 that the Abyssinian Church finally yielded to Roman authority. Even then subordination to the pope was acknowledged for only a short period, after which ecclesiastical independence was reasserted. In the early part of the present century Protestant missions were first established in the country. These cultivated friendly relations with the government and were for a season patronized by the emperor; but the latter afterwards turned upon the missionaries, banished some, and imprisoned others. With the usual persistence of the Semitic peoples the Abyssinians returned to their own form of Christianity, and at the present time concern themselves theologically with the same questions which agitated the Church fathers in the third and fourth centuries.

The present national Church of Abyssinia is much like Rome on a small



RAHMA—TYPE.

Drawn by Emile Bayard, after a sketch of Lejean.

scale. The highest ecclesiastic is called the *abuna*; after him come bishops, called *komaurs* in the native tongue, and then *alaka*, or priests. A confes-

sional has been immemorially a part of the religious system. Communion is

Present religious organization of the people. held and administered daily, both bread and wine being delivered to the laity.

The Church opens her doors to all manner of aspirants for the priesthood, but only those who can read, sing, grow a

are gathered, living apart after their manner and holding aloof from the secular priests, who are generally married. There is in the religious formula a touch of Judaism. Every church must have its ark of the covenant. There are Holy and Most Holy Places, into which only the consecrating priest may enter.



GALLA-ABYSSINIAN MANNERS.—WEDDING DANCE AND HEADDRESSES OF MEN.

Drawn by Riou, after a sketch of G. Revoil.

beard, and pay the necessary expense of ordination are eligible candidates.

The country is populous in priests and monks. Every church requires a retinue of twenty ecclesiastics to perform the services and attend to the business of the parish. Many convents are established, in which celibate monks

Priests and monks; a touch of Judaism.

The Abyssinian priesthood has attained the usual ascendancy over the people. To the priests the supervision of society is intrusted. The priest celebrates marriage, and has the power of granting divorce. The laws of the state, as well as the usages of society, have for the most part an ecclesiastical origin.

Ascendancy of the priesthood; religious usages.

Under certain circumstances a man must, by the force of custom, become a churchman. Thus, for instance, if a man have been four times married and survived each of his wives, he must enter a monastery, this on the peril of excommunication. Every husband has the right of divorcing his wife on condition of becoming a monk! In each church some patron saint is enshrined, whose name is written on parchment and kept in the Holy Place.

Though the Abyssinians are a very religious, they are not a highly moral people. As usual in the Oriental countries, religion and morality have here been subject to divorce. The customs of society are regulated by convenience rather than the principles of ethics. War is a prevailing passion. Within the last quarter of a century Europe has learned much of the prowess and dispositions of this strong people. The late Abyssinian war between Great Britain and Emperor Theodore brought the country conspicuously to the attention of the peoples of the West. It was seen that a nation of people able to throw a hundred and fifty thousand fighting men into the field and to support so large a force in regular war—though at length defeated and overwhelmed by the superior arms and discipline of Great Britain—could not be despised or neglected in the present estimates of history.

The people of Abyssinia are still divided into tribes and nations. It is evident that the lines of division, too, are drawn in part on ethnic differences; but for the most part the divisions are kept upon the old Semitic principle of clan and chief. The Abyssinians are withal a handsome folk, large and well-formed

in person, having regular features, and keen, expressive eyes. The hair presents the same diversity which we have already noted among the Arabs. In some cases it is long and straight, and in others fine and somewhat kinked, as if by ethnic sympathy with the African wool. It is held, however, that the curled hair of the Arabians and the African Semites is true hair, and not the peculiar woolly covering of the African head.

The complexion of the people is a dark olive, shadowed with black, much like that of the Bedouins. Indeed, the whole feature and expression of the two peoples are nearly identical in so much that observant travelers have been in doubt as to whether a given individual was Bedouin or Abyssinian. The type of person here described is that peculiar to the provinces of Tigré and Amhara. On the south there is hardly a well-marked division of the Abyssinians from the Galla tribes, between whom and themselves, though there are frequent wars, there is much intermarriage, particularly between the families of the chiefs of the two peoples.

Close observation will show by anticipation the moral and intellectual qualities of the Abyssinian race in the aspect and bearing of the people. They are quick in quarrel, fierce in hostility, given to cruel practices; and these qualities of character readily appear in the features and domestic manners of the race. The high-grade Abyssinians, who are thought by ethnologists to be somewhat infected with Aryan blood, have fine features, though the bright eyes are deeply sunk. The complexion is not as dark as that of the common folk of Agau. One of the districts, named Samen, is inhabited mostly by Jews, who here, as everywhere, preserve the Hebraic qualities of

Ethics of the race; passion for war.

Clans and chieftains; ethnic characteristics.

Moral and intellectual qualities; race traditions.

person and modes of living. They have a tradition that they are the descendants of a banished colony which made its way into Abyssinia in the times of the civil war of Solomon's sons. But the better opinion is that the ancestors of the people came into their present country at the close of the first or beginning of the second century of our era, escaping, as did all the residue of their country-

men, from the castigation and oppression of Rome. In the earlier ages of this Jewish colony they are said to have enjoyed independence under their own rulers. Not until the beginning of the present century did their "house of David" become extinct; they themselves were made subject to the province of Tigré, within the limits of which the colony is situated.

CHAPTER CXX.—GALLAS AND SOMALIS.



WE have remarked above on the slight distinction of the Abyssinians from the Gallas on that side where the two peoples intermingle. There is much of a common,

national, and race character between them. The Gallas extend over a wide district of country bordering on Abyssinia, extending from the easternmost projection of the continent to the borders of Darfur on the west. The southern limits of the country reaches down between Zanzibar and the Victoria Nyanza.

The region has not been fully explored. The interior is of vast extent. The Galla races, though long known to the peoples of the West, have not been in-

Origin and descent of the Galla races.

vestigated with such care as to determine with certainty either the ethnic antecedents or present conditions of the people.

Bruce and Ludolf have visited the country, and have recorded something of the traditions of the race. One story runs to the effect that the Galla nations are derived from a tribe of savage ancestors out of the southeast. The tradition indicates a transmarine origin for the mi-

gration, or at least a position beyond some lake or river. The Raia-Gallas claim for themselves an Eastern origin, and have a tradition of a deliverance by sea. There runs also the story of an expulsion somewhat like that of the Israelites from Egypt, though it is the opinion of ethnographers that this refers to a forcible exodus of the Gallas from the country of the Somalis.

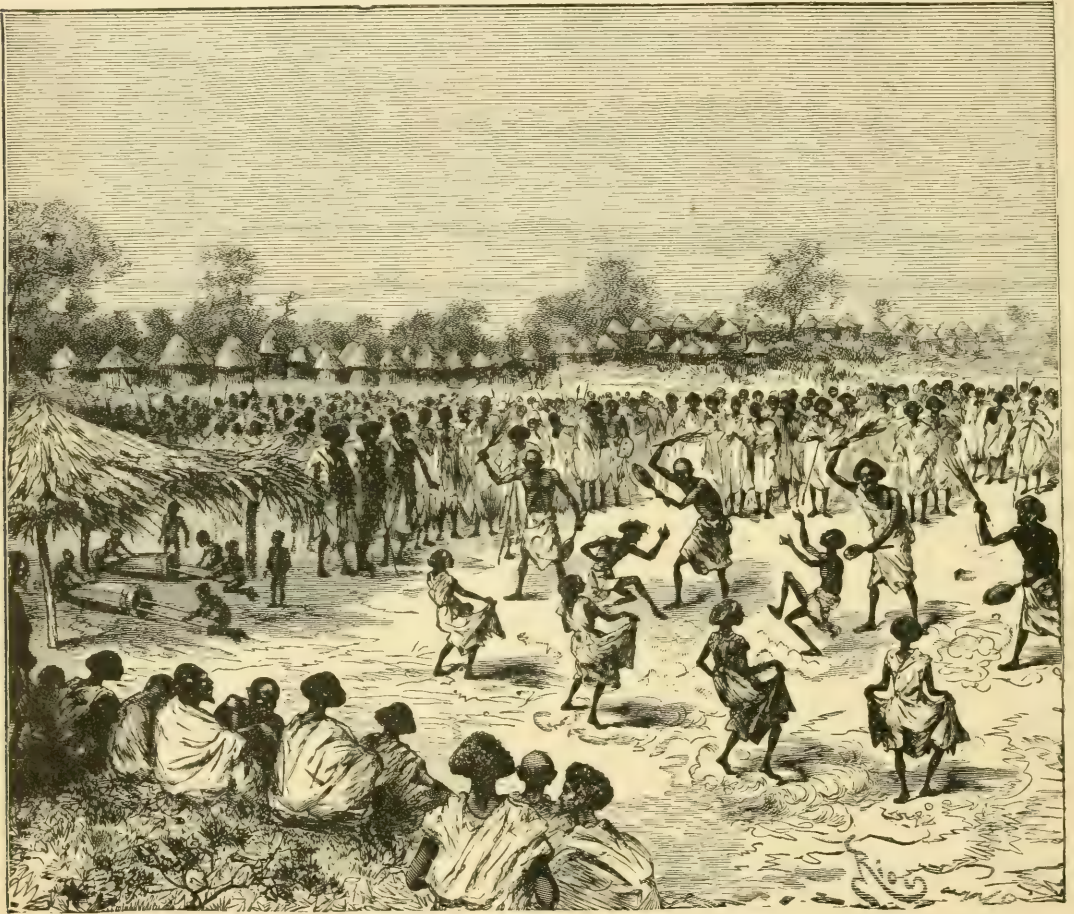
Whatever may have been the original distribution of the Galla tribes, it is clear that they are of a Semitic descent common with the Sabæan Arabs and the Abyssinians. They have for their congeners the races of the Somali and the Dankali. In this country, however, as well as in Abyssinia, and still more distinctly in Egypt, traces of the Aryan race may be discovered. It has been noticed by all travelers that the Semitic countenance in these African parts grades off toward the Aryan type. The strong, heavy features of the Hebraic races, of the old Chaldæans and the Assyrians, are no longer characteristic of the Abyssinians, the Gallas, and the Somalis.

The noticeable fact is that the gradation is toward the Aryan and not toward the African type. Here, where we should expect a strong gravitation to-

ward the physiognomy and person of the Negroes, we find, on the contrary, an ethnic lifting up toward the qualities of the Indo-European races. None of the characteristics of the Nigratian family are discoverable in the Gallas. The physical form is essentially European.

Gallas grade off toward Aryan types; features and traits.

brow and prominent forehead of the Arabs. The eyes are like those of the Abyssinians, quick and bright, but deep-set in the visage. Nature is not sparing in the matter of regularity and beauty of feature among these people. Many of them, both men and women, have been observed who might well compare—but



GALLAS DANCING.—Drawn by Riou, after a sketch of G. Revoil.

The arms and legs are proportioned as in men of the Aryan race. The peculiar musculature of the African is not found in Gallaland. Only the complexion is so dark as to suggest the Nigratian type; but this, on scrutiny, is found to be the dark olive, or brown, of the Bedouin rather than the true black of the African.

The Gallas are large in person, powerful in development. They have the high

for the deep shade of color—with an equal number of specimens from a European country.

The country of the Gallas is well raised above the sea. It contains mountains of no inconsiderable height, but not so great as those of Shoa on the north. Gallaland is essentially a vast region of tropical pastures, very favorably situated for the

Nature of the environment; wealth and trade.

maintenance of flocks and herds. The country also suggests cultivation; for the lower parts are especially fertile. In such districts corn grows in great luxuriance. In the agricultural regions the settled life has superseded the pastoral and nomadic; but in the highlands the tribes still wander about according to convenience and the varying exigency of the pasturage.

The wealth of the people consists mostly in cattle and horses. It is said that the kine herd numbers, on the average, seven or eight head for each man, woman, and child of the tribe. Horses are also very abundant, and riding on horseback a custom as universal as among the Arabs. Even the shortest journey is habitually performed by mounting. The herd is used in great part as the medium of exchange. The people subsist thereon. Beef is the ordinary flesh food of the people. The blood of slain animals is considered a delicacy. Cows are kept for milk and butter and cheese.

Gallaland is one of the native countries of the bee. The insect colonizes everywhere, and honey is a chief item of food supply. Bee keeping is practiced especially in the agricultural districts, and honey is one of the principal articles of commerce. Oddly enough, it bears a relation to the marriage ceremony. For each bridegroom must bring to his intended bride, as a wedding gift, a considerable quantity of honey. This not done, or come short of, the proposed husband may be rejected by his fiancée and her family! From this usage it has been argued that the women of Gallaland have greater independence, a higher importance and freedom in the social state, than in most of the other Eastern nations.

As among the Arabians and the Abys-

sinians, the people of Gallaland have the double usages of monogamy and polygamy. It has been noted by travelers that Both systems of marriage tolerated. among the Southern Gallas

the principle of single marriage prevails, while on the north the Abyssinian usage—sanctioned by Islam—of multiple marriage is much in vogue. Where polygamy is practiced the limit in the number of wives is determined by the preference and wealth of the husband. Not much is known of the details of the social system of the race.

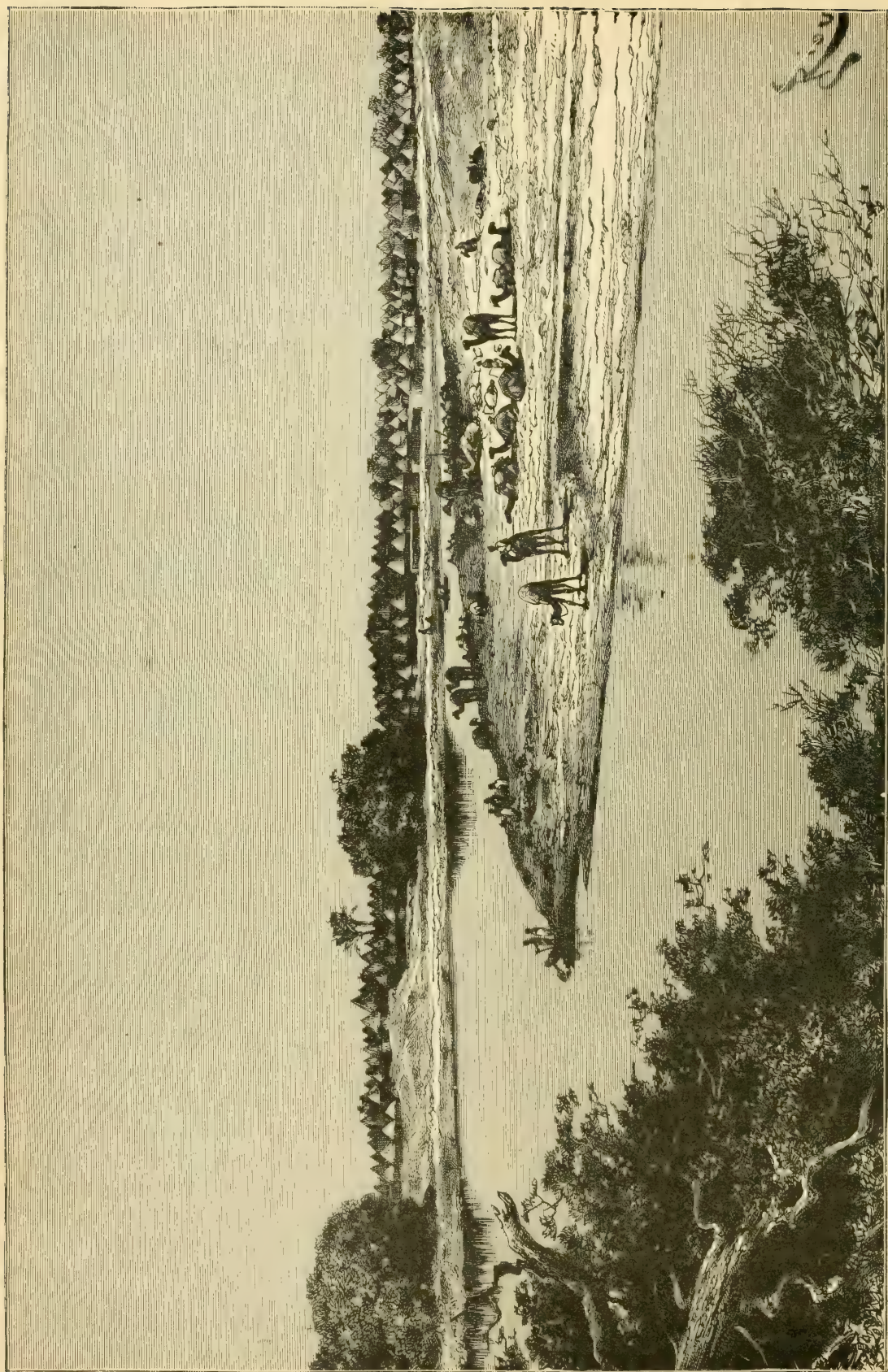
The Galla languages are clearly and indisputably Semitic. It was the knowledge of this fact that first led to the suggestion, and indeed demonstration, of a Semitic origin Nature and affinities of the Galla languages. for these peoples. There

are traces of Hamitic speech through all these countries lying to the south of Nubia. But the admixture is not greater than might be expected when we remember the long existing historical relations between Egypt and Ethiopia. Wars were made, commerce conducted, marriages confirmed, and many other connections formed between the peoples of the south and the great power that had established itself in the Lower Nile valley.

The present Galla languages have not been investigated with sufficient care to make them a separate study; but enough is known to establish their identity with the Southern Semitic family. The discovery of this identity was made about the middle of our fifth decade, by such scholars as Benfey, Krapf, and Lottner. Nor is it any longer doubtful that these widely diffused peoples are by race the kinsmen of the Arabs and the Hebrews.

The government of the Gallas is tribal. Each nation has its own sheik, or governor, who is known in the native

Bee keeping and idyl of the honey.



LANDSCAPE IN GALLALAND.—VIEW OF GUELLIDI.—Drawn by Riou, from a photograph.

language as the *heiitch* of the tribe. With him are associated the heads of families and clans in a council to which the governor must defer by the law of custom. It has been pointed out as one of the odd features of Galla life that the sheik of a given nation has exclusive jurisdiction over the trade of his tribe.

System of government; rights and powers of the *heiitch*.

prevailed over the primitive heathenism of the tribes. On the other hand, there is the Semitic feature of monotheism at least in shadowy outline. The tribes agree in worshiping the supreme deity whom they call Waka. With him, however, are associated, in the Hamitic manner, a god and a goddess, who are

Religious beliefs of the Gallas; principal deities.



WOLLO-GALLA WARRIORS.—FLIGHT FROM GUELIDI.—Drawn by Riou, after a description of G. Revoil.

He is regarded as the custodian of the tribal property, which he disposes of according to his will.

Another evidence of the ethnic gradation present in this part of the world is found in the religious life of the people. The religious feature is not distinctly Semitic, but rather pagan. Neither Islam nor Christianity has ever

subordinate to him. These are called Oglia and Atilia. To the popular mind these deities seem to stand nearer to the people than the far-off and incomprehensible Waka. So Oglia and Atilia have sacrifices offered to them. To them the ox and the sheep are slain. As for Waka, he is not so much the national god as he is an international

deity. For he goes away from Gallaland at certain seasons of the year and dwells among the Somalis. By that race he is worshiped also. It thus happens that when the Gallas and the Somalis are at war, Waka must be appeased by the one or the other, according to the time of the year!

Efforts have been made by both Mohammedan and Christian missionaries to

overcome this paganism of the Galla tribes, but without great success. The

Wollo-Gallas have been converted to Islam, and inroads have been made by that faith upon the villages of other tribes. In the northern parts of Gallaland a similar work has been performed by the Christians. In the districts next to Abyssinia a Christian nomenclature has taken the place of the pagan, and to that extent the people may be regarded as Catholics. Thus Mary is called Maremma, the Christ is called Balawole, and Saint George is known as Giris.

The myth of the Gallas has many interesting features. The serpent is a

prominent part in the mythological formula; but instead of being, as he is

among most of the Semites, the enemy of mankind, the destroyer of peace and happiness, he is according to Galla lore not only a proper object of worship, but is the giver of life and the creator of the first men! The progenitors of the human race were snake-born. Perhaps in no other part of the world have the religious concepts of so many races fallen together and been turned in common whorl as in that portion of the globe which we are now considering.

The public life of the Gallas is that of warriors and merchants. In times of peace, that is, peace between Abyssinia

and the Gallas, the latter are employed in large numbers as recruits for the Abyssinian army. As soldiers they are brave and sagacious. They are more to be dreaded for their skill as cavalrymen than as infantry. The horsemanship of the people is of a superior kind, and the cavalry charge of the Gallas might well, but for the insufficiency of their arms, be dreaded by the disciplined regiments of a European army.

The population of Gallaland has been estimated as high as eight million. Some of the tribes have a cavalry army amounting to thirty thousand. All are

Numbers and tribal divisions of the race.

known as the Gallas; but each nation has its own ethnic designative. Thus we have the Wollo-Galla, the Ramatta-Galla, the Kutatta-Galla, the Borani-Galla, and many others. The tribes are very numerous. M. Isenberg, a traveler in Abyssinia, recorded the names of more than fifty of the Galla nations, all of which were comparatively proximate to the Abyssinian territory. The different nations are independent, but have certain points of union and community among them. The elements of nationality are, however, superstitious rather than political and civil.

There is on the banks of the river Hawash, in the country south of Shoa, a certain tree called the Wodanabe to which the Gallas from all the tribes are expected to perform pilgrimages. The

Worship and ceremonial of the sacred Wodanabe.

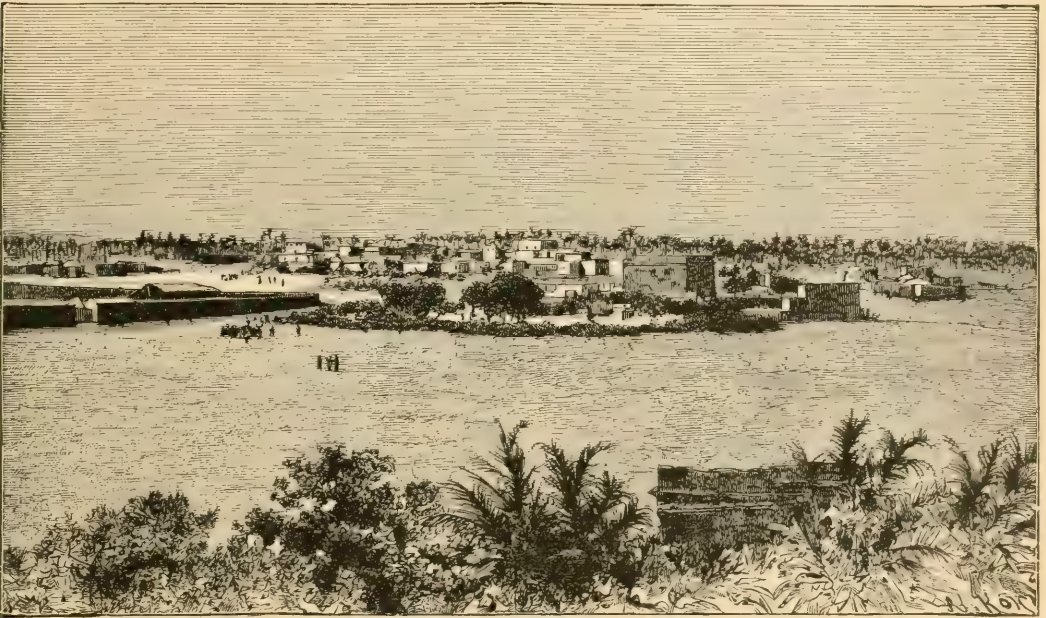
tree is sacred, and is adored by the pilgrims. Gifts are there offered by the Galla men for the blessings of life and health and wealth. The ceremonies and rites of the different tribes are largely common. Twice a year the two gods, Oglia and Atilia, are worshiped by the whole people. At that time the Lubah, or high priest, slays a number of

goats. He wears for a miter a crown with a tuft of long hair. With his hand he rings a bell. He divines from the character of the entrails of the slain animals what fortunes of peace and war will befall the men of the worshipping tribe. The latter fill themselves with raw meat and beer and smoke tobacco, until they stagger, scream and howl and call upon the two divinities; on the one for long life, and on the other—for she

these superstitions, common to many of the Gallas, rather than to any civil or political organization, that constitutes whatever bond of union holds them to common causes and action.

The country of the Somalis has been a battle ground of ethnic contention. Ethnographers who have admitted the Semitic character of the Abyssinians and the Gallas have still been disposed

Ethnic relationship of the Somalis.



VIEW IN SOMALILAND.—VILLAGE OF SHEIK OTHMAN.—Drawn by Riou, from a photograph.

is the goddess of fecundity—for much offspring.

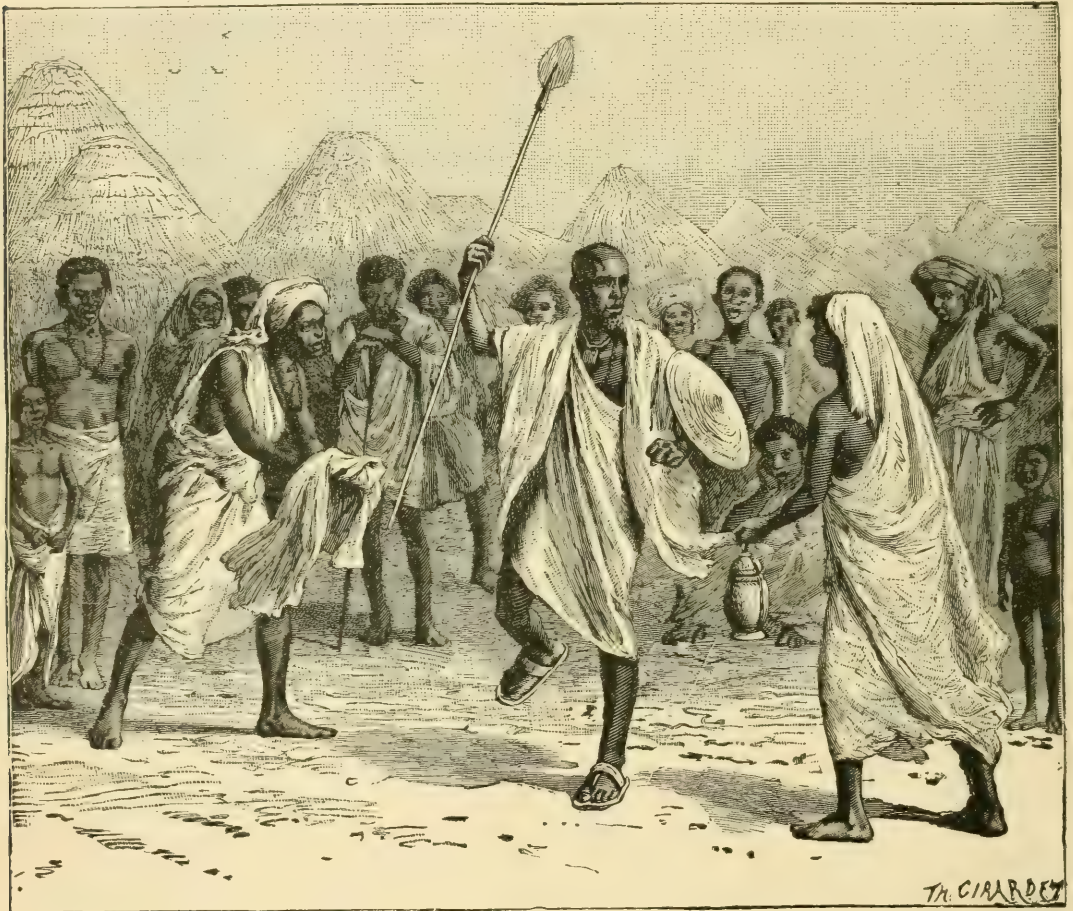
At the same ceremony the Kalicha, or wizard of the tribe, flings around his neck the decaying entrails of a goat, and with a scourge in his hand runs among those who are thought to be possessed of devils. The devils he exorcises with prayers and incantations. Great is the power of the lubah and the kalicha among all the tribes. Their reputation extends into Abyssinia, and both priest and wizard are regarded as sacred personages who may not be distressed, much less slain. It is the presence of

to claim a Hamitic origin for the tribes of the Somalis. This claim, however, must be disallowed. The unfailing criterion of language, no less than the strong presumption of geographical position, leads us to view the Somalis as another branch of the Southern Semites easily distributed from Lower Arabia across the gulf of Aden to their present territories.

These territories constitute the extreme eastern projection of the African continent. A glance at the map will show that the position is naturally Semitic rather than Hamitic or Nigritian.

The waters here dividing the peninsular part of Africa from Arabia are so easy of Emplacement of passage as to be disregarded. Practically, no doubt, the race; division from Sa- bœan Arabs. they were disregarded by the migrating Semites of the prehistoric age. The Himyaritic race, if we mistake not, here divided into an Afri-

visions of the Somali race; namely, the Isak and the Darode. The latter are subdivided into the greater number of tribes. The Tribal branches of the Somali race. former are distributed along the coast. The separation into clans is not wholly based on ethnic, but partly on industrial, conditions. One



SOMALI POET.—Drawn by Y. Pranishnikoff, after a sketch of G. Revoil.

can or Ethiopic, and an Arabian or Sabæan branch. The former penetrating Africa, distributing itself as the fundamental population of Abyssinia, Gallaland, and Somaliland. The latter, like the Gallas, are a tribal people, greatly divided into clans and septs, each with its own local sultan and particular manner of life.

There appear to be two principal di-

visions of the tribes regarded as of a low caste order, is called the Tomal, signifying ironworkers. Another is named the Ebir, meaning charm dealers; and a third, called the Migdan, signifying ostrich men. We here have what is not common among tribes of this part of the world, namely, a classification on grounds other than those of descent.

The Somalis have their traditions of

an exodus from Arabia. Indeed, there are two national myths of emigrations from across the water. The one seems to date to about the fifteenth century, and the other to a period more remote by several hundred years. It is said that at that early date the Shereef Ishak Ibn-

Tradition of an
exodus out of
Arabia.

country was not so complete as in the districts farther inland, though this is not what we should have expected from the nature of foreign invasions.

The language of the Somalis has been investigated with considerable success. Captain Hunter has reduced it to a grammatical form in a work published



SOMALI EXPEDITION.—SORTIE FROM MOGUE DOUCHOW.—Drawn by Y. Pranishnikoff, after a sketch of Revoil.

Ahmad, one the Sabæan chiefs of Hadramaut, crossed over into Africa with a colony of forty persons, and took possession of a district for himself and his followers. There is in Somaliland a clearer trace of some preceding African population, present there before the Arabian immigrations, than may be discovered in Gallaland or Abyssinia. Perhaps the Arabian conquest of this part of the

at Bombay in 1880. Before him General Rigby, in 1849, had written a treatise on Somali. It is found that the same tongue is spoken with only slight dialectical differences by all the Somali tribes, and that the language is another branch of that common speech used by the Sabæans, the Abyssinians, and the Gallas. It is contended, however, by those who

The Somali language a branch of Sabæan Arabic.

understand the Somali language best that it bears a stronger affinity to Hamitic speech than any other member of the group.

Literature has found a beginning among the Somalis, who sing love ditties and repeat short stories somewhat in the nature of fables with a moral. There has been found a folklore consisting of proverbs like those preserved in the literatures of nearly all the Semitic peoples. The Somali poetry has been admired for both the elegance of the diction and the refinement of sentiment expressed therein. The existing songs and stories, however, are no more than tentative prefigurements of a possible literary development.

The government is tribal, each clan having its own sheik, or shereef. The headmen of the families and septs constitute the sheik's council. For the rest, the government is of that common patriarchal type with which the student of Semitic history is already familiar from many repetitions. In some cases several tribes are united together in a loose confederacy, and the leading chieftain takes, with much pretense, the title of sultan.

The people are warlike and constantly bear arms. The weapons of offense and defense are the spear, the short sword, and the shield. Antiquarians have noticed a similarity between this armor and that of the ancient Egyptians. The Somalis are hot-tempered and much disposed to settle their controversies by fight. The authority of the chiefs is constantly evoked to prevent private feuds and bloodshed among their clansmen. The laws against violence are severe; but the barbarian principle of compensation is admitted, and the crim-

inal may pay for the murder which he has committed by giving up his camels, or even, in case he has no property, the tribe may compensate by payment in his name.

The Somali country is one of much attractiveness. The pasturage is luxuriant, and in the valleys the soil extremely fertile. The native products are abundant, and constitute the materials of a valuable commerce. Here is the native place of frankincense and myrrh. The Somalis are the most commercial of the Southern Semites, and the transmarine lines of their trade extend as far as India. The exports consist of cattle products, such as hides and horns, as well as of coffee, indigo, salt, and ostrich feathers—the last named being as fine as those produced in any part of the world. The trade of Somaliland, however, is to a considerable extent in the hands of Indian and Egyptian merchants who have established themselves in the coast towns of the country.

The live stock of the people, besides the wide-horned cattle, consists of camels, goats, and sheep. The latter are of the Abyssinian, or fat-tailed breed, and are more valued for their flesh than for wool.

The Somalis, more than the Abyssinians and the Gallas, have yielded to Mohammedanism as their religion. Pan-ganism has almost wholly given place to the faith of the Prophet. Like other converts to Islam, the people here became warlike and fierce in the maintenance of the new doctrines. The hot-tempered character of the Somalis suited well the enthusiasm and sword-evangelism of Mohammed. The religious fanaticism of the people has been remarked by nearly all travelers who have visited

Beginnings of
poetry and
fiction.

Attractiveness
of Somaliland;
foreign com-
merce.

Patriarchal
government;
spirit of violence
and war.

Acceptance of
Mohammedan-
ism; religious
fanaticism

the country. Their observance of the ceremonies and doctrines of Islam is as intense as their manner is passionate.

The Somalis are, like the Gallas and Abyssinians, a tall, active, well-formed

Race features of the Somalis; reproduction of Chaldee face. race of people. Their robustness has been admired by all who have observed

them. The race features are regular, but, as said above, appear to be touched with African influences; that is, with traces of Hamitic and Nigritian blood. The complexion in some instances is almost black, and the frizzled hair is nearly universal. It is here more than in any other region of the world that the old Chaldee face and head, with its kinky, plaited hair hanging down to the shoulders, may be seen in living specimens.

Closely associated with the Somalis are the people called the Donakil, or Donkalis. The language of the latter is of the same group with those of the Gallas and the Somalis. The person and habit of the two peoples are much alike, though the Donkalis appear to be less infected with Nigritian characteristics. The kingdom of this people is called Adel, or Adaiel. This formerly included the whole African population of the eastern projection of the continent; but the "empire of Adel" was at length

Language and characteristics of the Donkalis.

reduced to a particular province, which has its name from that of the primitive tribe inhabiting it called the Ad Alli.

The Donkalis do not call themselves by this name, but designate their tribe as the Affar. They have also been ethnically described as the Ghiberti, a word signifying "the faithful," or "the strong in faith." The title of Donakil

is the one employed by the Arabs—another instance of the substitution of a foreign for a native name.

It is said that the empire of Adel, which in the Middle Ages was recognized as extending over the peninsular parts of Eastern Africa, was destroyed by the emperor, Anda Sion, of Abys-

Tradition of the empire of Adel; the Lefthanded Mohammed.



SOMALI TYPE AND COSTUME—SHOWING THE SPHINX HEAD-DRESS.

Drawn by Thiriat, from a photograph.

sinia, in the first quarter of the fourteenth century. Henceforth the capital of the country was established at Aden, or Harrar. This was regarded as a stronghold of Islam in Eastern Africa. The Donkalis accepted Mohammedanism, and the enmity between them and Abyssinia was heightened by the religious animosity of the two peoples.

In the sixteenth century there were

symptoms of a revival of the power of the Affar when their king, Mohammed Gragne, that is, the Lefthanded Mohammed, arose and became a conqueror. He made war on Shoa, conquered that country, overran Amhara, and threatened to subvert the Abyssinian kingdom. It appears that the progress of

Affarland, is surrounded by the Galla tribes. Nor is the difference between the two races sufficient to prevent their consolidation into a single people under like institutions and laws. To these we may add the tribes of the small kingdom of Bali, lying to the eastward of Efat. This, like the other provinces of



MANNERS OF THE DONKALIS.—A COFFEE HOUSE.—Drawn by Riou, after a photograph and sketch of Revoil.

the conqueror was checked by the Gallas rather than by the Christian army of Abyssinia.

Otherwise than here noticed, not much is known of the Donakil race.

Slight differences between Donkalis and Gallas.

Their language is akin to the Arabian and Abyssinian dialects, and goes back in its origin to the common Semitic stem. The country of the Donakil, or

Semitic Africa, is under the control of native chieftains. The country is still pagan, though the Mohammedans have gained some influence over the people.

We have now completed our general survey of the character and destinies of the Semitic races of mankind. These peoples have had a place in history from the earliest dawn of recorded annals to the present day. As builders of states

and governments they have not at all compared with the stronger and more progressive Aryan nations. From the first a deep religious impression has been noticeable upon the Semites. It is from the religious point of view that they have been so important a part of the civilizing forces of the world.

On the whole, the race has greatly declined from its ancient renown. There was a time when Semitic civilization triumphed in Western Asia. The great military kingdoms of Mesopotamia were the work of this division of the human family. Assyria was its crowning effort. The religious system of the Hebrews was the supreme product of the race considered as an agent of interpretation between the supernal power and man.

After the Hebrews the Arabians have risen to the highest level as exponents of a religious belief. It should not be forgotten in this connection that Islam yields to no other form of religious thought in proclaiming the unity of God. So emphatic was the Prophet in this particular that he rejected all notions of a plurality of persons in the divine nature, staking everything upon the singleness and almightiness of that nature. This predominance of the religious instincts over all other sentiments and purposes of the Semitic mind has cost it dearly in the competition for national existence. Theocracy, as a form of human government, has never succeeded on any considerable scale, and theocratic influences asserted in the affairs of state have ever had a tendency to weaken administration and distract the counsels of the governing power.

It has thus come to pass that the Sem-

ites stand in a feeble and denationalized condition before the vision of modern history. The Semitic race, as a whole, is by no means strong. The entire existing Semitic populations of the world may be estimated about as follows:

Jews.....	6,000,000
Arabians.....	7,000,000
Abyssinians.....	5,000,000
Galla nations.....	7,000,000
Neo-Syrians....	2,000,000
Somalis.....	1,500,000
Donkalis.....	500,000
Other Semitic African tribes.....	500,000
Kurds and other Mesopotamians....	3,000,000
Total.....	32,500,000

We thus see that the entire Semitic population of the globe would scarcely exceed that of the modern kingdom of Italy, and would fall far below the population of Austria-Hungary or France. We must, moreover, deduct largely from the above total on account of the denationalized condition of several of the peoples enumerated. Thus, for instance, the six million Jews, while they constitute a considerable people, have no shadow of nationality. The Neo-Syrians and Mesopotamians are hardly to be regarded as having a national existence. Arabia itself is but a division of the Ottoman empire. Strangely enough, we should have to look to Abyssinia for the best existing example of Semitic nationality!

It were vain to offer conjectures about the future destinies of the Semitic race. History in the present state of human knowledge does not prophesy. Science is able to predict; but the generalization of the laws and tendencies of human conduct has not yet proceeded sufficiently far to warrant us in indicating beforehand—as though it were a thing ascer-

Principal im-
pressions made
on mankind by
Semites.

Decline of Sem-
itic influence.

Theocracy in
government the
cause of national
weakness.

Statistical ex-
hibit of the
modern Sem-
itic races.

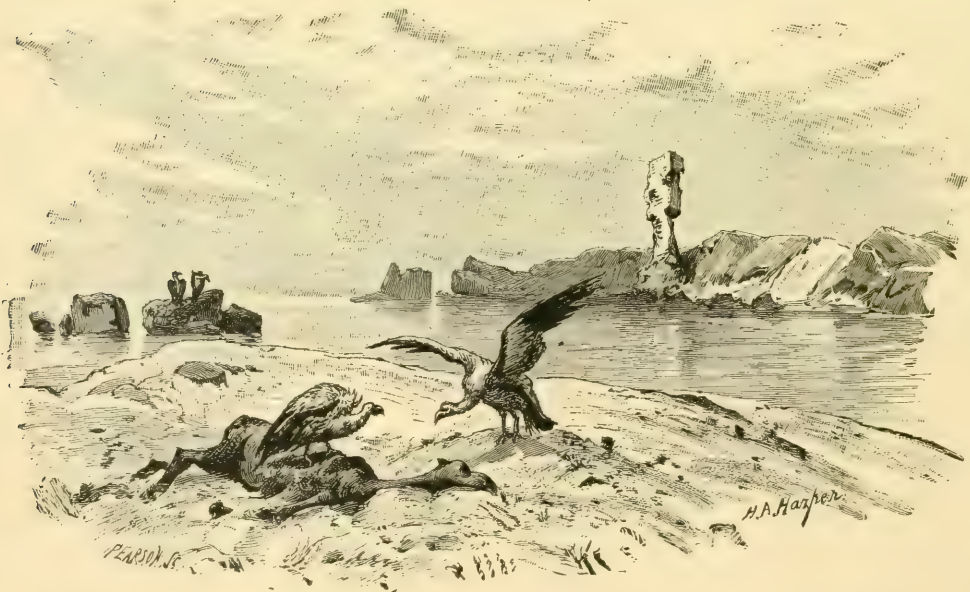
Possibilities of
the Semites;
general view of
ethnic laws.

tained—the course and destiny of any race or people.

On the whole, it would appear that after the manner of the vegetable world new types of human life arise, containing and perpetuating the vitality and best parts of all the past. New races, or new branches of existing races, take the lead in successive epochs in civilizing the world. It is among the possibilities that from some division of the existing Semitic peoples a new type of ethnic character may spring, having the capacity for the organization of national life, the giving of constitutions and laws, and the creation of those institutions which tend to enlighten and reform mankind.

On the other hand, it is possible that

the old races of men are in process of gradual extinction—that their remaining potency is flowing out into the veins of other races and combining with newer and more vigorous currents of life. However these forces of perpetuity may work in carrying forward the general destinies of mankind, we may not fail to remember that the Semites have contributed the prevailing religions in all the countries west of Asia; that the most enlightened races of mankind have accepted the Semitic interpretation of that power by which the world is governed, and the final interests of humanity ascertained and made sure through the doctrines and practices of religion. Laws and constitutions have come by the Aryans; religion, by the Semites.



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HAMITIC ART WORK. Wall inscriptions of Old Egypt.



BOOK XVIII.—THE HAMITES.

CHAPTER CXXI.—FEATURES AND PRODUCTS OF OLD EGYPT.



N an earlier part of the present work we have had occasion to present the question whether there is or is not a Hamitic race of men.

With the discovery that there is and has been a great group of peoples belonging originally to Western Asia, and extending somewhat into Africa and Europe, to which the name Semitic may be applied, as if in conformity with the traditional belief in a descent of these races from Shem, the reputed son of Noah, came also the attempt to classify the widely distributed Indo-European peoples under the name of Japhetic. It was found with

Attempted extension of the Hebrew ethnographic scheme.

the progress of inquiry that to refer the last-named races to a son of Noah was to strain both the facts and the principles of the investigation. For this reason the word Aryan, or, as we have said, Indo-European, gained ground as

the representative term of this great group of peoples. Japhetic has virtually ceased to be employed by scholars, and to this extent the Noachic scheme of human derivation has been disturbed and neglected.

In like manner the attempt was made on the other side of the so-called Semitic family to differentiate a race of Ham. Within the present century it was still the accepted belief that Ham was, in

Erroneous views regarding the so-called Hamites.

general terms, the father of the African races. In particular, he was regarded—he and his clan—as the progenitor of the Black peoples of the African continent. The Negroes were thought to be Hamites in the same sense that the Jews are Semites. With the progress of inquiry, however, these notions were put aside. It was discovered that whatever Hamitic race there is, or has been, the same is not a race of Blacks—that the Hamites, in a word (if such there be), belong to the Ruddy, or blushing, family



Ernst Koerner

HAMITIC LANDSCAPE.—SUNSET ON SHORE OF THE RED SEA.—Drawn by Ernst Koerner.

of men. This view of the case led to the classification of the peoples of North-eastern and Northern Africa by themselves and their association with the races of Western Asia.¹

Thus the crude notions of the early ethnographers have given place to a truer view of the primitive populations

Rectification of knowledge concerning the African races.

of that continent which has always been least known and least developed. Investigation has happily taken the place of mere theorizing. The narrow opinions which were supposed to be biblical, have, in the nature of the case, been either widened to suit the facts discoverable in the primeval conditions of the human race, or else been wholly replaced with a more scientific concept of the dispersions and first settlements of mankind.

From all this, however, we are not to suppose that the problem of the distribution of mankind has been

Difficulty of fixing the ethnic relations of Old Egyptians.

fully solved. In many parts, on the contrary, the matter is yet in doubt and obscurity. Among such parts, that which concerns the derivation of the ancient Egyptians—most conspicuous and typical of all the so-called Hamitic peoples—is, perhaps, the most difficult. It should be said in the first place that the Egyptians were the great exemplary race of Ham, and that but for them the term Hamitic had never been invented, or, indeed, found convenient in the classification of mankind. There were other ancient and possibly some modern peoples belonging to this group of races; but if we take the Egyptians away, the rest may be disposed of by assigning them to some other and better ascertained human stock.

What, then, was the ethnic derivation of the ancient Egyptians? Did they or did they not constitute a separate division of mankind in the sense that the

Were the Egyptians a distinct branch of the human family?

Aryan and Semitic races are separate? The answers to these questions do not clearly appear. If we examine with care the primitive race and monuments of Egypt, we shall find them to be in a tolerably close analogy with the Semites and Semitic remains; but this analogy is not so close as to constitute an identity. The points of ethnic and institutional development among the Egyptians are sufficiently distinct from those of the peoples of Western Asia to suggest another ethnic derivation, but at the same time the likeness is close enough to argue a near affinity of race.

Of the Hamitic stock, history and antiquarian research are able to discover the earliest traces

Oldest traces of the Hamitic stock found in Chaldæa.

in the Chaldæan plain; that is, the earliest geographical traces. Chronologically, the Egyptians themselves antedate all other known races of men, with the possible exception of the Chinese. The fact that the course of human migration has generally been from east to west would lead to the belief that the Hamites first reached a stage of the civilized life in Mesopotamia, and *afterwards* in Egypt. But the ascertained dates point to an opposite order of development. In either event we may assume a certain community of race between the inhabitants of Old Chaldæa and Old Egypt.

In this connection, however, we should observe that there are good grounds for considering the people of ancient Chaldæa as having a strong Semitic affinity, if not themselves positively Semites. Let us agree that the

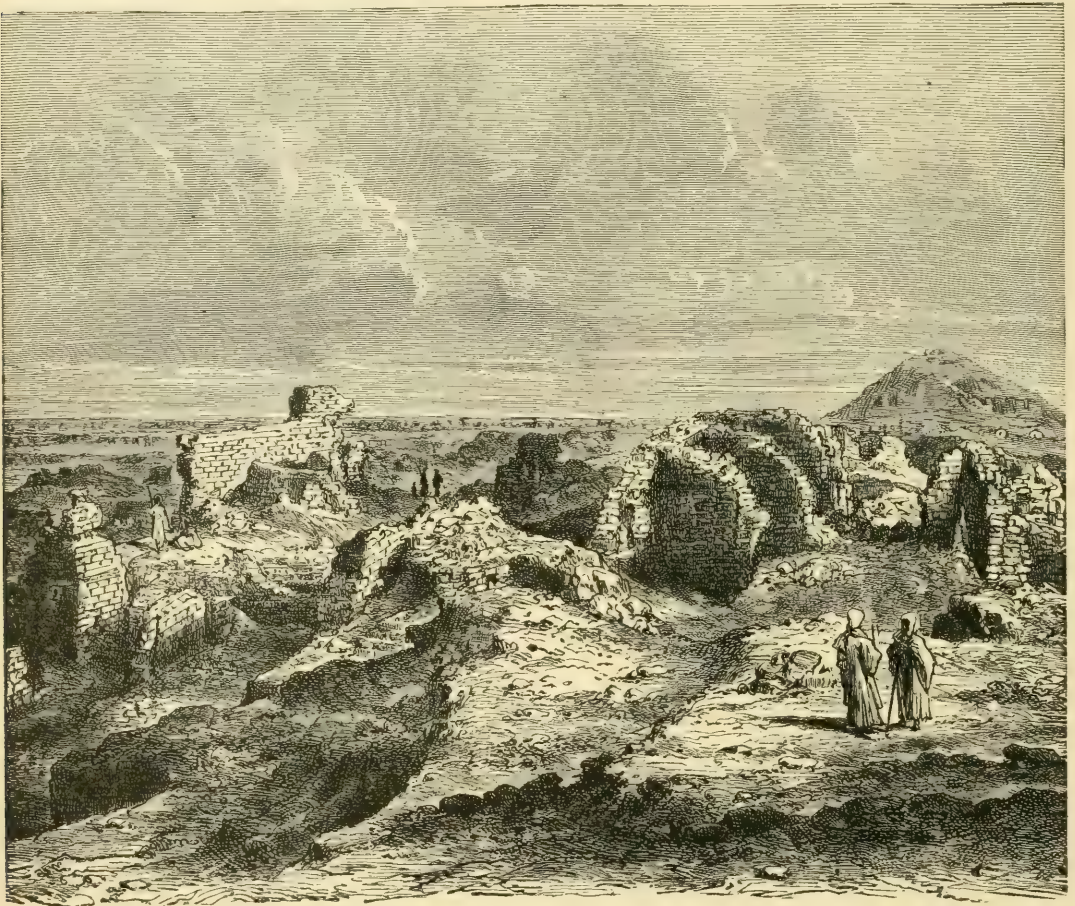
Slight differentiation of the Hamites from the Semites.

¹ See Ridpath's *Universal History*, Book Second, pp. 108, 109.

differentiation of the primitive Chaldees from the distinctly marked race of the Asshur and the Arphaxad was so slight as to be almost disregarded in the estimate of race connections. This fact may be carried forward and applied to the whole question of the so-called Hamitic family. It appears, on the

such a departure back to a very remote epoch in the infancy of mankind. When we remember the as-
 certainable dates of Egyptian history, we are forced to the belief that the race which civilized the valley of the Nile must have sought and found that locality at an in-

Remoteness of date of division between the two races.



RUINS OF LABYRINTH AND PYRAMID.—Drawn by B. Strassberger.

whole, to have been a *variation of the Semitic race*—an offshoot from its side—rather than one of those distinctly marked race-separations by which the different branches of the Aryans, the Turanians, and the Semites are discriminated the one from the other.

If we accept the belief that the Hamitic variation was itself a side derivation from a Semitic original, we must place

conceivably remote age in the unrecorded annals of the early race. We may conceive of a Hamitic migration out of the East in the direction long subsequently taken by the Canaanites, the Abrahamidæ, and the Joktanians; but such a movement is, in the nature of the case, conjectural. It answers to what seems to be an ethnic and historical necessity, and, thus accordant with

right reason, it may be accepted as true.

The enlarged view of the case seems to favor the belief that the Ruddy races

of Western Asia and Eastern and Northeastern Africa held together in migration.

primitive tribal stage of evolution, de-

parting the one from the other but little in ethnic peculiarities, language, religious usages, and institutional development until what time they at length appear above the historical horizon and are discovered by antiquarian research in those typical forms which, for want of other nomenclature, we call Semitic, Hebraic, Arabic, Africo-Sabæan, and Egyptian. Nor is it certain that subsequent inquiry will enable us to reach a more definite conclusion regarding those ethnic processes which lie so far below the dawn.

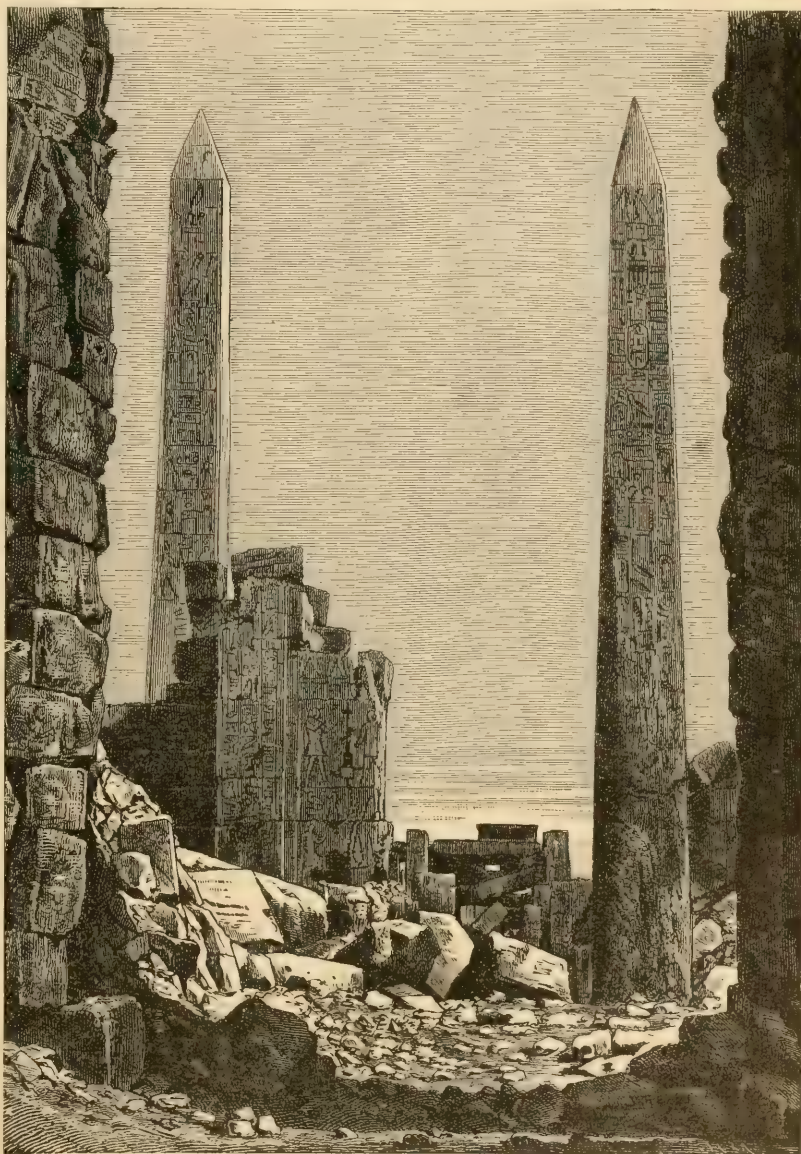
However these questions may be decided, it is certain that with the Egyptians we arrive at one of the

oldest forms of the civilized life presented by the human race. This is said in the

sense that the Egyptians were the first of peoples with whom we are acquainted to arise out of primeval darkness and unconsciousness.

Egyptians the oldest development of mankind.

Others there may have been before them. It were vain to conjecture how many civilized races may have occupied the earth in successive ages. The



STONWORK OF THE HAMITES—OBELISKS OF KARNAK.

Drawn by B. Strassberger.

belief that such have existed is greatly strengthened by the fact that within the

limits of recorded time only a few and insignificant parts of the earth have been found not already in possession of human beings. Could we see by the light of reason and fact to the time when the old Egyptian tribes first made their way into the Nile valley, we should in all probability observe them coming upon and conquering some earlier unknown race of people.

On the whole, the country occupied by this ancient race was—as it

Interest of
Egypt as a seat
of the civilized
life.

still is—the most interesting of the whole earth.

The physical conditions that made Egypt what it is are without a parallel in any other quarter of the globe. There would exist here an *à priori* expectation of a different form of the civilized life from that appearing in any other country. In so far as men are subject in their development to the laws of the environment, to that extent the Egyptian race would be and remain *sui generis* among the peoples of the globe.

Expectation in the present instance was answered in the result. The Old Egyptians entered upon a career of development quite different

Signification of
the names given
to the country.

from that presented anywhere else in ancient or

modern times. The character of the country has been a thousand times described. The old Egyptian name of Kem, by which the people designated their valley, signified the Black land. The Hebrew name, Mizraim, signifies the Double land, having respect to the two political divisions of Upper and Lower Egypt. Mazar, the singular of which Mizraim is the dual, signifies the Fortified, or Border, land. The Greek word, Aigyplos, seems to mean the Guarded land, with reference to the fact that the valley is guarded round about

by the desert. In the Greek, Aigyplos (Ἀιγύπτος), signifies Nile, as well as the country of the Nile, thus showing how intimately the country and the river were associated in the minds of the ancients as far away as the age of Homer.

In every particular Egypt may be regarded as most favorably situated for the development of a civilized state.

The fertility of the soil was one thing. The natural strength of the situation

Merits of Egypt
as a vantage
ground of civilization.

was another. What may be called the native resources were a third. The geographical situation on the trade-routes between three continents was a circumstance of the highest importance. The country lay at the door of Africa, where that continent opens into Asia. Consider the position of the Red sea, the gulf of Suez, the Mediterranean, and the nature and variety of the havens about the mouths of the Nile, and you shall discover the outlines of a situation for which no parallel can be found elsewhere among the seas and continents. Alexander in the choice of this situation as the capital of the world was wiser than Constantine in the selection of Byzantium.

The valley of the Nile contains between eleven and twelve thousand square miles of territory.

Of this area less than one half, or, to be approximately exact, about five thousand five hundred square miles are subject to the inundations of the Nile. This fact marks the limit of the cultivable lands; for those parts which lie above the line of the inundation are semidesert and comparatively useless for cultivation. There must be deducted also from the productive area certain lakes and marshes in Lower Egypt which have never been reclaimed for the plow.

Area, features,
and climate of
the Nile valley.

The cultivable territory is about equally divided between the divisions of Upper and Lower Egypt.

We are here concerned with the general features of this remarkable valley, those features upon which the human

tended southward considerably by cultivation and the planting of groves. Even in Middle Egypt rainfall is more frequent than in ancient times.

Wind prevails in all seasons; very rarely is the atmosphere at a dead calm.



VIEW IN NILE VALLEY NEAR BENI-HASSAN.—Drawn by Ernst Koerner.

element depends in its development. The climate of the country is one of the most equable in the world. The range of temperature is high, but not low. Any degree below fifty degrees is regarded as cold. The hottest season of summer brings a temperature as high as ninety degrees or more. The climate is dry in the last measure. On the Mediterranean coast, about the mouths of the Nile, rains are sufficiently frequent, especially in winter. In recent times the rain area has been ex-

The winds blow mostly from northerly directions. Herodotus gave currency to the story that in his day the wind from the Mediterranean was sufficiently strong to impel sailing boats against the current of the Nile. The prevalence of winds and breezes moderates the temperature considerably. Sometimes the atmospheric commotion increases to the simoom, or hot sand-wind, so injurious to all forms of life. There also occurs a kind of whirlwind called the

Atmospheric
phenomena; the
zobaah and sand
pillars.

zobaah, by which the sand is drawn up into the form of a moving pillar, which

Much property is lost or injured by the recurrence of this destructive agent.

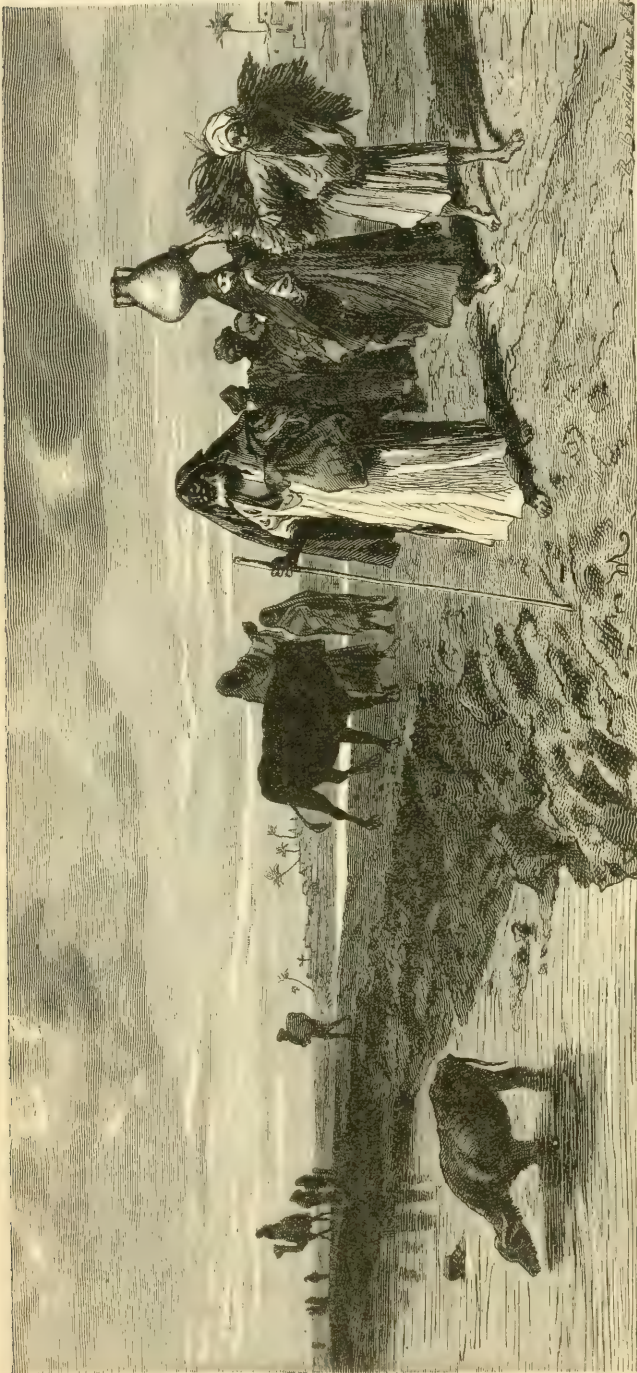
The monotony of Egypt has been remarked from remote antiquity. The country is a level plain, not wide, but uniform in character. The aspect is unvaried. Mounds here and there mark the sites of extinct cities. The horizon is broken with occasional groves of palm trees, planted about the Egyptian villages. Otherwise, the view includes only the sandy plain and the background of low mountains bordering the valley on either hand.

In another part of his works the author has described with some fullness the reactionary effects of this environment upon men.¹ Monotony of character, conservatism of talent and disposition, would spring from such surroundings. The uniformity of nature would produce and perpetuate uniformity of thought and life. Such appears to have been the result in all ages. In no other quarter of the globe has the regular recurrence of natural phenomena been more distinctly and persistently reflected into the national life than in the case of Egypt and the Egyptians.

We shall not in this connection repeat the numberless descriptions of the Nile which

travelers and others have recorded. The movements of the great river are

¹See Ridpath's *Universal History*, Book First, pp. 37-39.



DYKE IN THE DELTA, AT TIME OF INUNDATION.—Drawn by Leopold Carl Muller.

proceeds rapidly and destructively across the landscape. Sand pillars of this kind have been measured and found to be more than five hundred feet in height.

known wherever geography has been taught and books of travel circulated.

The Nile invited primitive tribes to settlement.

One thing we may note with certainty, and that is that the annual overflow of the great river, with the consequent perennial renewal of the soil, invited at

The question of the correctness of the current views about the great population of ancient Egypt has been much discussed. Of the existence of such a population there can be no doubt. Every-

Evidences of an overwhelming ancient population.

where throughout the Nile valley we



HARVESTING THE SUGAR CANE.—Drawn by Berninger.

the very dawn of human history the presence and development of the first great people of the ancient world. The Old Egyptians were strong and populous, numerous in an age when all Europe and the greater part of Asia were still immersed in the unlifted shadows of primitive barbarism.

M.—Vol. 3—31

find the remains of cities so numerous and extensive as to constitute some of the more important parts of the valley, almost a continuous city. It is evident from the remains that one of the most dense and important peoples of the world occupied, held, and civilized Egypt through many successive centuries. Nor

does there appear to have been in the country anciently a people too dense and great to be supported therein. The Egyptians of their classical age were able to draw from the fecundity of the earth, from commerce and manufactures, abundant means of support for all that were born within the limits of the valley, and to supply something to foreign provinces from the overflow.

Egypt was essentially an agricultural country. It was so from the beginning. The soil in all the inundated parts of the valley was of the greatest fertility. It was a natural garden. However rude the methods of cultivation might be, the earth could but yield her increase. What things indeed might not be successfully produced in such a country? The richness of the ground was inexhaustible. It had in it the qualities of all other soils together. What the river himself did not accomplish, that, the work of man might easily supply.

The great fundamental improvement of the country consisted in the making of canals. The value of the canal as an auxiliary of the agricultural life was discovered at an early age, and many such channels were digged, running at an angle from the river far out into the valley. The traveler to-day is able to discover the beds of canals that were done in the days of the Pharaohs. Some of the modern works occupy the same channels as the ancient. Others are wholly modern. One of the greatest of the former was that now known as the Sweet-water canal, by which fresh water is conveyed to the stations along the great canal of Suez. The Sweet-water channel was digged by the workmen of Ramses II. The work was prosecuted by Neku II, and by Darius Hystaspes, and was brought to completion by Ptolemy Phila-

delphus. It were vain, however, to attempt to enumerate all the artificial channels which were opened for the reception and retention of the Nile water against the season of drought.

Let us look briefly at the products of this remarkable country. First of all, we note the absence of trees and forests. Only sparsely scattered groves of palm are to be seen in Lower Egypt. In some localities acacias, fig trees, and mulberry trees are found; but these have been transplanted either for fruit or shade. The finest of all the tree growths in Egypt, that is, the most beautiful, are the date-palm and the banana. Along the canals may be seen the weeping willow and the cypress. Myrtles and elms may be found in gardens and as shade trees in the Coptic villages, and to these we may add the tamarisk, which is perhaps the most universal of all the trees in Egypt.

Tree growths of Egypt; the date and the vine.

One of the first and most important products is the date. From remote antiquity to the present time this fruit has been a favorite resource. The date has many domestic and commercial uses, and the trade in the same is extensive. The vine has always flourished, but has been neglected as a wine-producing plant since the rise of Islam. The prophet would not permit wine to the faithful, and so it has been discarded. One of the best grape-producing districts is that of the Feiyoom, whence the market of Cairo is supplied. The vine has been made to contribute somewhat to the agreeableness of the landscape and the comfort of the garden. It grows on trellises, and shaded avenues of considerable extent are formed thereby. The better grapes are of white varieties, but the dark grape is also produced. The latter is not valued with the former.

Perhaps in no other country does the vine produce more heavily than in Egypt; but in modern times the cultivation is imperfect, and the crop correspondingly reduced.

Figs, pomegranates, apricots, and peaches, with all the citrus fruits, grow

As to vegetables proper, it is more easy to say what may *not* be produced than to enumerate the varieties which abound. From time immemorial peas and beans—all the pulse and legumen—have constituted a large part of the food of the people. Leeks, onions, and garlic



DATE AND DOOM PALMS.—Drawn by Ernst Koerner.

abundantly. The Egyptian banana is, perhaps, the finest in the world. This is the native land of the melon—many varieties of which are highly flavored. Mulberries, Indian figs, prickly pears, olives, and lotus fruits are grown throughout the larger part of the Nile valley. The Indian fig tree is a variety of cactus which, in addition to producing fruit, is used for hedges and garden walls.

Products of orchard and garden; irrigation necessary.

are natural products. Radishes, carrots, turnips, and the like, are of the greatest excellence and every variety. Such plants as parsley, celery, chicory, cress, and the like, abound; also cabbage, gourds, cucumbers, tomatoes, the egg fruit, caraway, and red pepper.

With all these the Egyptian gardens have been burdened to abundance since the earliest ages of history. The garden of Egypt is as much natural as artificial.

The principal thing required is to regulate the supply of water. This is done by small channels leading from the

in proper relation with the soil than to attend to the matter of cultivation. The latter may be almost neglected with



WATER WHEEL OF THE NILE.—Drawn by F. C. Welsch.

larger canals or by water wheels, which pump up and distribute the supply. It is of more importance to keep the water

little hurt to the garden crops—so great is the fertility of the soil.

The peculiar character of the country

brought out the talent of the ancient Egyptians in the construction and man-
agement of canals and dams. The great

Apparatus and
methods of dis-
tributing water.

problem was to lead Fa-
ther Nile from his own bed
into side channels and res-
ervoirs, where his wealth might be
stored against the unrelieved heats of

its slender extremity, high in air, bear-
ing a suspended bucket, or tub. It is
the primitive well sweep applied to the
larger purpose of irrigation.

To this was added by the ancients the
simpler method of bearing the Nile and
canal waters off in buckets, supported in
the hands or across the shoulders of men.



LAKE MENZALEH AND FISHING BOAT.—Drawn by Bernard Fiedler.

summer. Apparatus for the raising and
conveyance of water for purposes of irri-
gation was invented here in remote an-
tiquity. One of the earliest forms of
such contrivance was that shadoof which,
to the present day, is employed by the
Copts for its original purpose. The
shadoof is formed of a pole having its
heavier end backwards toward the earth,
its middle supported by a crossbeam, and

Without here entering into the social
system, it is sufficient to note in passing
that the Egyptian lands have never be-
longed to the common people. Ever
the government or great landowners,
lords of the soil, have possessed the
farms, while the laborers, upon whose toil
the welfare of the country depended,
have been peasants and slaves.

In Lower Egypt there are, or were for-

merly, a considerable number of lakes. Most important of these was the ancient

marsh called lake Mareotis. Place and character of the Egyptian lakes. It was aforetime a brackish collection of marsh

waters, which was annually refilled at the time of the flood of the Nile. The lake was navigable, and was connected with Alexandria. Round about the finest vineyards in Egypt were planted. In course of time the lake proper sank away, leaving the bed exposed. After the seventeenth century little water remained, and when Egypt was, at the beginning of this century, brought again to the attention of Europe by the English occupation and French invasion, lake Mareotis was found to be only a sandy basin, with a periodic pool of marsh water in the middle.

Further north we have the lake of Abukir. This was formerly connected with Mareotis by a canal, the traces of which may still be seen. The lake is about ten miles in diameter, and is a shallow sheet of salt water, having its supply mostly from the sea. Only a narrow strip of land intervenes between it and the Mediterranean. Near Rosetta is lake Atku; also bordering on the sea of which it may be regarded as a former inlet, now cut off with a natural dyke.

Lying eastward of the Rosetta channel of the Nile is lake El-Burulus. This also is divided from the Mediterranean only by a low-lying isthmus. Like the others, El-Burulus is a shallow body of water, but it has ever subserved an excellent purpose in irrigating the surrounding country, which has been an immemorial garden. Still further to the east lies lake Menzaleh, larger and more important than the others. It belongs to the Damietta branch of the Nile. In former times the lake was fed with canals extending from the river. This

body of water, extending in one place to the length of forty miles, is divided from the sea only by an isthmus. The water is brackish. Small islands are seen here and there. Wild fowl skim the surface, and villages flourish around the reedy margins.

Besides the lakes here enumerated, there were many smaller bodies of water, such as lake Serbonis, the Bitter lakes, the Natron Lake Karn and the artificial Moëris. lakes, and the like, mostly small and brackish ponds and lagoons bordering on the desert. In Upper Egypt there is lake Karn, about thirty-five miles in length, and from three to seven miles in width. It differs from the other Egyptian lakes in having a level considerably below that of the Nile. Indeed, the latter is estimated to be nearly a hundred feet higher than the lake. The water is accordingly salt, being, as a rule, unfit for man or beast. To all these must be added the lake Moëris, situated near the Nile, and adjacent to the Feiyoom. This, however, was not a work of nature, but of man. It was constructed in the times of the twelfth dynasty as a reservoir for the irrigation of the surrounding country and as a fishing lake. The outlines of Moëris may still be discovered, but the water has disappeared. We are here concerned only with the reactionary effects of this situation upon the Egyptian race.

We may now properly glance at the field products of the country. Wheat and barley, millet, maize and rice, sugar cane and tobacco are at present the principal agricultural yield of Egypt. Products of the fields; special uses of plants.

To this, however, must be added cotton. Several of the products here enumerated have been introduced in modern times. The Egyptian soil not only tolerates,



BIRD LIFE OF EGYPT.—From *Magazine of Art*.—Drawn by W. Geniz.

but wooses almost every variety of field production. The textile plants are hemp and flax. The coloring plants are saffron, madder, indigo, and woad. Besides tobacco, hasheesh and some other kinds of intoxicating plants are grown. From cotton seed, oil is extracted; from the hinne, the red cosmetic with which the people have immemorially stained their palms and nails; from the poppy, opium. To these we must add the byblus, or papyrus, plant, from which, so far as our knowledge extends, the first paper used by the human race was produced.

Turning to the animal life, we note again the absence of forests and jungles, and the scarcity of those wild beasts having the forest and jungle as their

Animal and bird life of Egypt; the camel.

habitat. It appears that nature associates all birds of highly colored plumage with the forest. A bird may be a conspicuous object in a monotonous, treeless landscape, and may thus attract the attention of his mate without a dress of beautiful plumage; but in the leafy and flowery forest bird sex must be emphasized with a highly colored feather. In Egypt the birds are generally as drab as the landscape.

In ancient Egypt the camel was not used for domestic purposes, though the animal was known and was sometimes brought as a curiosity from foreign lands. The sculptures of the Egyptians give no representation of the camel. This is the more remarkable when we note the important part performed by this animal in the public and private life of modern Egypt. Indeed, the commerce of Egypt has for a long time depended in great part upon the services of the camel.

Likewise, the horse was unknown, or at least unused, in primitive Egypt. At

length, however, the noblest of animals was introduced, and the later Pharaohs supplied their war chariots with horses. From this source it was that the Canaanites, including the Hebrews, at length drew their supply. The first use of the animal was for drawing the war chariots, but afterwards an Egyptian cavalry was organized, and was dreaded as a division of the conquering Pharaoh's army. In modern times horses abound in Egypt; but they are of poorer breeds than those of Arabia.

Introduction and uses of the horse.

The ass preceded the camel and the horse in the civilization of Egypt. The animal has always held its place, and the traveler to-day threads the narrow streets mounted on the universal donkey. The mule, however, is not much prized. The Egyptian cattle have been famous from the earliest ages of history. Perhaps in no country of the world have kine been more completely domesticated. The form of the ox and cow has been developed to a high degree of perfection; but these must be distinguished from the coarse, uncouth, domesticated buffaloes of the country. Sheep and goats abound, but swine, as in the Semitic countries, are disparaged and seldom bred.

Other domestic animals; the cat and the dog.

It is one of the peculiarities of Egyptian sentiment, dating from antiquity, that while the cat was held in esteem, and was even venerated as possessing a part of the divine nature, dogs were considered unclean and hateful. This estimate of the two animals and their character has been transmitted to the Copts, who seldom, except in the Thebais, regard dogs as other than scavengers and beasts of prey.

Wild beasts native to the Nile valley.

It is not needed in this connection to

enumerate the abundant animal life always present in the Nile valley. Wolves, foxes, jackals, hyenas, and the like, abound in the half-desert parts of Egypt, and may nearly always be found about the abandoned stone quarries and rock tombs of the country. The animals



GAZELLES.

Drawn by Leopold Carl Muller.

most prized in the chase are the gazelle and the wild boar. The latter may still be found in the marsh lands of Lower Egypt, though the animal is more disposed to fly than to fight. Gazelles are both wild and domesticated. The hippopotamus is no longer found in the

Nile below the cataract. So also the crocodile is now limited to Nubia. The elephant, which aforetime was known as far north as the lower waterfall, has receded into Abyssinia.

Of Egyptian birds of prey, the most remarkable are the vultures, of which three major species have been described. Some of these birds are of extraordinary size, measuring—if we may trust accounts—as much as fifteen feet from tip to tip of the outspread wings. Eagles, falcons, and hawks are native to the country, as also buzzards and kites. Out of the tombs and other ruins of the Egyptian plain flocks of owls may be startled by the traveler.

Birds of prey;
pigeons and
waterfowl.

Nearly all the birds common to the latitude of Egypt are found in the country. There are many varieties of pigeons and doves. From time immemorial the poultry yards and dove cotes of Egypt have been celebrated. Waterfowl are abundant about the lagoons of Lower Egypt and along all parts of the Nile. The Egyptians have ever preferred fishes and fowls for food. The former, as well as the latter, are abundant; but the varieties in the waters of modern Egypt are poor in quality.

CHAPTER CXXII.—VOCATIONS AND LANGUAGE.



THE Egyptians were essentially an agricultural and domestic race. Support was here derived from the soil; but at a very early age manufacturing industries arose as the complement of agricultural resources. The manufacturing industry, however, was strong-

ly domestic in its character. The things produced were such as relate to the common and natural wants of men associated in populous communities. Primitive Egypt became a garden on the one hand and a workshop on the other. Industries abounded as the population grew great, until a condition of production was reached for which, perhaps, no

Ancient Egypt
a garden and a
workshop.

parallel could be discovered in ancient, or even in modern, times. But the whole industry had respect to the Egyptian people and not to foreign nations.

The products of the farms and factories of Egypt were for home consumption, and only incidentally for exportation and trade. It was on this principle that the mighty power of the Egyptian race was built up in the Nile valley. The people were strongly contrasted in their dispositions and methods with the more active and aggressive races of Western Asia, and, later, of Eastern and Southern Europe. In Egypt there was universal production, but at the same time universal repose. The feature of the race was its repose. There was an absence of that high nervous tension and excitability with which nearly all other races of civilized men have been in greater or less degree characterized.

It should not be supposed, however, that the Egyptians were incapable of commerce; but the national aptitude was weaker in this respect than might have been anticipated in so great a race.

As compared with the Phœnicians or the Greeks, the Egyptians of the age of the Pharaohs may be said to have had no foreign trade. True, their ships were abroad on the Mediterranean, and occasionally in the Indian seas. But this would appear to have been rather an accident and circumstance of the national life than an essential part thereof.

Egypt was a receiving emporium for the trade of the great commercial nations of antiquity. The country lay at the end of the westward lines of commerce, extending from the lands then called the East; but Egypt must be regarded as a receptive rather than a distributing country. Great merchants

she had, and commercial fleets; but the former were for the most part men of another race, and her ships were manned by foreign sailors.

The Egyptians were proud of themselves, of their purity and culture. They were not disposed to mingle in the commercial mart, and be jostled on the wharves of strange cities. They looked down rather on the outside nations with a feeling akin to that which inspired the Hebrews. They were not travelers, and rarely were seen in foreign lands. But all of these circumstances of national character did not hinder—could not well prevent—the building up of a considerable trade in the country. It was the policy of the people to cause such foreign products as they needed or admired to be brought to them without taking the trouble to go abroad in the quest.

From the accounts of the Greeks we are led to believe that foreign ships were allowed to enter only the Canopic mouth of the Nile. There was an exclusive policy in this respect. The small island of Pharos was set aside for intercourse with foreign merchants. The ships of the Greeks, and of the Phœnicians before them, came to Pharos and discharged there their cargoes. To that place the Egyptian merchants carried out their goods. The only commercial avenue of approach by land to Lower Egypt was the route by Pelusium. Both here and at Pharos a system of customs-duties was established.

Among the particular articles required by the Egyptians should be mentioned first of all timber for building and woods of various kinds for manufactures. Egypt had no native timber.

Home consumption the bottom fact of Egyptian industries.

Social and industrial pride of the Egyptians.

Method of foreign exchange in Pharos.

Importation of timber, slaves, and perfumes.

She was dependent wholly upon foreign countries for whatever wood she must employ in building houses and ships. Brass and ivory also she must import. Her slaves were generally men of another race, whom she either purchased or took in war. Her perfumes she bought from the Arabians. As early as

From an early age Phœnicia plied her trade with the merchants of the Pharaohs. It was from the Phœnicians that the Egyptians purchased most of their timber. From them came the strong, solid oak of Lebanon. The Egyptians also bought slaves from the

Commercial intercourse of Phœnicians and Egyptians.



RIVER COMMERCE.—A CORN BARGE.—Drawn by C. Rudolf Huber.

the sixteenth century B. C. caravans from the southern parts of the Arabian peninsula made their way into Egypt with the odorous products of the Sabæans. In return, they were glad to carry away corn, weapons, and implements—in the making of which the Egyptians were experts.

Canaanitish countries and from foreign parts; also amber and tin. It was in Egypt that traders were first able to procure manufactures of glass, drugs for healing, linen fabrics, and paper. It was by means of the Phœnician ships that the fame of the Egyptian manufactures was chiefly borne abroad. At a

later period a commerce in horses and chariots was established between Egypt and Syria. In the Book of Kings we are informed that a chariot at about the tenth century B. C. was worth six hundred shekels, and a horse a hundred and fifty shekels.

There was much jealousy between the really commercial peoples respecting the Egyptian trade. The Jealousies of foreigners respecting Egyptian trade. The eager Greeks sought as early as the middle of the eighth century to secure for themselves the profits of this business; but the Phœnicians were on the alert, and interposed between the Greek ships and the ports of Egypt. They obtained for about a century a monopoly of the Eastern Mediterranean, but were then obliged to yield to their rivals.

The reposeful spirit kept the Egyptians well within the limits of their favorite valley. It is surprising to note the absence of Egyptian colonies on foreign shores. Want of the spirit of colonization. The very thing which we should have expected in this particular came not to pass. The enterprise of the race led not in that direction. It remained for the small state of Phœnicia and for the active Greeks to spread their civilization and their blood to the remotest parts of the Mediterranean coast, and even to the shores of the stormy Atlantic. Could we be present again in person, as in thought, in the cities of Lower Egypt at the time of the Egyptian ascendancy, we should find therein a large flow of foreign products; but these, if we mistake not, were purchased and consumed by a people not naturally disposed to outgoing and foreign enterprise.

In the course of the present inquiry we shall find many points of contrast between the life of the Egyptians and

that of the Semites. One of these is the comparative equality of the Egyptian men and women. As far as we are able to discover the spirit of the old Egyptian scribes, there would appear to have been but little discrimination against woman on account of her sex. While all the East, with only exceptional instances to the contrary, was given up to the institution of polygamy and the abasement of woman, Egypt, first of all, treated her with something of that chivalry and distinction which even Europe has so tardily bestowed. Superior estate of woman among the Old Egyptians.

The Egyptian woman enjoyed considerable freedom. In the pictorial inscriptions which everywhere abound not only men, but women, are depicted mingling in a social way and participating in nearly all the pleasures and enjoyments of their husbands and brothers. This participation extended to the banqueting table—a thing most unusual in the East. Egyptian ladies feasted with the men. They dressed themselves in a manner elegant according to the style and standard of their age. They indulged their pride with profuse ornamentation. The fingers and ears were burdened with gold and gems. The hair demanded a large share of attention. It is clear from these pictorial representations that the women of Egypt had risen, if not actually to the freedom and open life of men, at least to a relatively high rank as compared with members of the other sex. The same thing is clearly shown in the public life of the people. There, too, the woman competed with the man. The princess as well as the prince was held in honor, and she that was born to the purple ascended to the throne with the same rank and power as the emperor's. Evidences that the women were held in honor.

We are at liberty to infer that the social system established upon this comparative equality between the sexes would be rather more happy than that of the other peoples of antiquity. The student of history need not be told that even the wit-loving spirit, happy tem-

Comparative
happiness of the
social conditions.

man-soul with social isolation and solitude. He can not be happy who embraces a slave.

Doubtless the Egyptian household as far away as the times of the earlier dynasties felt the invigorating influence and pleasure which came of the comparative equality of the father and the mother.



EQUALITY OF WOMAN.—EVENING PARTY IN OLD EGYPT.—Drawn by B. Strassberger.

per, and nervous exhilaration of the Greeks could not wholly compensate for the abasement of woman in their social scale. It is clear that much of the pessimism and indifference to the better aspects of living which were manifested by the Greeks, even by the philosophers of the highest rank, must be attributed to the dissatisfaction of the

Many salutary conditions in the social, industrial, and civil life of the Egyptians arose from the relatively correct relation and union of the sexes. One of the most marked of these was the accumulation of hereditary force. No other people of the ancient world, or, perhaps, of modern times, has presented such an effect-

Monogamy concentrates ethnic force of the Egyptians.

ive concentration of the lines of heredity. The Egyptian family preserved its character and manner of life from generation to generation. The talent of the household, whatever it was, became cumulative. The social and industrial activities, dispositions, and skill of the fathers were transmitted to the sons. In this respect caste itself is not without its value in the general destinies of a people. It must needs be regretted that Egyptian life became so fixed as it was for centuries of time; but we may not neglect to note the preservation of aptitudes, the gathering up of energies, and the accumulation of skill which came of the solidarity of the family and its continuation on the same lines of organic development from age to age.

The question of the Egyptian language has not been to the present day satisfactorily solved. About it Prejudice has impeded the study of Egyptian language. has been created a body of lore surpassing the learning and criticism devoted to any other human tongue. While the linguistic facts have been ascertained and classified, deductions therefrom have not yet reached the scientific stage. It is here that preconceptions have stood in the way of the elimination of truth from the great mass of Egyptological remains. Ethnology has approached the question with a prejudice. Linguistic theorizing has forerun the inquiry. Religious disputation has interfered to prevent freedom. Some have approached the question with the determination to fix the language of ancient Egypt somehow upon the Semitic stock, and thus establish the derivation of the race therefrom. Others, anxious to amplify, extend, and establish the biblical scheme of the primitive races, have sought to build upon the Egyptian family the certain structure of a distinct Hamitic race. Still others,

including the great Renan, have come to the inquiry with a preconception favorable to the derivation of Egyptian speech from an Indo-European source. Each and several these methods are alike unscientific and unwarranted by the facts. There is only one rational method of proceeding with such a subject, and that is to consider, first of all, the facts, and afterwards to extract their significance as it relates to the general scheme of human speech and the ethnographic diagram of the race.

The language of Old Egypt has been determined with much care in its leading characteristics. The Race anxiety for fame; stages of linguistic development. race appears to have been of all the divisions of mankind most anxious about the perpetuation of its memory and fame with posterity. None other has taken so great pains to make and preserve an everlasting record. Modern learning has thus found a basis for an inquiry which has absorbed some of the best genius of mankind.

In the first place, we may note the several stages through which Egyptian speech has passed as determined by its written forms. The first and most celebrated of these was the hieroglyphic stage; the second was the hieratic; the third, the demotic; and the fourth, the Coptic. This course of linguistic evolution has extended over a period of hardly less than fifty centuries of time. Let us look with some particularity at the first form of the development and expression of the Egyptian tongue.

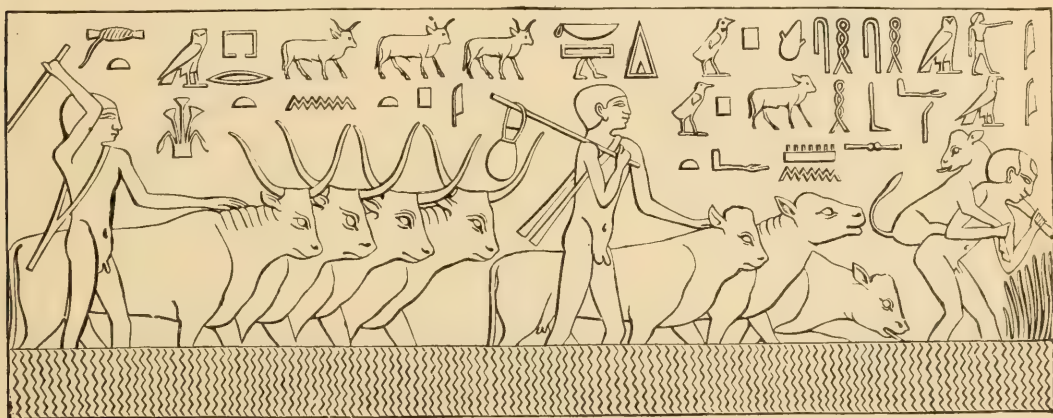
The word hieroglyphic explains itself in its etymology. It signifies sacred carving. It is applied in Universality of hieroglyphic writings. Egyptian learning to the pictorial representation of the language, or rather to the objects and concepts expressed by the words of the language. Its fundamental prin-

ciple was idiographic description; that is, the drawing or carving of the images or outlines of the things signified—not the arbitrary delineation of a word.

There is a sense, of course, in which such symbolism or pictorial representation is not writing at all. True, it is a vehicle for the expression and communication of ideas and thoughts; but this is not done by the agency of language. Hieroglyphics are in their nature universal. They are as much so as the objects of the external world. A bird is a bird, a beast a beast, a house a house, a river a river, the sun the sun,

mere oblivion. Long before any other ancient people with whom we are acquainted had proceeded thus far in the human evolution, the Egyptians had discovered the science and practiced the art of writing.

The idiographic system proper was capable of only a single stage of development before it passed into a peculiar form of representing ideas and thoughts instead of objects. It happens in every language that certain words expressing ideal concepts, such as action, state of being, qualities, and the like, have the same sound as certain



HORNED CATTLE DRIVEN THROUGH THE WATER.—Drawn by Weidenbach.

to all nations and all men alike who dwell on the face of the earth. This can not be said, even approximately, of any language. All languages have an ethnographic basis and division; but hieroglyphic writing is of the whole human race alike.

So far as our knowledge extends the Egyptians were the first people of all the earth to invent this kind of symbol-

ism. To do so was to make a great stride in the forward march of primitive civilization. When men first desire to write they become conscious. This stage in their progress marks their emergence from barbaric night and

other words which are the names of visible and tangible objects. Thus, for instance, our verb *train* is pronounced like the word which expresses a series of objects connected together, as railway coaches, etc. The English *huckster* is manifestly another form of hawkster; that is, one who hawks things about or haggles in trade. The name of the hawk is thus associated with a form of peddling. The first stage of hieroglyphical development would be the use of the pictures of certain tangible objects to express intangible ideas, such as the ideas of verbs and adjectives.

The old Egyptian writing went thus far. Beginning with the idiographic

Priority of Egyptian symbols;
first stages of the idiographs.

system proper, it proceeded at length to idealize to the extent of using the pictures of objects to express the words having the same sound as the names of the objects delineated. There thus arose a sort of double symbolism. It became difficult to know whether the hieroglyph expressed the one idea or the other, and the usage soon arose of designating, by certain additional strokes in

In what manner the Egyptian system was elaborated.

noted time, and the circle eternal duration. Truth was expressed by one symbol, enmity by a second, life by a third, and so on until a tolerably complete construction of the system was effected.

Representation of abstract ideas; first stage of decay.

We now come to the first stage of deterioration, disintegration, or decay, as linguists call it, of the old, and we may say perfect, hieroglyphic writings. The scribes and engravers came at length to weary of the complete and detailed delineation of objects. They began to abbreviate and to modify the pictorial

effigies into simpler and more cursive forms. The writing became less perpendicular and more horizontal. The images lost their definition and became arbitrary. Thus arose what is known as the hieratic writing of the Egyptians.

The hieroglyphics had come into use more than three thousand years B. C. Such

writing continued to prevail for perhaps a thousand years before the

hieratic style seriously encroached upon it. At length, however, the latter method prevailed, and the old style was abandoned. This change is thought to have occurred about the time of the eleventh dynasty. Egyptologists are of the opinion that hieratic writings existed as much as twenty centuries before our era. The reader must understand that

Hieratic writing supersedes the hieroglyphics.

the great difference between this style and the preceding hieroglyphic is that while the latter was universal, being the pictorial representation of objects which must be equally significant to all men of what race soever, the former became arbitrary, and must be learned by par-



PUBLIC LETTER WRITER (MODERN)—TYPES.
Drawn by C. Rudolf Huber.

the picture, whether the name of a tangible object or a corresponding ideal word, having the same sound, was intended. With this stage of evolution hieroglyphic writing properly so-called may be said to have reached its natural limits.

The next stage launched boldly into idealism, and to that extent departed from true picture writing. In this form the symbols were used arbitrarily to express abstract ideas. The line now de-

ticular instruction as the characters agreed upon by a certain people to express its sense perceptions and its thought.

Next arose the demotic, or common character, of the later Egyptians. This style corresponded to another stage of lin-

Rise and prevalence of the demotic system.

guistic degeneration. The hieroglyphics and hieratic writings had been used by

the priests and learned classes as the vehicle of their communication and the



CANOPUS VASE WITH HIEROGLYPHICS AND HUMAN HEAD.
Drawn by Bernhard Fiedler.

means of recording. It became fixed, and gave opportunity for the common language to depart from its standards. A vulgar tongue arose, and in course of time left the hieratic speech and language ashual. The common speech gained more and more upon the learned tongue, until the latter became virtually a dead language. The demotic then began to claim literary expression. As early as

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the beginning of the seventh century B. C. writings appear in the common speech of the Egyptians. The writings of the hieroglyphs and hieratic papyri were in large measure transferred or translated into the idiom of the people. The new, popular style prevailed over the classical, and demotic speech and writings rose to be the unquestioned cult of the race.

The demotic held its own for about six centuries before our era. During this time Greek culture touched the intellectual life of the Egyptians, and the Greek vocabulary and manner of writing infected somewhat the pure demotic. This condition of affairs continued until the Egyptian race in its modified form became Coptic. Christianity was preached in Egypt, and the Copts were converted to that faith. With the new doctrine came the alphabet and literature in which it was taught. The old style of writing again gave place to another more convenient and suitable as a vehicle of literary expression. The meaning of the word Copt, now adopted by the native race instead of the more ancient term Egyptian, is doubtless a corrupt form of the same word. During the ascendancy of the Ptolemies the Christian gospels were translated into Coptic, and the language thus became associated with the new religion, rising with its fortunes and falling with its decline.

Incoming of Greek culture and the Christian religion.

Coptic continued to be the common language in Lower Egypt until the tenth century, when it gave way before the prevailing Arabic and receded into Upper Egypt, where it held its own for about seven hundred years. Finally, however, about two centuries ago it ceased to be spoken by the people, but

Arabic expels Coptic; the latter recedes to Upper Egypt.

was still cultivated, as it is to the present day, in the Catholic monasteries. Coptic was written in the Greek alphabet, but to this was added several additional letters from native sources until the signs were increased to the number of thirty-two. The alphabet was thus highly compound in character. In Upper Egypt, as well as in Lower, it was Arabic that prevailed over the language of Christianity.

We should here remark before passing to another view of the subject that the

Hieroglyphics metamorphosed into phonetic symbols.

characters used in the hieroglyphics at length ceased to be what they had been

in the earlier ages, namely, pictures of the things represented, and became phonetic



WOOD CARVING IN RELIEF (FROM SAKKARAH).

Drawn by B. Strassberger.

in their function. Instead of standing for a visible object, or even for the name of the object, the old hieroglyph was retained as a phonetic symbol expressing the first sound of a word. It was this strange metamorphosis carrying over the

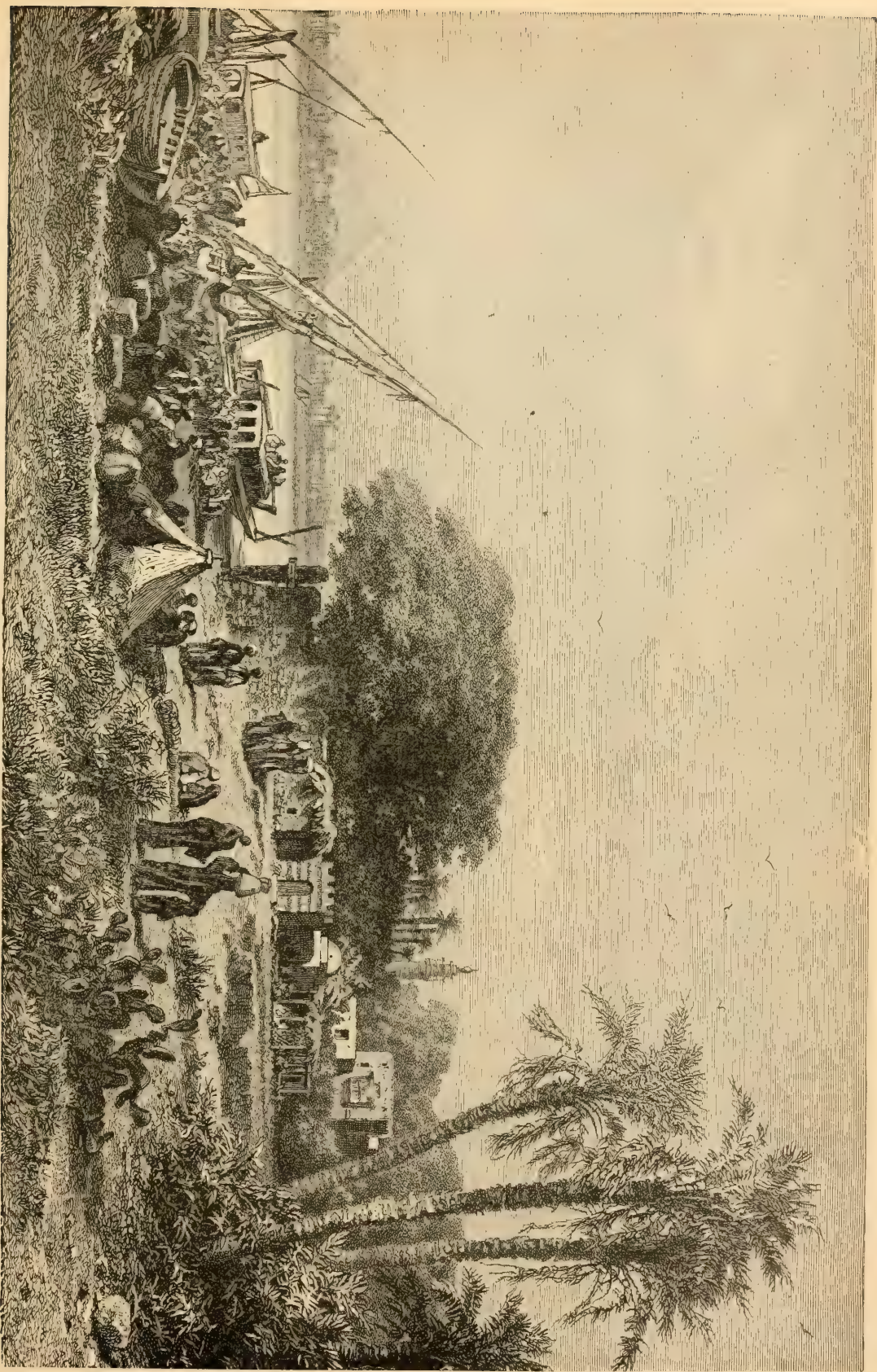
hieroglyphic to an age when picture writing proper had long since ceased that led the earlier Egyptologists into the labyrinth of perplexity respecting the signification of the symbols. In many parts of the Egyptian inscriptions the writing, while it bears the appearance of a true idiographic system, is in fact phonetic, though the letters have the forms of hieroglyphs.

We have here, then, the elements of those vast and interesting linguistic phenomena which have furnished the subject matter of modern Egyptology. The inquiry is one of the most scholarly as well as interesting branches of human erudition. Thus far we have said nothing of the evidences found in the language about its affinity with other forms of speech. We may now look with some particularity at the character of the language itself.

The speech of the ancient Egyptians was a monosyllabic language, in the agglutinative stage of development. The first of these facts, namely, the monosyllabic character of the Egyptian tongue, would seem to ally it with the Semitic languages; but the other suggests a Turanian origin. By being agglutinative, it is meant that the Egyptian language was in a stage at which the monosyllables composing it, though attached together as if they were minute linguistic cars with couplings, retained each its own unmodified force and sense. The parts did not coalesce or tend to coalescence. This feature is Turanian in its analogies; but it is doubtless true that all languages have passed through the agglutinative stage in their primitive evolution.

The grammar of Egyptian is strongly Semitic in its features; but parts of the vocabulary and structure suggest a com-

Character of the language; Egyptian grammar composite.



VILLAGE OF BEDRASHEYN.—Drawn by Bernhard Fiedler

mon derivation with the Indo-European, or Aryan, languages. The facts, therefore, are so confusing that no clear explanation of them has thus far been made—though many have been attempted. It is easy for the prejudiced inquirer, as we have shown above, to insist upon the common derivation of Egyptian and the languages of Mesopotamia, Arabia, and Eastern Africa. He may adduce facts and arguments not a few tending to establish such a conclusion. Other inquirers, such as M. Ernest Renan, may with like cogency insist upon a community of origin with the Aryan tongues. Many may prefer, as we have here done, to classify Egyptian by itself, and to give thereto the name Hamitic—at the same time freely confessing that the warrant for such classification of the language does not fully appear.

The inquiry before us is useful in many particulars. It bears especially, as we have hitherto seen, upon the antiquity of the human race. If, indeed,

the Egyptian language and the languages of Mesopotamia are derivable from a common original, then we are constrained to look upon ancient Chaldee as comparatively a modern tongue; on

Evidences in Egyptian of the antiquity of mankind.

Assyrian as still more recent; on Hebrew as a mediæval renaissance; and on Arabic as a tongue of yesterday. Chaldee presents a form of linguistic development much more advanced and recent than is seen in Egyptian. Hence if Chaldee and Egyptian have a common original, then the former is by much the younger sister of the two. This would imply, perhaps, an origin for the Semitic race in Northeastern Africa and its going forth by prehistoric migration in an easterly direction to those localities which we have been accustomed to regard as its points of origin. Such a conclusion would confuse, if not revolutionize, our views respecting the nature of the distribution of the primitive populations of Western Asia.

CHAPTER CXXIII.—LITERATURE.



WE should suppose from a casual examination of the facts before us that the ancient Egyptians were one of the most literary peoples of the world. There is a sense in which such a supposition would be correct, and another sense in which it would be erroneous. There was indeed a great literary activity—a great display of letters, as though intellectual pursuits were the foremost callings of the national life. But all this rose little higher than literary mechanism. Greatness of thought there was little or none.

The Egyptian mind was not really great when we employ the standard of measurement established by the Greeks and Romans.

Egyptian mind not great, but active.

The Egyptians were not great intellectually, even by the standard of the Hindus. They were great on a lower level. They recorded much, but it contained little of that ideal quality without which literature is worthless—being soulless. The intellectual activity of the Egyptians rose in one direction to the level of annals, but not to the level of history. They recorded the materials of a vast historical lore, the revelation of which has opened profound

vistas in our knowledge of the ancient world.

In the direction of religious specula-
 time it was believed and repeated from
 book to book that the fundamental reli-
 gious concept of the Egyptian race was



MODERN EGYPTIAN FACE, REPRODUCING FEATURES OF THE SPHINX.—Drawn by Gustave Richter.

tion the Egyptian mind reached the | monotheism—that this belief was held
 acme of its attainments. For a long | by the priests and mutually taught and

perpetuated among them. At the same time—according to the mistaken opinion—the priesthood disseminated polytheistic beliefs and practices among the ignorant people who were not able to bear the sublimer doctrine of the unity of the divine nature.

Modern inquiry has not justified this view of the national faith. Egyptologists of the highest reputation have failed to discover the double teaching referred to. Nor have they clearly noted any underlying monotheistic faith supporting the well-known mythologies of the race. We must be content to regard the religious speculation of the priests as reaching no higher than a polytheistic mythology.

As to scientific development, much should be said in praise of the attainments of the Egyptians; but here, again, we are confronted with the fact that scientific knowledge is not literature. In a comparatively adequate knowledge of some departments of natural science the Egyptians were the first of ancient peoples. We have grounds for thinking them the greatest astronomers and chemists of all antiquity. As yet it is not definitely known to what extent they had investigated and determined the phenomena of the heavens. There are, however, good grounds for believing that the more recalcitrant and difficult parts of astronomy had been, to a certain limit, traversed by this people—this, too, at an age before the Chaldee stargazers gave themselves to the study of the skies.

The Egyptians were the first of peoples to note the difference between planets and fixed stars. They discovered the wandering character of the former,

and the invariable relations of the latter. The earth was properly relegated to the place of a planet. The limitations of planetary motion across the heavens furnished the boundaries of the zodiac. This great belt was divided into twelve signs, and each sign into thirty degrees. The north pole of the heavens was found. Star maps were constructed. The character of the lunar motions and phenomena was carefully determined. The relations of sun-motion and moon-motion also were found out and made the basis of accurate time measurement.

Sweeping on into more difficult inquiry, the Egyptian astronomer traced the equator and the ecliptic on the skies as two great celestial hoops crossing each other at a definite angle in the eastern and western concave of the heavens. The equinoxes were thus established on scientific principles. In a still profounder depth of the inquiry, the slow-sliding motion of the one celestial hoop on the other was ascertained, thus revealing the precession of the equinoxes in space, with the consequent swing of the entire heavens around the visible horizon. The equinoctial period was quite certainly known to the scholars of Memphis and Cairo at a date in the world's history when all Europe and the greater part of Asia were still regarding the heavens as a cerulean curtain hung up like a barbaric tent over the flat area of the earth.

It were vain to enter the realm of conjecture with suppositions relative to the attainments of the Egyptians in other branches of natural science. There are grounds for believing them to have been the founders of that chemistry which has at length, after so many centuries,

Prevalent opinion about monotheistic beliefs and teachings.

Excellence and special features of Egyptian astronomy.

Egyptian religion really polytheism.

Superior scientific development of the Egyptians.

Knowledge of chemistry; strife of science with the theocracy.

laid bare the molecular secrets of nature. We may suppose that the laws of matter in mass were also investigated and the principia of physics ascertained.

There is, in Egyptian learning, a glimpse here and there of the contest which has gone on in all ages of the world between free inquiry into the laws of the natural world and that theocratic spirit which assumes in every age the prerogative of determining the limitations of knowledge. In Egypt the learned classes were the priests. There, as elsewhere, the priests were in the earlier ages investigators of natural phenomena. The Egyptian religious system was, at the first, an inquiry into the laws of the visible universe; but the theocracy at length, having systematized existing knowledge into a certain lore, would have that lore made into an unchangeable body of learning having the force of ultimate truth and the character of fixedness.

As soon as this disposition appeared there was the usual break between natural philosophy and religion. The former was henceforth hampered by the latter. The investigation of nature must thereafter be conducted under the dictation of a priesthood. The extension of the area of knowledge was at an end, and religion itself began to be dwarfed into superstitions and mythologies under the influence of the same spirit which had chilled scientific investigation into a barren delivery.

The most striking peculiarity of the literature of Egypt is what may be called its horizontal character. It does not appear, as we find it, to have been, as it certainly must have been, the product of evolutionary processes, but rather to have been the unvarying level work of a

changeless age by a changeless people in a changeless country. Egyptologists have not been able to note the usual stages of literary evolution in the case of the Egyptian people. Little development of style may be noted in the transition from one age to another. Even when the great breaks occurred in the methods of recording thought, no corresponding change may be noted in the literature itself.

Passing from one kind of literary work to another, the prevalent manner is retained. Whether the work be history, fiction, homily, ritual, or poem, the method of treatment is uniform and level throughout. There seems to have been no historical evolution in the thought and expression of the people. As a matter of fact, the evolution of Egyptian letters lies below the dawn of what we are able to discover. The process of development went on until a certain method of bald, flat literary expression was attained, and this became henceforth as conventional as the race itself—as level as the valley which that race inhabited.

The most important part of Egyptian letters is history. This was cultivated from the earliest ages. We are unable to discover a time in the development of the early dynasties when historical writings seem not to have been produced. It was the passion to engrave current annals on stone. In all parts of the country the practice prevailed. Everywhere, on obelisk, façade of temple, and chamber of tomb, the surface of the granite was covered with historical records. There was a disposition among builders and scribes to leave as few parts as possible of suitable surface unoccupied with such writings. We have already in another place referred to the preva-

Natural philosophy hampered by dogmatism of the priests.

Race passion for the production of historical records.

Horizontal character of Egyptian literature.

lence of hieroglyphics, and at a later period the hieratic writings.¹ In course

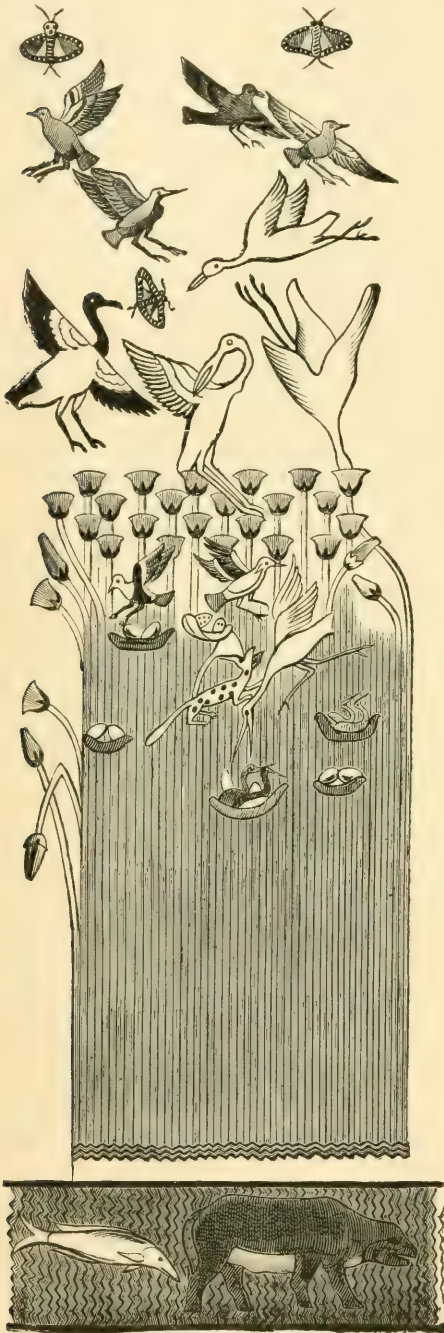
the learned as the material on which to record their literary products.

Of all this much has been preserved. In the fate of things the Greeks were more fortunate than the Egyptians in the parchment multiplication of their lit-

Relative preservation of parchments and sculptures.

erary works and the transmission of the same to posterity; but their abundance could hardly be said to surpass that of Egypt, and in the matter of inscriptions on imperishable materials, the Hellenes fell far below their predecessors of the valley of the Nile. We must remember also that the literature of the Egyptians, notwithstanding the pains taken by them to preserve their records, must in large part have perished. Reflect for a moment upon the remoteness of the age which we are here considering. Note the wars which fell upon Egypt through many centuries of time, and the historical cataclysms to which the country was subjected. Mark the ravages and burnings which were sometimes purposely directed against the records of this people. Time, war, flood, and fire dealt upon the recorded history and literature of the Egyptian race as though it were a thing hateful to the sense of man and nature! And yet note well the surviving wreck of what must have been the prodigious literary activity of the Egyptians. Within the present age the tombs of the Pharaohs have given up their treasures to the extent of working almost a revolution in ancient history. How much remains still undiscovered and untranslated no man may know. Of books proper not much has been preserved from the earlier ages; but the stony leaves of the inscriptions still unfold, as they have done, on the wondering gaze of men for more than two thousand years.

After history, perhaps the religious



PAPYRUS THICKET.
Drawn by B. Strassberger.

of time the papyrus roll was taken by

¹ See Ridpath's *Universal History*, Book First, pp. 98-101.

books of the Egyptians are most important; that is, most important from a literary point of view. They

Importance and abundance of religious books.

are also most abundant.

We are able to discover with tolerable certainty the theological system developed by the priesthood. The famous *Book of the Dead* has been preserved. It is in the hieratic writing. The oldest copy in existence was discovered in the sarcophagus of a queen belonging to the eleventh dynasty. The date of the work is controverted, like all the other dates of early Egyptian annals. Some Egyptologists have placed the production of the oldest copy of the *Book of the Dead* as early as the year 3000 B. C.

What adds to our astonishment is that the work was in its language and method

Language and subject matter of the "Book of the Dead."

already obsolescent at the time of its deposition in the tomb. The sense of

many parts of the work and the forms of speech in which the same was expressed belong to an archaic epoch, in so much that the work was in the hands of the priests of the eleventh dynasty much as a Latin missal is to-day in the hands of an English or American bishop. The ritual contains on the margin many notes and glosses sometimes extending to the revision and explication of whole chapters.

This *Book of the Dead*, so greatly prized by Egyptologists, since it contains the funeral ritual which was observed in the epoch of the Pharaohs, has been found in many forms belonging to many periods of Egyptian history. It exists in hieratic copies, in demotic copies on papyrus, and in Coptic. The latest known copy belongs to the second century of our era. The work consists of a hundred and sixty-six chapters. The fundamental idea is to give an account

of the experiences and adventures of the soul after death. It is a sort of post-mortem itinerary, descriptive of the vicissitudes and trials of the immortal ghost which once was man.

Great were the trials of the disembodied spirit in its journey through the shadows and terrors of the nether world. Here came in the tremendous motive

Trials of the disembodied spirits; the judgment.

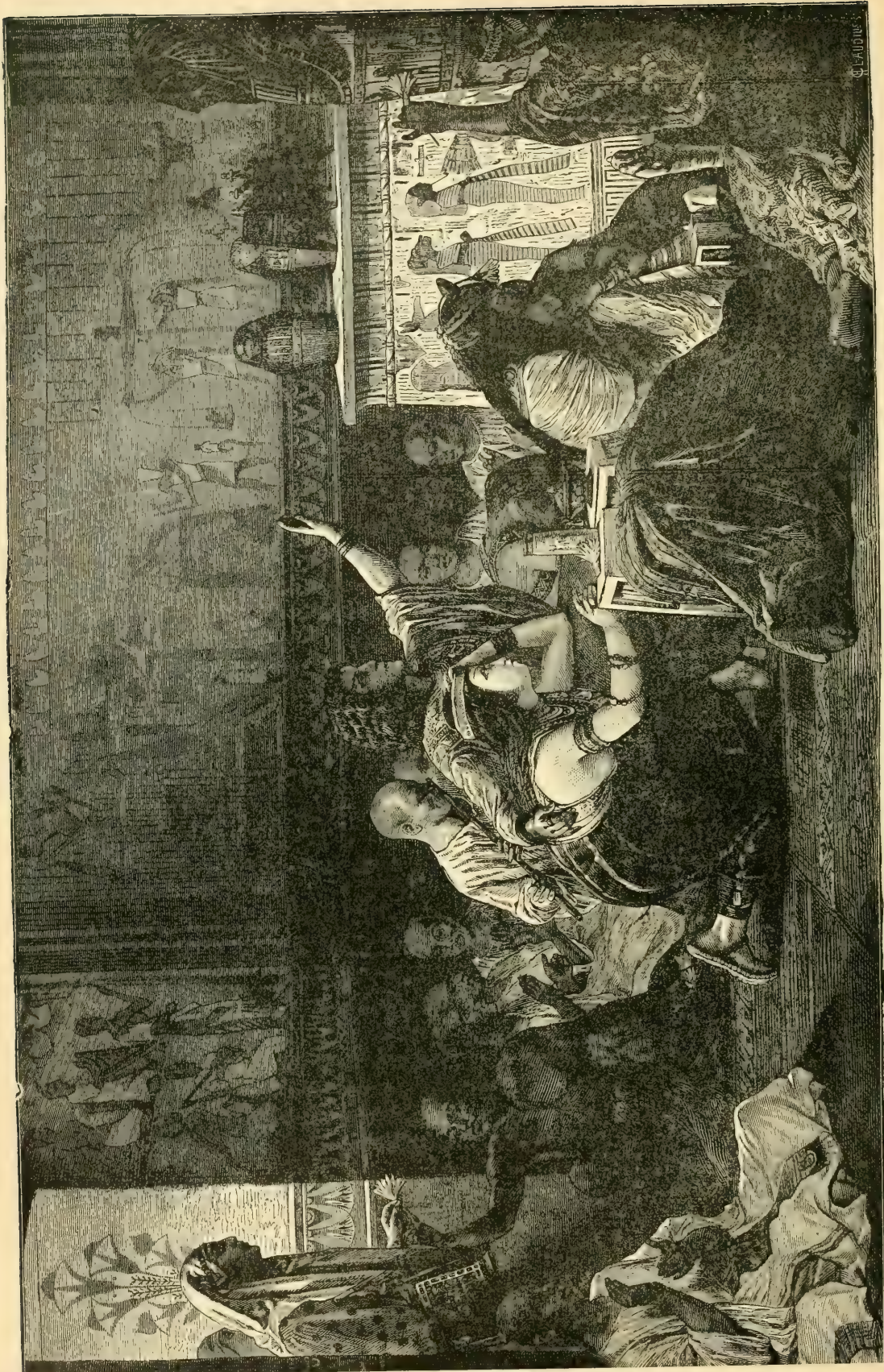
of theological orthodoxy on the part of the dead. The names and titles of the almost numberless gods of the Egyptian pantheon must have been committed to memory by the soul in earth-life; for the recitation of these names and titles were the passports through the shadows of the underland. That spirit who could not repeat the list of the gods and tell their offices in the eternal world might not reach the judgment hall of Osiris. But if the dead could repeat the census of the immortals without error he might enter before Osiris and be judged for immortality. There sat a court of forty-two judges, expert in the forty-two deadly sins enumerated in the religious books. The deeds of the earth-life were the criterion of justification or of condemnation.

Thus may be seen the importance which the Egyptian would attribute to the possession of a copy of the *Book of the Dead* and to a knowledge of its contents.

"Book of the Dead" necessary for the ordeal.

There were scribes and publishers who prepared and sold the book in many styles suited to the wealth and rank of the purchaser. The book so possessed was regarded as the most important of the Egyptian household library. It was preserved with care during the life of the purchaser, and when he died was deposited with his mummy in the burial case.

If no copy of the work was possessed



THE LAST HONORS.—After the painting by Alma Tadema.

by the family when a death occurred, then one was immediately purchased, inscribed with the name of the deceased, and deposited in his mummy case. Thus might the Osirian judges be cajoled into the belief that the spirit of the dead, coming thus to judgment as one of the faithful, with the book of the orthodox in his hand, had been a devout and religious man on earth! The papyrus roll, though sealed up and never opened by the deceased, and bearing his name in *new ink*, was to be accepted as an evidence of the orthodox discipline of his life! The scheme was strongly analogous in such cases with that death-bed repentance to which modern theology assigns the whole theological and religious value of a lifetime.



SEPULCHRAL FIGURE—IMAGE
OF SHEBTI.

Drawn by B. Strassberger.

From this custom among the Egyptians modern research has been able to

recover hundreds of specimens of papyrus rolls containing the *Book of the Dead*. Besides this work, there was another of an analogous character called the *Book of the Lower World*. From these, together with other writings of the kind, both the theological notions and the priestly practices and ritual of the Egyptian

hierarchy have been determined. One class of writings describes the metamorphoses of the gods. In these the vagaries and mysticism of the priestly imagination are exhibited at their wildest flight.

Passing into the domain of ethics, the writings of the Egyptians had a higher value. Their moral treatises were sometimes presented in the form of discourses, lectures, or essays, and again as chapters of proverbs. Sometimes the treatise took the form of a letter, as though addressed from friend to friend or from teacher to pupil. But the tone and manner of the thing indicate plainly that the epistolary form was adopted as a literary expedient—that the work in question was not actually a private letter, but a public treatise.

Of such kind is one of the oldest Egyptian rolls which have been discovered. It is an ethical work assigned to Ptah Hotep. It is in hieratic character and done in the manner of the scribes of the eleventh dynasty. In Leyden there is a collection of papyri containing a large part of the Egyptian proverbial philosophy. In Paris there is a demotic roll of like character but of later date, belonging perhaps to the second or third century of our era. The marvel of the thing is that the spirit and literary manner of these documents, separated possibly in their composition by the space of nearly three thousand years, are virtually the same. Each uses the parable. Each explains abstract truth by stories and allegories of common life. In the epistolary treatises of whatever date the same identical literary method is employed.

In their works of fiction and their poems the ancient Egyptians revealed a modicum of imagination and fancy

Moral treatises
of the Egyptians;
collection
of papyri.

Reasons for the
many trans-
cripts of the
work.

Their wit seems to have taken the form of quaint conceits. We may note in

Egyptian wit and fancy; state of medical science.

this class of literary production something of the same qualities which are

observable in the poetical and fictional efforts of the Chinese and Japanese.

We should not pass from this branch of the subject without noting some of the technical and professional literature

statement that some of the earliest Pharaohs were experts in anatomy. The Berlin papyrus presents an anatomy of the human body. This seems to be done not so much for the purpose of teaching the character and anatomical functions of the bodily organs, as to show their relation to medical treatment in disease. The therapeutics of the treatise occupies the larger part. The formulæ



MUSICIANS OF ANCIENT EGYPT.—Drawn by August Ramsthal.

of this people. Dr. Brugsch has done much for modern times in his work on the *Medical Art of the Ancient Egyptians*. His inquiries are based upon the examination of papyri containing the medical lore and formulæ of the doctors of Old Egypt. The best of all such treatises is the Berlin papyrus, which is of a very ancient date—thought by some indeed to belong to the second dynasty!

To Manetho we are indebted for the

for prescriptions are given somewhat after the modern manner; but the agents of cure differ much from the drugs that are employed in modern times. The materials of the Egyptian materia medica were the milk of different animals, salt, vinegar, honey, lard, ammonia, for internal administration, and draughts and raw flesh for external treatment. It is noticeable that the injection as a method of cure was known and practiced.

The promising part of this medical lore was that which excluded magic and thus brought the system to the basis of science. This may be said, however, only of the older papyri. In later times Egyptian practice, in common with that of the Greeks and nearly all other ancient nations, included the use of charms, superstitions, magical tricks, incantations, prayers. With regret we are obliged to take note of the fact that the sickness of the mind, rather than of the body, was a part of the common malady. Love, then as ever, was regarded as liable to diseased conditions. Love-powders were administered to heal the deranged affections of lovers and sweet-hearts, of husbands and wives.

Of Egyptian romances we possess several specimens. One of these, known as the *Tale of the Two Brothers*, is preserved in a papyrus belonging to the British Museum. The other, called the *Romance of Setna*, was found in the tomb of a Coptic monk by Dr. Brugsch, who has translated the story and published it in the *Archæological Review* for 1867. Fortunately, the two works exhibit two different views of life, the one realistic and low; the other, romantic. The inquirer might well believe himself in possession of two modern fictions of different types, the first devoted to the rough humor and coarse virtues of the underlife, and the other to the idealistic and sentimental state of existence. Here, as everywhere, the extremes of virtue and vice are exhibited. The women of the one are animals under the dominion of passion; of the other, princesses under the dominion of ethereal sentiments.

Among the Egyptians letter writing was practiced as an every-day art. Here we are on the level with the common life,

and are able to note its undisguised moods and tenses. About eighty letters have been recovered from the literary ruins of ancient Egypt. In thirteen instances the names of the writers are preserved. It could not be expected that unprofessional letters in any age or country would rise to the level of literature.

Such expectation in the case of the Egyptians would be disappointed by the fact. Fifty-eight Egyptian epistles of

Epistolary correspondence and what it reveals.



BRONZE IMAGE OF SCRIBE.

Drawn by B. Strassberger, from the original in the Louvre.

common life are preserved in the British Museum. These seem to constitute a collection of correspondence made by three scribes belonging perhaps to the sixteenth century B. C. The subject-matter of the letters is as varied and commonplace as the affairs of every-day human existence. Not indeed from the subjects discussed, but from the nature of the writing and the general significance of the specimens, do these letters carry their value to the scholars and antiquarians of our age.

Magic and incantations obscure the healing art.

Different views of life reflected in Egyptian fiction.

Still another class of these writings were the fables. The Egyptians were sufficiently humorous and satirical to adapt the manners of mankind to the lower animals. These were made to converse after the manner of Æsop's invention, and to strike off the follies of humanity. The fabulists appear to have enjoyed immunity. They leveled their wit against all classes of persons, including the king. This is the more remarkable when we remember that the king was held to be sacred in both his office and his person; but the Pharaohs were not spared. They, and the nobles of the court and the priests, were satirized and caricatured in a manner to do honor to the sarcasm and humor of the Greeks. The skill of the Egyptians in making pictures sharpened the weapon, and the fabulist cut right and left among his victims.

Among the writings recovered from the monuments of ancient Egypt are

Legal and judicial papers; "Epic of Pentaur."

large numbers of judicial papers covering the practice and processes of law.

While these can hardly be regarded as literature, they are of great historical value. Some of these papers contain the pleas of lawyers; others, the judgments of courts, including decrees for the settlement of estates and treaties with foreign countries.

The reader may well inquire for the higher forms of literary endeavor. In a few instances epic poetry was attempted. One such, belonging to the epoch of Ramses the Great, has been recovered. It is called the *Epic of Pentaur*, and has for its subject-matter the victories and conquests of Ramses in his wars with the Canaanites. This poem was probably regarded by the Egyptians as their *Iliad*. The epoch of

Ramses was the heroic period of Egyptian history. In some parts the story is told with considerable vigor. Incidents are graphically and dramatically related. Ramses himself is the hero, not unworthy to rank as such even when compared with the heroes of the Greeks.

The work in question is called the *Epic of Pentaur* from the name of the scribe who composed it, in the seventh year of Ramses II. So it is stated at the bottom of the papyrus preserved in the British Museum. The general tenor of the poem is a song of war. The Pharaoh is in battle with the Cheta (Hittites). Their king, with his bowmen and chariots of war, had made an ambush northwest of Kadesh. The Pharaoh in his chariot bears down into the midst of the enemy, where he was surrounded by two thousand five hundred of their chariots bearing each three men of war. Then the great Ramses cried out:

"My archers and my chariots have abandoned me; none of them is here to fight beside me. What is the will of my father Ammon? Is he a father who

Song of Ramses in battle with the Hittites.

denies his son? Or have I followed my own thoughts? Did I not set forth at thy command; has not my mouth led my armies, and thy counsel guided them? Have I not celebrated many brilliant festivals, and filled thy house with booty? Thirty thousand bulls I have sacrificed with odorous herbs and perfumes of all kinds. I have built thee temples of stone; I bring obelisks from Elephantine, and cause the everlasting stones to be carried down. For thee, the great ships swim upon the sea to bring thee the tribute of the nations. Has the like been done before? Ruin on him who opposes thee; salvation to him who comprehends thee, Ammon.

On thee I call. I am alone before thee in the midst of unknown nations. My bowmen and chariots left me when I called; no one heard me when I cried for help. But I choose Ammon before thousands of bowmen and millions of

hand is with thee." . . . "Courage! Stablish thine heart, my charioteer.

Like the divine hawk, I will swoop into their midst; they shall be overthrown and hewn down into the dust. Ammon

The god Ammon
Ra rescues the
Pharaoh from
his foes.

were no god if he glorified not my face before the countless hosts." The king pressed into the midst of the miserable Cheta; six times he pressed into their midst. "My bowmen and charioteers came at the hour of evening from their camp; they found the whole region covered with dead bathed in their blood. His holiness answered his army and the captains who had not fought. Ye did not well to leave me alone in the midst of the enemies. I have fought, I have beaten back thousands of enemies, and I was alone. The horses which drew me were 'Might-in-Thebes' and 'Rest-in-the-upper-land.' As soon as I am within my royal gates, I command that they have corn every day before the god Ra." When the earth again became light, he began the conflict again; he dashed into the battle like a bull, which hurls himself upon geese, and with him the mighty lion beside his horses. Rage inflamed all his limbs. They were hewn in pieces before his mares. The chief of the miserable Cheta sent to call upon the great name of his majesty. "Thou art the sun, the god of both worlds; thou art Sutech the great

Apostrophe of
the Hittite king
to Ramses the
victor.

conqueror, the son of heaven. Baäl is in all thy limbs. Terror is upon the land of Cheta; thou hast possessed thyself of their inwards forever." The slave said, as he spoke to Pharaoh: "Since Ammon has granted to thee that Egypt and the nation of the Cheta shall be slaves at thy feet, and Ra has granted thee the dominion over them, thou canst slay thy slaves; they are in



SACRIFICIAL VESSEL OF BRONZE—THOTH AND SAFEKH
WRITING THE NAME OF RAMSES.
Drawn by Adolph Gnauth.

chariots. The devices of men are nothing; Ammon will deliver from them."

These words echoed in Hermonthis. Ra comes to him who calls upon him. "He reaches to thee his hand. He flies to thee, Ramses Miamun. I am with thee; I am thy father, the sun, and my

thy power; we lie bowed to the earth, ready to obey thy command. O brave king, delight of the warriors, grant us the breath of our lives!" The king summoned his generals in order to hear the message and write an answer, and toward midday he took ship. He returned in peace with his army to Egypt. The whole earth has subjected itself to his name, and the princes, lying on the ground, worship his countenance.

Strangely enough, a corresponding personal epic, called the *Story of Mohar*,

Question of the
verity of the
"Story of Mo-
har."

has been recovered, and this is, as it were, the *Odyssey* of the Egyptian race. A certain Prince Mohar goes abroad, as if to seek the world and explore it. He has adventures, and sees strange things in foreign lands. Who he was the critics have not determined. Some think a prince of the royal family. Some have contended that Mohar was Moses or Joshua; others, that he was a fictitious character. Dr. Brugsch holds the view that both the prince and his journey were unreal—merely imagined as a literary expedient for furnishing an account of the life and manners of foreign peoples.

Doubtless the recovered writings of the Egyptians are but a small fraction of those which have been swallowed up in the abyss of time. From one point of view it seems regrettable that the liter-

ary product of any people in any age of the world should perish; but from another, it would seem not only tolerable, but desirable; that such intellectual débris from the early and merely tentative periods of human life should pass away. It could hardly be expected that the modern world would be greatly improved or enlightened by the writings of the ancient people under consideration. It is not the subject-matter of such writings—not the things of which they treat—but their significance rather as a part of the intellectual expression of the whole human race that gives to them their value.

Loss of Egyptian literature
not greatly regrettable.

In particular it is the historical significance and sidelight of such works that awaken the keenest interest of our times in them. Here we have the records of a people who once lived and flourished. Elements of value in the writings of the ancient Egyptians. It is indisputable that the Egyptians foreran all other nations with whom we are acquainted in the production and development of a civilized life. The way in which they did it, the general features of the civilization which they produced, the details of the manners and products of this most antique of the enlightened peoples of the earth, must continue to have, as it has had for many ages, the highest interest for modern scholars and antiquarians.

CHAPTER CXXIV.—TECHNOLOGY AND FINE ARTS.



N the matter of technology and the arts, the Egyptians surpassed all other nations of antiquity. It is doubtless true that the industrial life was better

developed in the valley of the Nile than in any other part of the Old World. In Greece the intellectual and artistic life far surpassed the life of industry and artisanship. It was in the products of thought that the Greeks exceeded all men. In the products of manual industry the first place must be given to the men of Egypt

It is not needed in this connection to elucidate again the wonderful architecture produced by the Egyptians. The remnants of this work still survive. The relics of the age of greatness astonish the modern inquirer as greatly as they surprised the wandering Greeks. In every part of the valley we find the remnants of an age of building, the like of which can hardly be paralleled even in the richest parts of Greece. Here it was that great building was practiced at an age when all the rest of the world was in midnight darkness.

The country had in this respect the favor of nature. The valley abounded everywhere in building stone of the best and most available varieties. As far south

as Thebes the prevailing rock is limestone. Between Thebes and Asswan

sandstone abounds; but in many parts of the valley the well-known granite is found in inexhaustible abundance. To this we should add that the soil and con-

ditions of Egypt favored the production of bricks as much as did the Mesopotamian valley. It thus happened that the materials of substantial building were furnished by nature, in inexhaustible measure, to the ancient Egyptian race.

The principal granite quarries were those of Elephantis and Syene. From these situations the quarried stone might be conveyed down the river, though the Egyptians appear to have preferred

Quarries and varieties of building stone.

overland transportation. The modern inquirer may well be astonished at the conveyance of enormous obelisks and other monoliths for hundreds of miles by hand power down the valley. We do not find among the ruins of Egypt foreign stone, unless we reckon the Ethiopian granite to be of this kind. Antiquarian research has now shown that the more easily worked sandstone preceded granite in the older structures of the country. The ancient temples of Thebes are, for the most part, of this variety of stone.

Standing before the monumental remains of Egypt we find ourselves face to face with original invention. Aforetime it was conjectured that the style of

Originality of the race as designers and builders.

building here practiced was brought from India; but closer inquiry has shown the contrary. We may reckon, therefore, that the Egyptian architecture is the most original in the world. Here we have the outlines and prefigurements of what a truly primitive race, acting under the natural laws of development, was able to produce in an age distant from the present by nearly fifty centuries!

It suffices to notice the extent and variety of the works under consideration. The Great Pyramid is the most

be found. If the quarrying and dressing of stone of the hardest varieties, and the transportation of the same from great distances, be the standard of achievement, here it is. Suppose that a modern engineer were required to raise this structure! Suppose that modern art were required to polish and engrave these tremendous blocks! Suppose that the recent builder were required to construct these chambers far within and to make them accessible in such manner, through apertures from ten to twenty rods in extent, as to preserve them *dry and ventilated* for ages of time! And yet this gigantic work was the caprice of a king, reared for the ultimate purpose of keeping his mummy hid!

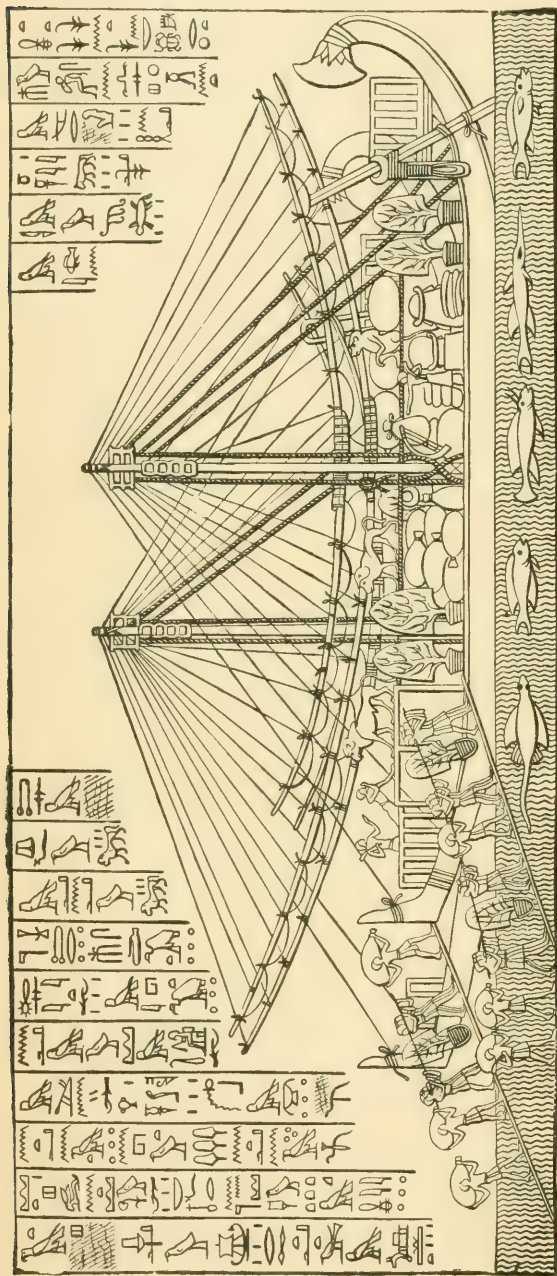
We shall not again in this connection enter upon a description of the pyramids. That work we have tried to perform elsewhere.¹

We may revert, however, to the uses which have been assigned to these tremendous monuments. Some have supposed them to have an astronomical signification; others, that they were erected to elucidate some of the mysteries of religion; others, that they were designed as commemorative monuments. Mariette Bey, however, has shown in our own age that each pyramid was simply a tomb. It was intended to preserve, as if to eternity, the mummy of the royal personage who erected it. In every

gigantic structure ever raised by man. In the building of this huge monument is displayed nearly all the architectural skill of the human race. If solidity and durability be the criteria, here they may

single instance careful exploration has revealed a sepulchral chamber within the monument.

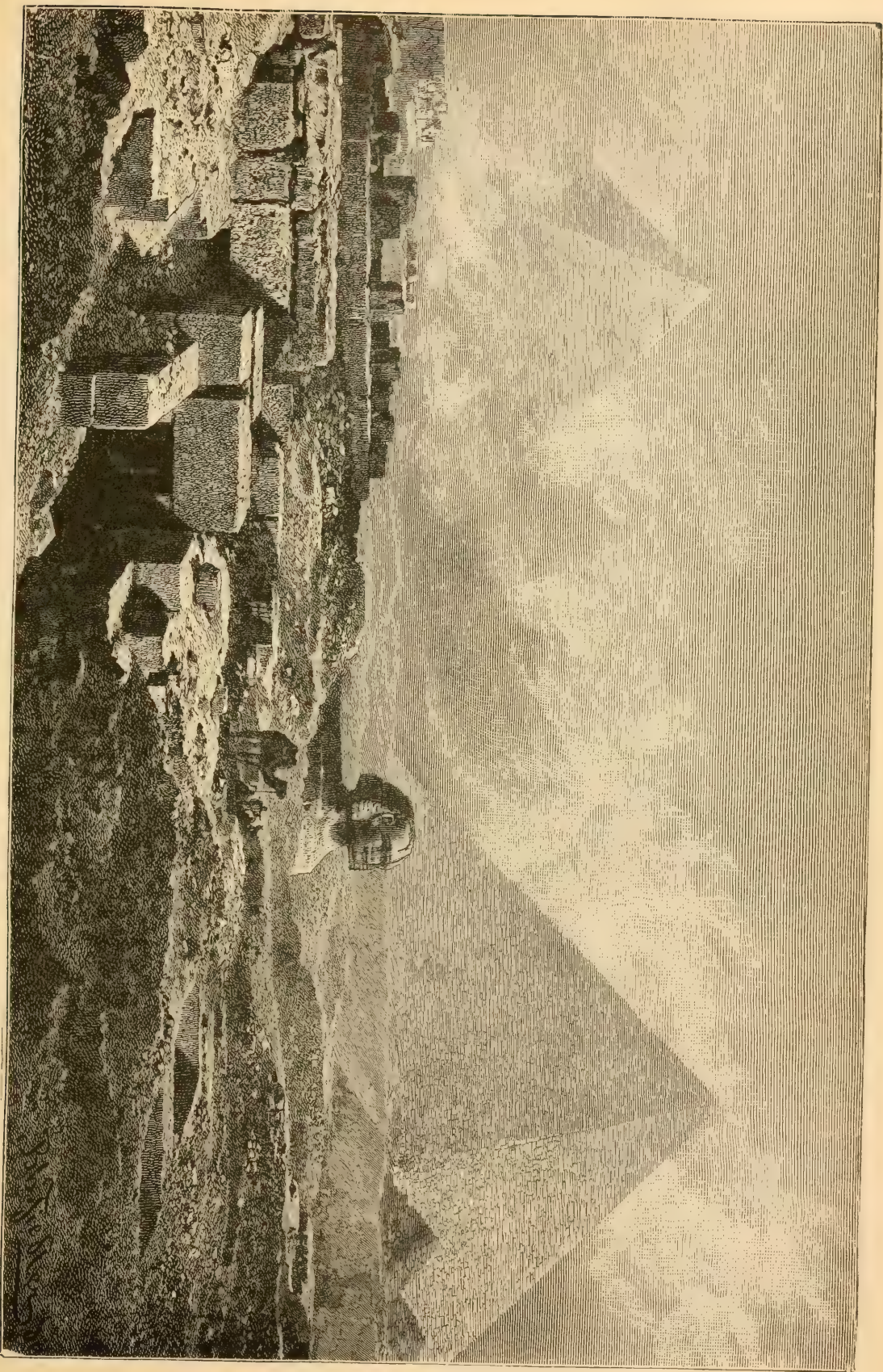
¹ See Ridpath's *Universal History*, Book First, pp. 51-53.



SHIPS OF HATASU WITH BUILDING MATERIALS AND PRODUCE, — Drawn by Weidenbach.

Rank of the
Great Pyramid
among works
of mankind.

Pyramids de-
signed as the
sepulchers of
the builders.



PYRAMIDS AND SPHINX.—Drawn by Bernhard Fiedler.

All of the pyramids are on the western bank of the Nile. This was the region of the setting sun. The setting sun was ever associated in the Egyptian mind with the fact of death. Out there, accordingly, on the ridge marking the western limit of the Nile valley, at the place where the descending orb of day

Analogy of the Pharaoh to the sun.

the prevailing sentiment of the people. The most reverential of all opinions prevalent among the Egyptians was that which raised the ancestors of the race to the rank and character of gods. It seemed a corollary of such a faith that the body of the ancestor should be preserved against the ravages of decay.

Tomb building demanded by the sentiments of the people.

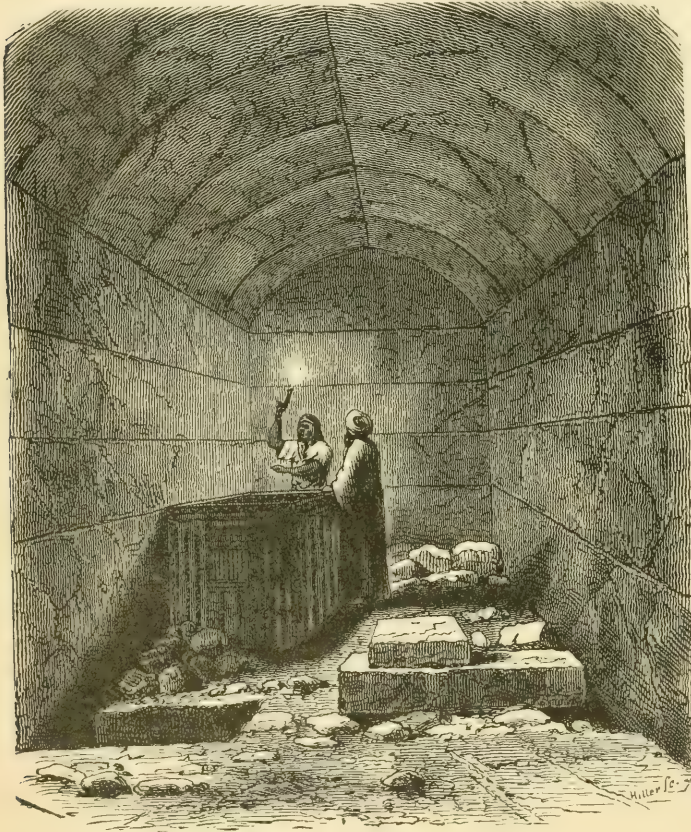
The invention of embalment answered to this desire, and the erection of imperishable tombs followed the invention of embalment.

The rock tombs of Egypt preceded the pyramids. They also succeeded them; for long after the age of the pyramids tombs continued to be built, either in the sides of rocky projections, in natural caverns, or above ground. It is from these silent chambers of the past that modern inquiry has extracted its historical treasures.

As a rule, the Egyptian tombs are devoid of architectural decoration. The façade, however, is adorned with sculptures. Within the vault painting was resorted to for the purpose of depict-

ing the incidents of the life of the deceased. The usage of the country was such that each man, according to his rank and ability, might prepare his own tomb. Very little was left for posthumous enterprise. No sooner did a new king ascend the throne than he began to prepare for his exit from the world. He ordered his workmen to plan his tomb. The excavation was made,

Ante-mortem construction of sepulchers.



SEPULCHRAL CHAMBER OF MENKARA.
Drawn by B. Strassberger.

cuts the horizon and goes down into darkness, the great tombs of our kings shall be built. The king is the sun of Egypt. He, too, at the last goes over to his setting. Like the sun of the heavens, he must disappear forever from our view in the western horizon. There his pyramid shall be built, and shall remain forever.

Tomb building was a part of the civilization of Egypt. It was made so by

the sarcophagal chamber prepared, and then from year to year during the reign the work went on to completion, so that at the king's decease there generally remained to be performed only his funeral.

Along with the pyramids and tombs must be enumerated the Egyptian temples. Structures of this kind date back

to a period fully two thousand years before our era.

It appears that at the first there was a preference among the Egyptians for cutting their temples out of the native rock. This method was prac-

architectural forms produced by the Egyptians; but it is now known that the work of the tombs is more primitive, and that the temples were imitated therefrom.

The temple-building age in Egypt extended from the Theban ascendancy, about two thousand years before our era, to the age of the Ptolemies. During

Reach of the temple-building age; five kinds of structure.

this long-extended period the Nile valley was filled with structures of this kind. Thebes herself became the chief seat of the temple-building epoch. Sir



SITE OF THEBES.—Drawn by Edward Hildebrandt.

ticed at least where the situation seemed to favor. At Abu-Simbel, in Nubia, we have the most famous example of this variety of structure. Here the precipice was cut down into a façade. On either side of the entrance there was a colossal statue sixty-six feet in height. Between these was the doorway. Within were halls and apartments and shrines, all carved from the natural rock. At Ghizeh, in Lower Egypt, there was another temple constructed by excavation, though in this case the building above ground was carried up in the usual manner. Some have supposed that these rock temples were the earliest

John Gardner Wilkinson has enumerated five styles of Egyptian temples. The first of these was the sanctuary temple, so called, having a single chamber and shrine. The second, or peripteral, temple was surrounded exteriorly with columns. The third variety was called the temple *in antis*, having a colonnade, or portico, with columns in front. The next variety was the multi-columnar temple, noted for the many porticoes and colonnades with which it was surrounded. The fifth variety was the court temple, having the pyramidal tower, or propylon, in front.

All of these varieties were wrought

out to a high degree of perfection. In course of time the temple proper was enlarged, with residences for the priests. A courtyard in many cases was thrown out in front, and this in turn was in-

Priestly residences and propylæa; statues and obelisks.

were generally covered with sculptures and inscriptions—a class of writings by which the knowledge of modern times has been greatly extended.

The Egyptian architecture was characterized by the greatest solidity. Noth-



COLUMNS FROM THE GREAT HALL OF KARNAK.—Drawn by Bernhard Fiedler.

closed with a colonnade. One of the most striking features of this architecture was the propylæum, or front elevation, sloping up at the two sides and square at the top, presenting the aspect of a truncated pyramid. The propylæa

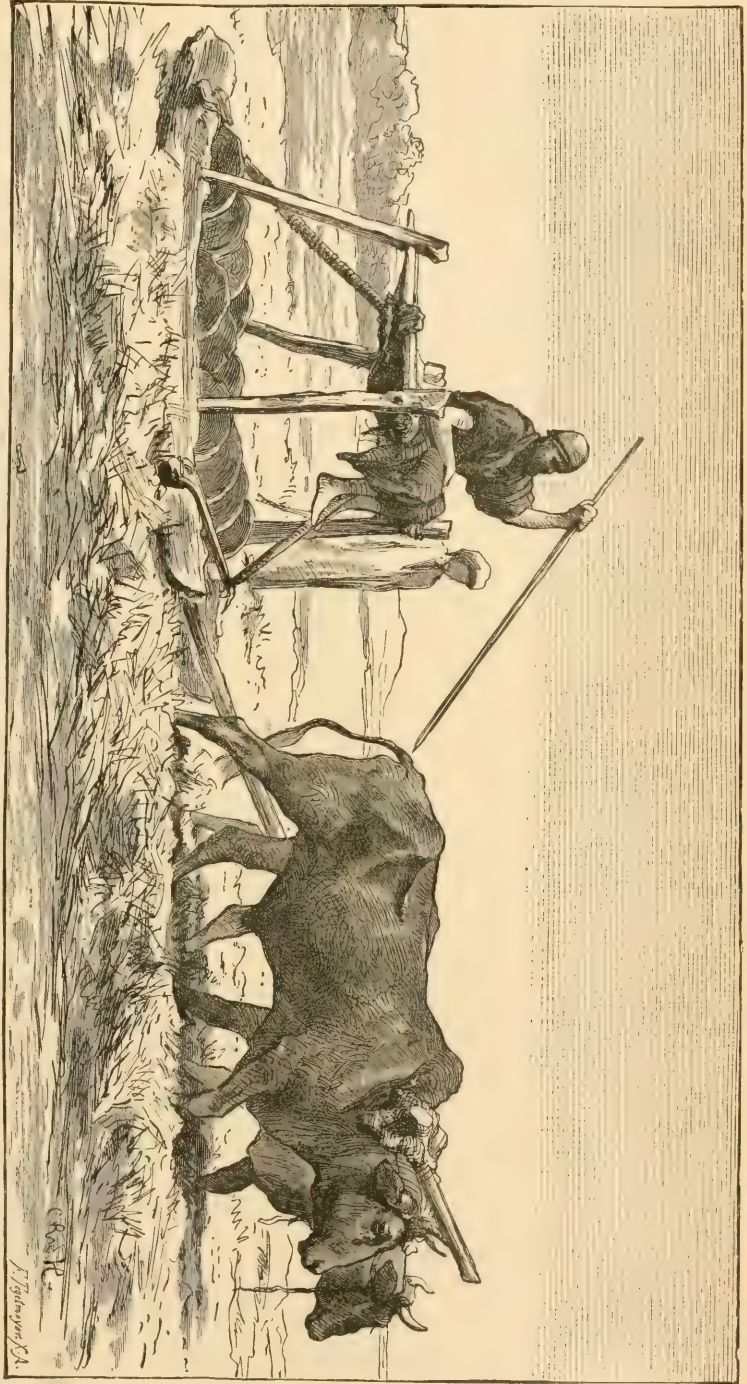
ing equal to it in this respect has been produced by the sons of men. Only the building of the Greeks and Romans has approached it in the contention for everlasting duration. In point of fact, the stone cutting and adjustment of the

Egyptian masons and builders reached a degree of perfection which *can not be surpassed*, whatever may be the scientific advantages of the present or the future. The stone work of Egypt was done on scientific principles. Geometry was applied in every part, and the fact that the undisturbed structure of the Pharaonic workmen still remains for the admiration of travelers sufficiently attests its unrivaled excellence.

In connection with buildings, such as temples, palaces, and tombs, the Egyptians cultivated five additional kinds of work. The first of these was statues, many of which were of prodigious size. That of Memnon, famous throughout the world, is, exclusive of the pedestal, fifty-three feet in height. The second class of work in this category is the obelisk, those tapering monoliths of granite and syenite which have so greatly excited the wonder and admiration of mankind. These pillars are perfectly produced. The surface is polished to the highest degree of perfection. The hieroglyphics done thereon are cut with all the engraver's

exactitude and artistic skill. It is found that the obelisks were produced on the

EGYPTIAN THRESHING SLEDGE.—Drawn by C. Rudolf Huber.



most careful geometrical calculations. The slope, for instance, varies according to the different styles from a proportion

between the diameter of the base and the height of one to twelve for the loftier and more elegant variety, to one to seven and three fourths which is the proportion in the lower kind.

The third architectural feature is presented in the column. The reader should remember that so far as our knowledge

Origination of columnar structure by the Egyptians. extends it was here in this Nile valley that the statue as an effigy of the human

or divine form, the obelisk, and the column were *invented*—not *imitated* from the works of some other people and country. It is of no small interest to reflect that here, so far as we know, is the origin of that multifarious statuary and wonderful columnar evolution which have played so important a part in the architecture and artistic embellishments of all nations. Nor should we fail to note the fact that of columns at least seven varieties—beginning with the square pillar set as it were in relief in the side of the structure to which it belongs, and extending through various improvements to the so-called Osiride column wrought as an effigy of Osiris—are exhibited in the architectural wealth of the Egyptians.

To the column we must add also the pilaster, or column of low relief, of which the Egyptians were the inventors. The entablature likewise was the product

Other architectural inventions and variations. of the same fertile genius. This in the Egyptian architecture corresponds to

the like part in modern building, with the exception of the omitted frieze. The details of the entablature were worked out effectively and with perfect taste so as to contribute to the seriousness, repose, and durability of the structure.

In these notices of the work of an ancient people we are considering the product simply in its relations to the devel-

opment of the race. In the remains we are able to discover the *spirit, intent, and ambition* of the people. Take, for instance, that feature of the Egyptian structure which avoided the circle and the curve. Glance at the ruins, and we

Genius and spirit of Egyptians illustrated in building.

find everywhere the outline to be square or angular. No circle or even an octagon may be found. Everything is rectangular. All those forms which the modern architect so much admires, such as the arch, the spire, the dome, the minaret, the circular design, were wanting in the severe and unvaried work of this ancient race. Like character, like product. The Egyptian mind was as geometrical and serious as the architectural remains in which one of its chief ambitions was so well expressed.

We have already spoken of the Egyptians as the makers of things. Considered as manufacturers and artisans, they were the first, if not the most elegant, of

Claim of the race to priority in arts and contrivance.

ancient peoples. The men of no other race have, for instance, invented a paint that was so nearly everlasting as that of the Egyptians. Who invented the plow? So far as we know it was the Egyptian farmer. Who discovered the process of making transparent glass? The Egyptians, certainly. Who first transferred his thought to pictorial symbolism? Apparently, the man of Egypt. Who first added elegance to utility in the vessel by which he transported himself and his merchandise by water? Probably, the boatman of the Nile. Who were the first spinners of thread—the first weavers of the web? The Egyptians. Who were the first to uncover and work the quarry of stone? to cut therefrom the block for some distant building? to learn the methods of adjustment and structure? If we mistake not, the Egyptians. Who



CONCERT IN OLD EGYPT.—After the painting by A. Calbet.

learned accurate measurements and invented standards? The Egyptians.¹ Who invented the first instruments of music? Who contrived the dance? Who gave the first concert? Who discovered the fermentation of grape juice? the process of fulling wool? the rules of playing ball? Who, in a word, organized the first approximately rational society in all the world? Doubtless, the Egyptians.

To these many and multifarious achievements we must add the great facts of government and law. Here in the Nile valley, at a time when no other race of men had advanced in the social and civil

evolution beyond the clan and nomadic tribe, a great political order was established. May we not well be surprised at the comparative efficiency and completeness of the governmental system of the early Pharaohs? True, it was a Egyptians were first to establish political order. monarchy. The government was not of the people, for them, or by them. It was of the king, for the king, and by the king; but it was nevertheless an enlarged and regular system of political organization. It had its powers and prerogatives, and stood out large, strong, and vast against the sky of the remotest antiquity.

CHAPTER CXXV.—GOVERNMENT AND RELIGION.



IF we seek for a tribal life in ancient Egypt underlying the political life of the nation, we shall seek in vain. The civilization that supervened was of such

huge proportions, and withal so regular and firm, as to extinguish the preceding forms under which the people had existed. We may not conceive of the Egyptians as having come into their valley with their government and laws already established, for it is evident that their government and laws, like

their religion, were developed on the ground. This must have been done in the usual way by a long series of processes. Government appears on farthest horizon of race history. The wonder is that at the remotest point of the history of this people, where it runs down against the far horizon, the government already rises big and round to view.

The history of Egypt, or rather of the Egyptian people, thus differs materially from that of almost every other people in the world. Transitory and tribal forms not discoverable in Egypt. Even in the case of the Hin-

dus and the Mesopotamians, we are able by wisdom, research, and deduction to discover the outlines of those shifting and transitory forms of society which preceded the establishment of regular government and the administration of law. In all such cases the beginning of history is as the dawn. There is a morning twilight which precedes the sunrise of nationality; but in the case of Egypt the full morning is already there

¹ Among the débris of the ruined masonry of Karnak a cubit measuring rule has been found belonging—as is believed—to the age of the Ptolemies. This measure has been applied to the openings in the Great Pyramid and found to be *mathematically exact*—this though thousands of years elapsed between the building of the pyramid and the making of the ruler. One of the most difficult of modern mechanical problems is to preserve the exactitude of standards from age to age. The Egyptians were able to do it.

with our first glimpse of the country and people.

Not only do the Egyptians thus differ from and surpass the other nations of antiquity by the fact of priority, but they have the same superior rank in the completeness and efficiency of the government which they established. It was a monarchy in the true and regular sense of that word. The king was a monarch, a ruler. He was preëminent to a degree—lifted high above society. As we might well suppose, he was regarded as divine. In the case of other countries we have traditions of a time when the gods ruled the people. Then came another epoch when demigods succeeded to authority. Finally, by a heroic metamorphosis, the demigod becomes a man, a real king of birth and life and death, like his fellows, except for the greatness of his birth and the exaltation of his office.

Not so in the case of Egypt. There, also, we have the tradition of a divine origin for the government.

The kings and the gods at one; worship of the Pharaohs.

Isis, Osiris, and Horus were the divine sovereigns

who ruled the country and people at the beginning of things; but these were succeeded by other gods like themselves. The kings continued to be of divine origin and life. The facts of birth and death were only phenomenal in the case of the king. The king was one of the immortal deities. When we reach the dawn of authentic annals the Pharaoh comes to us with this form and with this authority. He, also, like his divine ancestors, was a god. He was worshiped as such by the people whom he governed. Their adoration was given during his life as well as after his death.

The act of worship given to their Pharaoh by this people was by no means

formal and politic, but very real. The king was to the thought and purpose of his subjects as truly divine as was Ammon or Ra. Never in any other case was the monarch of a people thus apo-



RA HOTEP AND HIS BRIDE.

Drawn by August Ramsthal, from the sculptures of Medoum.

theosized. Other kings have received the adoration of their subjects; but the Egyptian king was worshiped as a veritable deity, who had come from the halls of Osiris to dwell in the flesh and to rule his people for a season.

It could but happen that such a government should be a despotism. Who could lay a restraint upon a divine monarch? True, the laws which every-

The monarchy a divine despotism.

where govern the human evolution determined for the Egyptian government, as for all others, the limitations of its power. Since it was not divine, but only human, it must needs conform to the human order.

Though it was in fact merely a monarchy on a large scale of personal despotism, it nevertheless had its defined powers and rational methods of action. The ancient travelers and philosophers were struck with the appearance of the Egyptian state almost as much as they were with the magnitude and strangeness of the Egyptian monuments. The curious Herodotus declared that the Egyptians could not have lived without their king. Diodorus noted the veneration in which the monarch was held by the people. He records their acts of worship and prostration before the sovereign as though he were a very god.

The bottom of this popular adoration of the Pharaoh lay in the fact that the Egyptians regarded him as the giver of the blessings which they enjoyed. He was the descendant of Horus, and for the time stood in the place of Horus, dispensing benefits to his people. The king was the deity of the land, and through his care and beneficence the earth yielded her increase and rejoiced in the smile of heaven.

One thing may here be noted with particularity, and that is the comparative independence of the priesthood which the Egyptian kings enjoyed. In nearly all other primitive states the priestly order managed in this way or in that to insinuate itself between the king and the supernal powers. Unless this could be done it could not be made appear that the priesthood was a necessity of the state. Should the king be able to hold communication with the gods without calling the priest to his assistance, then would the priesthood no longer be a universal necessity. It was therefore the policy of every ancient hierarchy to stand between the monarch and the gods on high, and constrain him to

address them only through the priestly sanction.

This done, the monarch was in a measure at the mercy of the priest. The weakness of ancient governments turned largely upon this circumstance. Of course, no government could be sovereign and independent when it was under the surveillance and protection of a priesthood. We note with surprise the subserviency of nearly all the ancient kings to the high priest of the state. In such a government the hierarchy was the monitor-in-chief, to whom if any man were wise he would appeal in attempting to influence the decision and intent of the king.

It was the peculiarity of the monarchy of Egypt that it was not thus hampered. The Pharaohs themselves, being not only the descendants of gods but real gods, were not obliged to use a priest as an interpreter. The Egyptian king was himself the high priest of the people. Notwithstanding the fact that the hierarchy was strongly developed, it was not so elaborated as to throw the usual restrictions around the king. The Pharaoh was thus enabled to represent the state and the people, not only in all secular affairs, but before the gods. No high priest competed with the Pharaoh for supreme authority. On the contrary, the priests were his servants. The king was not attended by menials, but by princes and hierarchs. It became the highest ecclesiastical honor to serve the king. Not only the scribes and nobles who attended upon the sovereign and carried out his mandates, but the priests also were wont, in the inscriptions upon their tombs, to commemorate the distinguished fact that they had been the servants of this or that Pharaoh. The

Power of the
priesthood
among other
races.

Egyptian god-
kings needed
not interpreters.

Why the Pharaohs were independent of the priests.

priests were thus reduced in ancient Egypt to the rank of moral teachers and prophets. In this office they might influence the king, and still more largely influence the people.

It would be natural to expect that in the matter of legislation the priesthood would be particularly influential. It was so in most of the other kingdoms of the ancient world. In the establishment of new rules of human conduct the hierarchy has always been quick to assert itself, as if legislation were a part of that advisory and hortatory moral discipline to which the priesthood is professedly devoted. The hand of the priest may be discovered sooner or later in nearly all the legislation of the primitive world.

Doubtless this influence was felt in the lawmaking of Old Egypt; but it was influence only, and not authority. In the inscriptions the kings are celebrated as the lawgivers of the land. Even in the military age, after the Hyksos had been driven out, it was the generals of the army on whom the Pharaoh called to aid him in the legislation of the state—on them, and not on the priests. At a later age, in the times of the Theban ascendancy, the high priest gained somewhat on the secular prerogatives, until at length in the later Ramesian dynasties the hierarchical influence became predominant—this coincidentally with the general decline of the state.

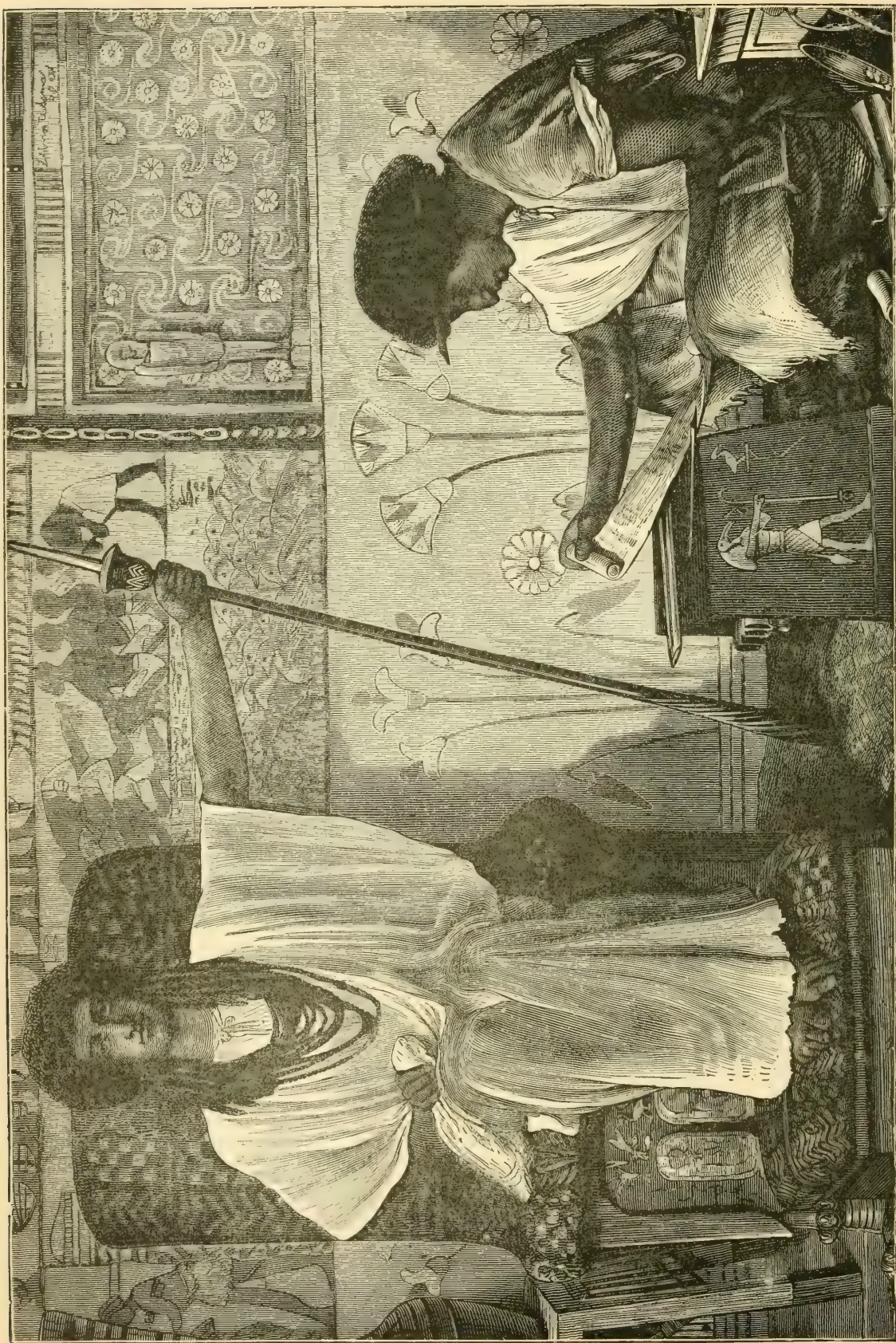
Though the government of Egypt was a true monarchy, it was nevertheless pervaded with religious principles. The kings were, as we have said, not only the representatives of the gods, but the gods themselves. The government was thus removed to a theocratic basis; but there was no break between the govern-

ment and the people. If we regard that philosophical axiom which declares the fitness of the thing to be the criterion of legitimate government, then, of a truth, was the Egyptian monarchy legitimate. It had the support of the entire body. It does not appear that the theocracy even was jealous in this instance of its subordinate position. In the history of no other ancient state are there so few traces of sedition and revolution. The Pharaohs were not assassinated but grew old in office, reigning until decrepitude carried them, as if by euthanasia, into the halls of Osiris.

This supreme elevation of the Egyptian monarch at the head of the state serves to account for many otherwise inexplicable features of the civilization of

Civil absolutism tended to produce great building.

the people. Note, for instance, the gigantic building that was prosecuted from age to age. Other nations have built great temples. Some have built great tombs. Others still have created magnificent palaces. Others yet have honored their warriors and heroes with imposing and imperishable monuments. The temples were for the gods. The tombs were for kings and princes. The palaces were for the earthly abodes of the royal families and their associate nobility. The monuments were for warriors, heroes, sages; but the Egyptian king was all of these combined. First of all he was a god, and might well be honored with a temple. He was the greatest of kings, and might therefore have the greatest of tombs. He was a prince without an equal in the world, and should therefore have his earthly palace. He was a warrior, a general of his own army, and should therefore have his imperishable monument. *Combine* all of these elements, and we may discover the antecedent conditions which made possible not



THE PHARAOH AND SECRETARY—TYPES.—After the painting by Alma Tadema.

only the rock temples of Abu-Simbel, but also the palaces of Thebes and the pyramids of Ghizeh.

It thus came to pass that the monarchy was the great conspicuous fact in the civil life of the ancient Egyptians. It was not only the administrative life of the country, but also the lawmaking and warmaking power. Legislation came by edict of the king. He had his judges and his courts, but no legislative body; for that he was himself sufficient. The determination of causes and the interpretation of the law might be left to judges and courts; but legislation was a royal prerogative as much as administrative authority.

The Egyptian laws were the result of ages of experience and suggestion. They constituted a large body of jurisprudence. Each new edict of the sovereign entered into the code and became by adjustment a part of the statutes at large. The sovereign might repeal a law, and this indeed was freely done. Egyptian legislation and jurisprudence differed much from that of those Oriental countries which are said to admit no change. Of a certainty the Egyptian constitution was sufficiently conservative and inflexible; but the right to amend it or annul its provisions existed in the king.

The Egyptian code, or constitution, if so we call it, was written and preserved in many forms. There were officers whose duty it was to attend to the record of the laws, and to keep them constantly in accord so that they might be administered impartially, uniformly. The governors of the different nomes, or provinces, had each its local retinue of scribes and judges, to the end that the legislation of the country might be the

same throughout. The system of administration was tolerably regular and efficient. We may believe that the administration of justice, while it was not so rational and enlightened as in the civilized countries of modern times, was nevertheless fairly equitable and just.

We may well admire the state of society which was attained under this system of government. If we mistake not, a condition of peace was reached under the same which could not be paralleled in the ancient history of mankind. It would appear that the Egyptians attained to a social, religious, and political unity which was almost philosophical in its completeness. It may be said that under a colossal despotism no people can be happy. This is undoubtedly true if the people have the sentiment of freedom. It is surprising to note the relativity of all things soever constituting the civilized life of man. We must agree that content is one of the fundamental conditions of happiness. No physical or intellectual state can be defined as happy which has not in it the fact and sentiment of content. We must allow that where contentment is largely present there is happiness.

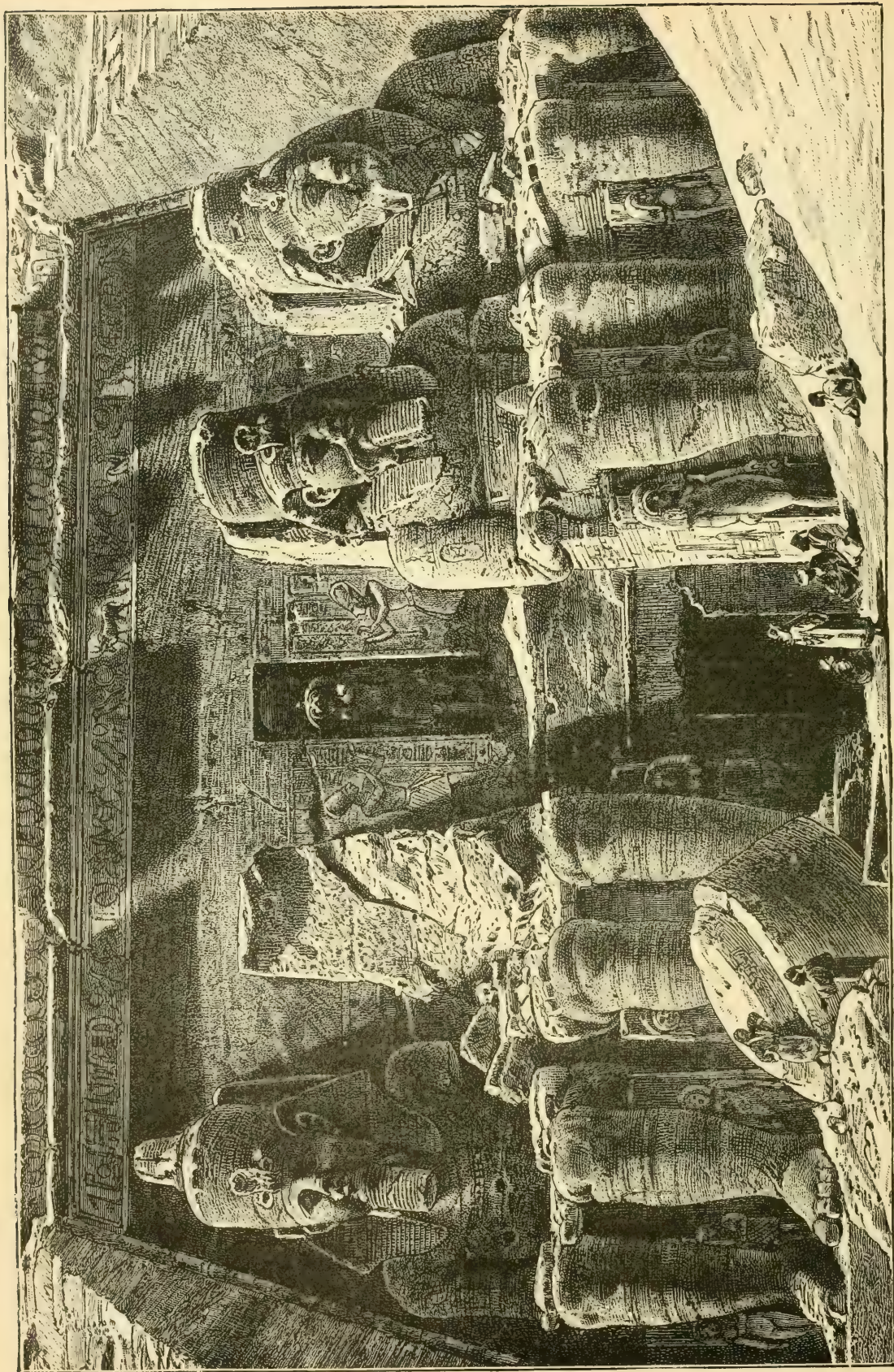
This is not to deny that a larger enlightenment will bring in discontent, demanding change, reform, and the hardships of progress. The Egyptians appear to have found content under the system of government, religion, and law which they established. The result was a peaceable society. The history of Egypt is not a history of turmoils, agitations, and violent vicissitudes, but rather of a great industrial people, subordinated, it is true, to an absolute government, but content therewith, and attaining to a measure of physical happiness which

In Egyptian government monarchy was all.

civil life of the ancient Egyptians. It was not only the administrative life of

The people contented with their government.

Enlightenment brings discontent and freedom.



FACADE OF THE ROCK TEMPLE OF ABU-SIMBEL.—Drawn by Carl Werner, from the original.

might well excite the envy of many modern nations.

In pursuing this study of the life and character of the Egyptian race, the interest of the inquiry is constantly increased

Egyptians produced their civilization for themselves. by the fact that in this instance we are face to face with the earliest known development and expression of human culture.

In all other cases whatsoever we have to consider the question of the *importation* of manners, customs, religions, and governments from some other and older source of supply. In the case of the Egyptians, as we have remarked above, they clearly produced for themselves, under the laws of their environment, the institutions which seemed to them best adapted to the given end.

The position of the Egyptian race, geographically and ethnographically, was

Geographical position favors originality in culture. such as to favor a natural and unimpeded development of all parts of the

national life. On the west and south roundabout lay the deserts, out of which no human disturbance might be expected. On the side of Arabia there was the protection at least of the Red sea. The maritime enterprise and adventure of the race were not as yet such as to make a menace from the side of the Mediterranean. The neck of Suez seemed rather designed by nature for defense than as an open sluice of invasion from Asia.

Besides all this, no other people had risen at this time to such a stage of

Priority in development precludes foreign influences. nationality as to disturb, by aggression or even by intercourse, the normal and

regular development of Egyptian life. The people of the Nile valley were thus left, in a far-removed, primitive age, to work out without disturbance the prob-

lem of existence; not, indeed, the problem of individual existence, but of that large, social and political and religious life, of which we find the Egyptians only in possession in the very dawn of recorded annals.

These remarks apply with great force to the religion of ancient Egypt. That,

too, like the other elements of the national life, was a natural product. It was

Egyptian religious system a natural evolution.

the work of the human mind struggling with the problem of man and nature undisturbed by extraneous forces. The mind, then as ever, demanded a reason. There must be an interpretation of the natural world. An order must be discovered. A power must be found somewhere sufficient to explain the facts and processes of the natural world. Over the Nile valley, as everywhere, from east to west passed the orb of day and the variable queen of night. The concave vault of heaven went over and under with its mysterious shining points of light.

So without disturbance or distraction the primitive Egyptian seer took up the problem of worldhood, manhood, and godhood. The Egyptian system of religious belief which has, if we mistake not, to a certain extent infected and modified every other religion professed by men west of the Himalayas and east of the Pacific, was the result of that inquiry, and to that we here devote such brief consideration as our space permits.

The religion of the Egyptians has received a vast deal of attention at the hands of philosophers and

historians. The interpretation of the inscriptions

The inscriptions a mine of religious lore.

has gone far toward justifying the expectation which existed throughout the world, that in the study of the faith and

ceremonial of this people we should find one of the most interesting and remarkable stores preserved from the ruins of antiquity. We may with profit inquire into this system and note its peculiarities. Already, in another part of his works, the author has devoted considerable space to this subject;¹ but it is here taken up again as throwing light upon the ethnic development of mankind, rather than as a simple item of ancient history.

In the first place, the question has been hotly debated whether or not the religion of the Egyptians was based on monotheism.

Was the faith of the Egyptians monotheistic?

One group of writers, headed by De Rougé, have answered this question affirmatively. They think that they are able to discover in the Egyptian religious writings the assertion of one supreme God, almighty and self-existing, creator of heaven and earth. It is admitted that the concept is that of a double being, having in himself both the fatherhood and motherhood of universal nature.

It is not certain that they who hold this view are correct in their interpretation of the inscriptions. Many of our modern scholars have made a like mistake in prosecuting religious inquiry. It was one of the peculiarities of the ancient races in general to have one deity *greater* than any of the rest. The worshiper, in his praise of a given god, would assign him such attributes as could belong only to a supreme deity. This language of adoration was generally hyperbolic. The priest conducting the ceremony adopted a phraseology which, if taken literally, would imply the existence of a supreme God, and,

Polytheistic exaggeration may be mistaken for monotheism.

indeed, the unity of his nature. Another priest in some other city, worshipping at some other shrine, would use like language of his deity. This might lead the inquirer of another age and race to the conclusion that the religion of the people under consideration was monotheistic, when in reality it was only a mythology admitting hyperbolic expressions in the worship of its gods.

Something of this may have been present in the religious system of the Egyptians. It is certain that in the worship of Ptah and Ra such expressions

Priests employed language suited to worship of one God.

were employed by the priests as could only properly be used of the one supreme God. But did the Egyptians intend their religious language to be so understood? Did they so understand it themselves? Was the prayer which they uttered a recognition of a supreme being, or was it a hyperbole of praise and supplication addressed to one of many deities?

Undoubtedly there are traces of a monotheistic faith in the ritual and other religious books of the Egyptian priesthood; but such traces are dim, not definite. In many expressions the language is that of exaggeration, and may not be taken literally. The mind of the race seemed to rise toward unity, and to grasp imperfectly the theistic concept of nature. Without doubt the Egyptian recognized a creator, and was wont to worship him as the highest God. A Memphian obelisk now in the British



MEMPHIAN PTAH.
Drawn by B. Strassberger.

Obscure examples of monotheistic phraseology.

¹ See Ridpath's *Universal History*, Book First, pp. 83-93.

Museum declares Ptah to have been "the only unbegotten begetter in the heavens and on the earth." In the same inscription the deity is called "the double one;" also, "the god who made himself;" also, "the begetter of the first beginning."

Here there seems to be a close approximation to monotheistic description. Still it would appear that the sense of the paragraph is in the ascription of supreme powers and attributes to Ptah, rather than the recognition of that deity as a supreme God of nature and of man. We are more confused when we find the like language applied to other deities. Thus, for instance, in a papyrus of Ptah Hotep, Osiris is spoken of in precisely such language as would be used in describing or worshiping a supreme being.

It is interesting in the last degree thus to perceive some of the earliest concepts of the mind of man respecting the powers of nature and his own ethical and religious relations thereto. We must remember that these views were in

Religious concepts discoverable in the Egyptian mind.



OSIRIS, ISIS, AND HORUS.
Drawn by Weidenbach.

the present instance uncomplicated with doctrines from abroad. They were the notions of a primeval race which had

risen into consciousness and civilization by its own unaided forces. We see in the thought of this people the dim, uncertain recognition of an almighty power in nature to which the creative act is



ISIS NURSING HORUS.
Drawn by August Ramsthal.

assigned, and to whom, on that account, religious adoration is due. We perceive, also, the discernment of the attributes of goodness and beneficence toward mankind, and a corresponding obligation on the part of men to return in duty not only a part of the good gifts of the natural world, but also the affections and reverence of the inner nature.

These are, then, the bottom principles of that natural religion which has performed so large a part in the intellectual and moral history of the world. True it is that we are hardly at liberty

Herein the moral nature of man asserted itself naturally.

to generalize from this single instance. Out of one example we may not gather the complete views of all mankind respecting the powers on high and the duties of men to them. But the intellectual preëminence of the Egyptians, and

the fact that they were, by a large span, the first in order of development among the great nations of the ancient world, and therefore the most natural of all in the manifestation of their beliefs, are circumstances of the utmost importance in reckoning the value of their religious concepts.

Religion has been a natural product of the greater part of the races and tribes of mankind. The framing of a system of concepts and doctrines respecting the ultimate forces, the motif, the

order, the explanation of the natural world and of man, occupies a large part of the attention and interest of every great people of antiquity. A knowledge of such doctrines constitutes an important element in the history of the human race, and must ever excite the interest of him who would know the truth respecting the intellectual and moral evolution through which mankind have passed from primitive barbarism to their present relatively high level as intellectual and moral beings.

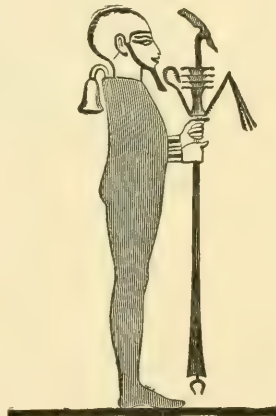
In the next place, beginning as we have seen with the ascription of creative and upholding and beneficent attributes to the supernal powers, the Egyptian mind proceeded to associate those powers with the greatest and most manifest visible aspects of nature. These were, first of all, the sun. Those of the an-

cients who recognized the sun as the origin of the life and growth, or at least of the vital processes which are going forward with perpetual changes in the world, were the wisest, the most rational, the most scientific of all.

Among these none held a higher place than they who preceded all others in order of development, namely, the Egyptians. They saw clearly that the sun was, so to speak, the giver of life. With the orb of day, therefore, should be associated the supreme god. Perhaps he was at length conceived as the supreme god himself. He was the sun, and the sun he. We are not able clearly to distinguish between the personage and the orb.

Let us bear in mind that to the Egyptian philosophers the sun was as yet not himself explained. He was the visible king of the skies. He was a great flaming circular disk that moved majestically each day over and around the world as though looking upon it. Out of the east he came. Into the west he descended. The difficulty of conceiving of this mighty burning orb as being himself a living deity was not great in an unscientific age. At all events, the god Ra, to whom equally with Ptah the supreme attributes were given, was the

Religion an inevitable aspect of the human evolution.



PTAH OF THEBES.
Drawn by August Ramsthal.



ANUBIS, THE EGYPTIAN PLUTO.
Drawn by August Ramsthal.

How the sun is regarded in an unscientific age.

sun god of the Egyptian race. The sun became the popular materialistic expression of the deity. At times the concept of the almightiness and primacy of Ra rose very high. In the eighteenth dynasty an effort was made to establish a



SACRED COW OF ISIS.
Drawn by August Ramsthal.

universal monotheistic idolatry by the abolition of all religious doctrines and practices *except* the worship of the solar disk. Ra was to be not only the supreme deity, but the one god of the Egyptian race.

After this idolatry began to assert itself and become fixed in the popular mind; the old abstract conceptions of the unity and indivisibility of the divine power continued to assert itself. As late as the fifth dynasty, namely, in a papyrus of the times of Ptah Hotep, Osiris is celebrated not only as a deity, giver of life and blessing, but also as the almighty and single god of nature. Chabas declares that the abstract idea of the deity recurs frequently in the Egyptian text of this period, as if the authors had had the notion of the unity and indivisibility of the divine power. This he

Abstract con-
ceptions of the
unity of the
deity.

says, however, does not belong exclusively to the more ancient writings, but that the scribes and theologians frequently reassert the doctrine in more modern texts.

At the same time, however, the process of materializing, idolatizing, and mythologizing the divine nature went on. Beginning with the concept that the godhead was double, that is, male and female, and proceeding to the association of the creative power with the sun's disk under the name of Ra, the process now extended to further division and further union of particular powers and attributes of divinity with other visible and tangible facts in nature. The descent appears to have been regular, according to the notion of the gradation of the facts and forces of the visible universe.

After the sun, the moon, as the most conspicuous object in the heavens, would claim the association of an attribute or group of attributes from the godhead. Then day and night, the changing order of things, life and death, and finally, particular creatures in whom certain qualities of life appear to be predominant would be chosen as gods. Deities would be multiplied on the descending scale. The

How the divine
nature becomes
mythologized.



MEMPHIAN KHNUM.
Drawn by August Ramsthal.

Rapid descent
into polytheistic
degeneration.

polytheistic degeneration once started would hardly find a limit. We have seen at a later date and among a less philosophical people the extent to which polytheism is able to extend itself even among so mighty and, on the whole, so intellectual a people as the Romans.

The descent of Egyptian theology from the sun to the moon was in accordance with that preëxisting concept which assigned a double, that is, a sexual, nature to the godhead. Both Ptah and Ra had been celebrated as the almighty, creating, and *double* god. The latter expression evidently has reference to sex in the divine nature. At first that nature was complete, having both the male and female powers in itself. This idea evidently was generalized upward from the observation of the processes of natural life. The Egyptians perceived the manner of the procreation and perpetuation of life. They reasoned that from a higher point of view the creation of life must have proceeded in the same order; but since the creator was one and not many he must be double in his nature, having, as we have said, the power of both sexes. It could not be said that in the earliest concept of the Egyptian people either Ptah or Ra was so distinctly a male deity as was the El of the Semitic nations.

When the idolatrous degeneration set in, however, then Ptah and Ra became wholly male. The beginning of the establishment of the female powers of nature was by the association of divinity with the moon. That orb has generally, though not always, been regarded by mankind as analogous to the feminine nature. Her association with the shadows, her retirement from the day, her changing phases and seeming variabil-

ity, have all contributed to form the popular concept and to fix it as in keeping with the female nature. Thus began that separation of powers which was soon carried forward in a system of dualism, in which the bright powers and the dark, the constructive powers and the



MUMMIED IBIS.
Drawn by B. Strassberger.

hostile, the good and the bad, the male and the female, were set over the one class against the other after that manner which the Persian theology was destined, at a later age, to take up, amplify, and transmit to the Aryan nations.

The author has in another part of his works already dwelt upon the nomen-

In what manner the concept of double deity arose.

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The moon pre- serves the no- tion of divine femininity.

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elature and classification of the Egyptian pantheon.¹ It is sufficient in this con-

Correspondences of Egyptian and Greek systems.

nection to repeat the two principal lists of deities, namely, first the Memphian,

and secondly the Theban, catalogue. At the head of the former stood, as we have seen, the god Ptah, to whom the Egyptians so frequently ascribed the attributes and character of a supreme deity. On the whole, Ptah corresponded to the Greek Hephæstus rather than to Zeus; but this was in the character which Hephæstus bore as the supreme sun god and fire god of the Greek race before the degeneration of his character which, at a later age, brought him to the level of the mythological Vulcan.

After Ptah came Ra, the Greek Helios; then in order Shu and Tefnet (male and female), corresponding

Elaboration of the male and female order of gods.

to that rare and effete divinity of the Greeks known as Sos. Then

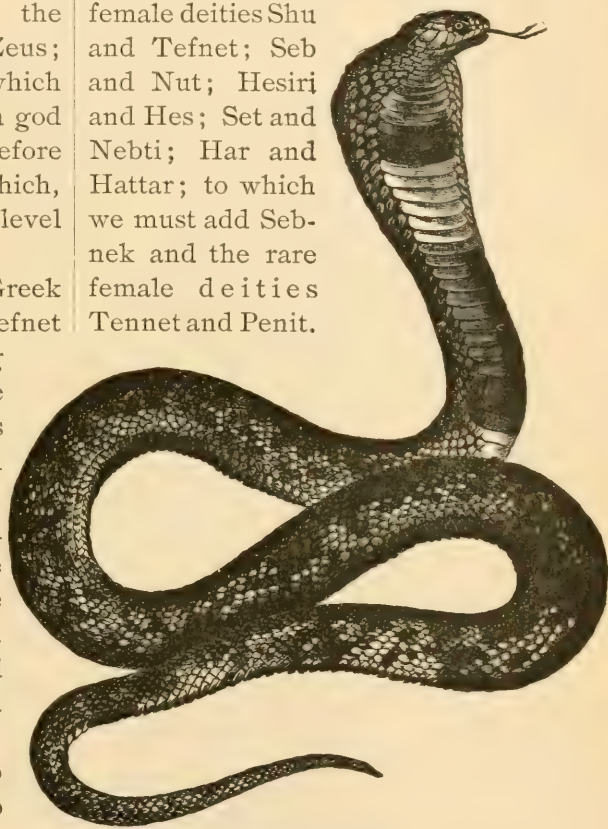
Seb and Nut (also male and female), answering to the Greek Kronos and Rhea. The fifth in order of the hierarchy was Hesiri and Hes (male and female), more commonly known by the Greek spelling as Osiris and Isis, corresponding to Dionysus and Demeter of the Hellenic system. The sixth was Set and Nebti (also male and female), corresponding to Typhon and Nephthys. The seventh was Har and Hattar, or in Greek pronunciation, Horus and Hathor, corresponding to Apollo and Aphrodite. The philosophical student will be easily able to trace for himself in this scheme the polytheistic degeneration which brought what was at the beginning very nearly a monotheistic and spiritual belief to the level at length of Greek mythology.

¹ See Ridpath's *Cyclopædia of Universal History*, Vol. I, pp. 83-93.

The Theban system began with Ammun, known in Greek spelling as Ammon, corresponding to the Zeus, or great god of the Hellenic race. After

The Theban system in parallel with the Memphian.

him, in the same rank with the Memphian Ra, came Mentu, and then Atmu, having at least the outline of the character of the Greek Helios. Then, as in the Memphian system, the male and female deities Shu and Tefnet; Seb and Nut; Hesiri and Hes; Set and Nebti; Har and Hattar; to which we must add Sebnak and the rare female deities Tennet and Penit.



SACRED SNAKE URÆUS
Drawn by August Ramsthal.

These lists, though not so greatly developed and inflected as those of the Greeks and Romans, show the same prevailing characteristics. There is much in common between the idolatries and myths on the two sides of the Mediterranean, though the Egyptian stopped short by much of the elaborate mythology of the Greek.

Egyptian pantheon less elaborate than the Græco-Roman.

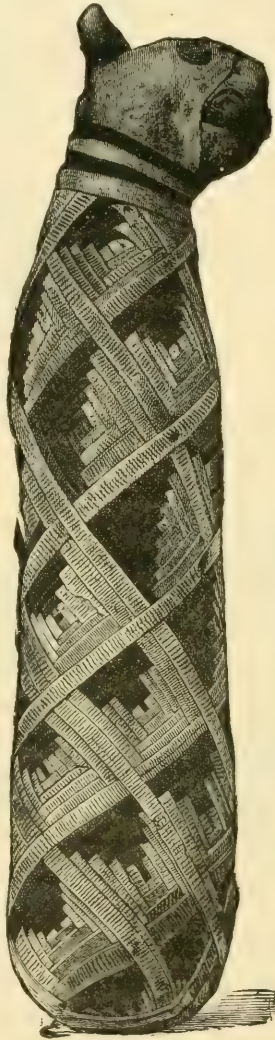
The inquirer will readily note the strong similarity of the Memphian and Theban systems. In reality, there is but little difference. Ptah and Ammun may be regarded as two names for the same supreme deity. Mentu and Atmu correspond almost perfectly to the sun god Ra. Further down in the lists the general feature is that of the association or a goddess with each of the male deities, though in a subordinate relation. The similarity holds to the bottom of the list, where in the Theban system the god Sebnek is added independently on the Theban side.

We may thus see exhibited the general features of the old Egyptian pantheon. The leading offices and characters of the respective deities have been so much discussed as to constitute a body of common lore which need not be here repeated. The idolatrous deterioration went on until it touched the earth in certain animals, birds, and insects which became sacred by their supposed connection with the gods. No other people have carried this deterioration to a greater pitch.

It should not be said, however, that the Egyptians, at least the intelligent classes of them, ever really worshiped animals as deities. The animals were sacred to the deities, and came to be regarded as symbolical of them. In this sense the sacred creatures were adored. They were revered, and to them sacrifices were made in the sense that they were the representatives of the invisible deities. The system was idolatrous in no other sense than the image worship, picture worship, and symbol worship of the modern Church is an idolatry. Perhaps the undiscerning multitude adored the animal, the beast, the reptile, as very god; but it was not so in the thought of the priests and the intellectual classes of the Egyptians. It might be said, indeed, that after the polytheistic degeneration has once asserted itself in the theology of a race, it were difficult to decide at what point the process will be arrested.

However this may be, we know that the Egypt of antiquity was full of sacred things. The bull and the crocodile were sacred. The Ibis and the hawk were sacred. The cat and, in some places, the wolf were sacred. The beetle, supposed to be like Ptah in this that it had a double sex, being able of itself to procreate the species and therefore like the creator of all things, was sacred. So on to the end of the long list of things gathered from the fields, the skies, and the waters, and selected as the representatives of those invisible powers by which the good things and evil things of the world are determined.

There was a time in the primitive history of the Egyptian people when their religion had in it much that was singularly august and sublime. There



CAT MUMMY.
Drawn by B. Strassberger.

Nature and limitations of the Egyptian idolatries.

Multiplication of sacred and adorable things.

Descent of the system earthward and life-ward.

seems to be in the religious thought, as well as in the religious institutions of the race, a natural tendency to fall away to lower and still lower levels. It may be believed that this is one of the common results of organization. At the beginning religion is the work of the loftiest minds of a given race of men. It is the dream and philosophy of those who stand highest in the intellectual and moral scale of being. No sooner, however, is a system formulated than it becomes the basis of an organization. A cult is established. A priesthood is evoked. The system becomes constitutional and fixed by provisions that strangely enough seem in every case to be contrived with the purpose of preventing rather than encouraging further exploration of the divine mystery.

There thus arises in secular society that *imperium in imperio*, that wheel within the wheel, of the social state. As

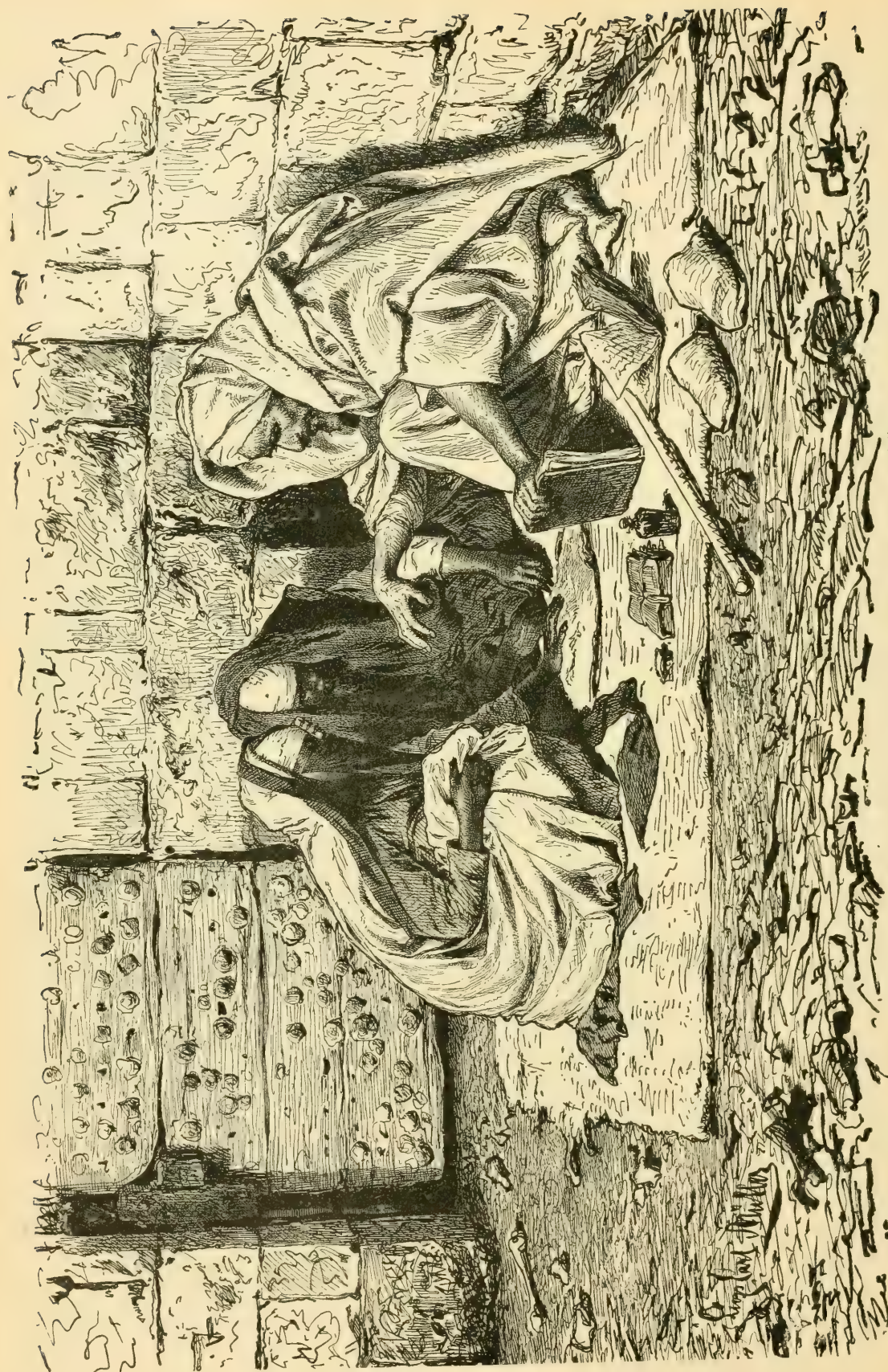
soon as this is effected, as soon as the religious organization gets an independ-



FATHER OF THE SACRED CATS (WITH CARAVAN OF PILGRIMS).

Drawn by Wilhelm Gentz.

ent life of its own, it begins to deteriorate in principle. No religious organiza-



EGYPTIAN SUPERSTITIONS.—CHIROMANCY.—Drawn by Leopold Carl Muller

tion ever established, indeed, no social organization of any kind has ever continued for any considerable length of time to promote its own best elements.

The organic form weighs down the essential principle.

None has ever for any great period chosen its greatest minds, or even its great minds, as its representatives and governing senate. With the lapse of time the forces at work in an organism of the kind become constantly more rigid, more conservative, less intelligent, less moral. The final abuse is reached when the original principles upon which the organization was established are totally perverted, falsified, and made to give lying witness against the very cause and principle for which the organization was at first created.

These reflections arise from the consideration of the lamentable falling off to lower and still lower levels in the religious beliefs and practices of the Egyptians. The descent from the sublime concept of Ptah, who was celebrated by the early seers as the omnipotent creator, as the unbegotten begetter, as the upholder of all things, as the giver of life, down to the worship of the *scarabæus sacer*, was, indeed, a descent from sublimity to sheerest superstition. But it was not greater than the like falling away in the case of nearly every civilized people whose religious culture has been remanded to the guardianship of a professional priesthood.

It is the purpose of an ethnic history of mankind to convey to the reader an adequate concept of those movements by which the changing course and manner of civilization have been determined. Rather is it the work of the eth-

What ethnic history contemplates and essays.

nic historian to keep ever the attention of the inquirer directed to the evolution of the race; not to the objective and spectacular panorama of institutions. In so far as such history may touch institutions it is only to hold them up as a mirror in which the development of the race may be seen by reflection.

In the course taken by Egyptian theology we may detect the declining and vanishing character of a great people. Certainly there was a time when the Egyptian race foreran by much every other nation of the ancient world. There was a time when this race so dominated and filled with teeming multitudes and cities the valley of the Nile that one beholding it even in vision might well consider himself standing between the garden and the emporium of the world. Time was, as in the days of Ramses the Great, when the Egyptian army was the strongest engine of war known to all mankind. Strange it seems that such a vantage, once attained and developed by war and conquest, could not be maintained to after ages.

Reflections arising from the race history of the Egyptians.

Possibly the races of mankind in their rise, ascendancy, and decline are but the varying aspects of a common and universal race development which under its laws require the birth, efflorescence, fruitage, and death of much in order that something may survive. Possibly the life of Egypt—its true life and potency—flowed out into the common channel, was carried far to other climes and other conditions of development, to mingle at last as a modifying force even in the prevailing Teutonism with which the Aryan ascendancy of the nineteenth century is so strongly tinged!

CHAPTER CXXVI.—ETHNIC TRAITS OF THE EGYPTIANS.



THESE reflections may not longer distract our attention from the proper remaining notes concerning the Egyptian people. As we have already said, they were a race of many and marked physical peculiarities. Herodotus, not weak in personal observation, seems to have omitted a record of the stature, form, features, and characteristics of the Egyptians; but he has borne much indirect testimony concerning their character. Perhaps, as Pritchard has pointed out, he omitted a direct description of the Egyptian character because of the familiarity of the people whom he addressed therewith. In one place he describes the people of Colchis, who were thought to be a colony from Egypt, saying that they were black-complexioned and frizzle-haired.

These epithets, however, are too strong and withal too African—too Nigritian—to meet the character of the Egyptian. In another place the old Greek narrates the tradition of the pigeon that flew to the oak woods of Dodona and founded there the oracle. It was said to be a *black* pigeon. Then the father of history rationalizes the story by saying that the meaning of it was that the Dodonian oracle was founded by a female captive from Thebes, she being an Egyptian and black-complexioned. By these references we are to understand a dark hue of countenance as compared with the bronze ruddiness of the Greeks. The Egyptians were

clearly brownish in their tinge, but by no means deep brown or black. They always described themselves as *roth*, or ruddy.

One of the strong points of discrimination between the physiognomy of the Egyptians and that of the Semites and Indo-Europeans was the placidity of the former and the restless, eager visage of the latter. The Egyptian face was rounded into an expression of restfulness and content, while the features of the Asiatic and European peoples were generally sharp, animated, and indicative of quick enterprise. The same distinctions extended to the person in general. The Arabians, next to the Egyptians, were, as we have seen, of lithe and active person.

Very different from such description was that which delineated the personality of the people of the Nile valley. Denon, in his *Travels in Egypt*, has described the personal characteristics of the race as follows: "Full but delicate and voluptuous forms; countenances sedate and placid; round and soft features; with eyes long, almond-shaped, half-shut and languishing, and turned up at the outer angles, as if habitually fatigued by the light and heat of the sun; cheeks round; thick lips, full and prominent; mouths large, but cheerful and smiling; complexions dark, ruddy, and coppery; and the whole aspect displaying, as one of the most graphic delineators among modern travelers has observed, the genuine African character of which the Negro is the exaggerated and extreme representative."

Prevailing expression of the Egyptian features.

In this description we note the desire of the author to associate the Egyptians ethnically with the Nigritian races—a theory long since given up; but in other

crew of a trading vessel at the Piræus. The author says of him that “besides being black he had projecting lips, was very slender in the legs, and his hair and the curls bushed up behind marked

Mistakes of the
ancients relative
to the race com-
plexion.

particulars the description may well be accepted as a true transcript of the people whom we now know by the figures of themselves on their own monuments, and by scraps of contemporaneous history. In general, the ancients, quite indiscriminating in these particulars, spoke of the Egyptians as a *swarthy* people; but the terms of the descriptions are such as to be equally applicable to black men, brown men, or yellow men of the darker hue. Indeed, the term *swarthy* is freely applied to sun-burnt Indo-Europeans and other dark-complexioned men of the White races. Lucian, in one of his dialogues, describes a young man whom he calls an Egyptian; but it was evidently an African of some

other race. He was a member of the

him as being a slave.” Marcellinus declares that the Egyptians for the most



A COBBLER—TYPE.
Drawn by C. Rudolf Huber.

part are of a brownish, or somewhat brown, color, and of a tanned or blackened hue.

Oddly enough, we possess in some of the papyri which have been recovered the evidence of considerable variability

in the complexion and person of the Egyptians. It was one of the customs of the people in their legal documents to establish identity by giving a personal

Custom of describing the person in legal documents.



LADY OF ALEXANDRIA—TYPE.—ROBE OF TRANS-PARENT BOMBAY SILK.
Drawn by Ferdinand Keller.

description of the parties! It was the proper thing in deeds, contracts, wills, and the like, thus to designate those interested in the respective documents, not only by name and by witness, but by an enumeration of their sometimes disagreeable and peculiar features. At least two old deeds belonging to the time

of the Ptolemies have preserved this usage for the instruction, if not the amusement, of modern times. The names of the parties are given, and then the person of each described according to their features, stature, and color.

These documents may well remind the reader of the inventory of personal characteristics which modern justice makes out and placards in stationhouses and prisons in order to establish the identity of rascals! In one of the papers the seller, who is named Pamintes, is said to be a *melanchros* man, that is, a black-brown-colored

Example of personal description from the papyri.

man, while the other is described, namely, the buyer, as being *melichros*, that is, honey-colored, or yellow! In the other document it is the buyer who is *melichros*. Not only are these peculiarities of color enumerated, but a schedule is made of the other features, including the shape of the nose, the character of the mouth, etc. It is noticeable that in these contemporaneous documents there is no hint of the Nigritian physiognomy.

As we have now been able to ascertain it, the complexion of the ancient Egyptians was that reddish-copper color, or light chocolate, which we have already noted in describing the Southern Semites and some other varieties of mankind. This is another proof that the so-called Hamitic race hung together in the human dispersion along with the Semitic family until the characteristic features of both were established with many points of identity. The paintings and sculptures of the ancient temples and the richly decorated tombs have preserved for us not only verbal descriptions, but actual chromatic representations of the complexion of the ancient race.

True complexion of Egyptians recovered from paintings.

The delineations on the heads of the

Egyptian mummy cases were made in imitation of the color and contour of the countenance of the dead.

Features also determinable from contemporaneous records. The skill of the Egyptians in imitating forms and colors forbids the supposition that they were mistaken in respect to the hue of their own complexion. It is noticeable that the pictures preserved to us of the ancient people distinguished by lighter or more tawny color the faces of women. Many writers, particularly Denon, Blumenbach, DePauw, Winkleman, Wilkinson, Ebers, and others have investigated the character of the Egyptian physiognomy and form. From a generalization deduced ultimately from the sculptures and paintings, and from a comparison of the writings of the authors thus referred to, it would appear that the true typical Egyptian face was distinguished by prominent jaws, protuberant lips, a broad, flat nose, and outstanding eyeballs. These features were the most marked qualities of the physiognomy.

There was, however, another type of countenance present in the country which departed a little from the stand-

Indo-Egyptian and Egypto-African variations from the type.

ard, and is suggestive to the ethnographer of some historical connection or ethnic affinity between the Egyptians and the Hindus. There was a type of East Indian face to be found among the representations of the native physiognomy. This type had a rather long and narrow nose, instead of the broadened and flattened organ of the standard type. In the second variety the eyelids were long and thin, turning up from the bridge of the nose as if lifting to the temple. The ears were placed higher than in the case of the normal type, and the body was smaller, both in stature and weight, though the leg bones were as long as those belonging to the other type.

There was still a third character, partaking somewhat of the qualities of both the others. If the Hindu type seemed to ally the Egyptians with the races of India, the third type of countenance suggested an affinity with the races of Northern Africa. This third variety of physiognomy and form was marked by flabby cheeks, a short and rather weak chin, large prominent eyes, and a fat, plump person. The recurrence of this kind of effigy on the Egyptian monuments in painting and sculpture shows conclusively the existence and frequent occurrence of this style of national physiognomy.

In general, the foreheads of the people were rather flat and low. The space between the eyes was great. The ears were set higher, and the lips were heavier, broader, and more turned outward than in the case of any Indo-European people. In many instances there seems to have been a puffed and swollen appearance about the eyes, and, indeed, in the whole visage. As to the hair and beard, these were, as a rule, black and crisp.

The Egyptian sarcophagi have delivered to modern times the finest array of skulls and skeletons which have been recovered from any ancient race. If we know more of the mind, the fancy, the ambition, and the dream of the Greeks than of any other people of the Old World, of the person of the Egyptians we are best informed. In this case we are not left at all to conjecture, or the slow inductions of reason from uncertain data, but to the actual facts of scientific inquiry.

The Egyptian skull may be examined as scientifically as that of any living species of men. Its first suggestion is that it belonged to a highly civilized race. The cranial cavity was globular,

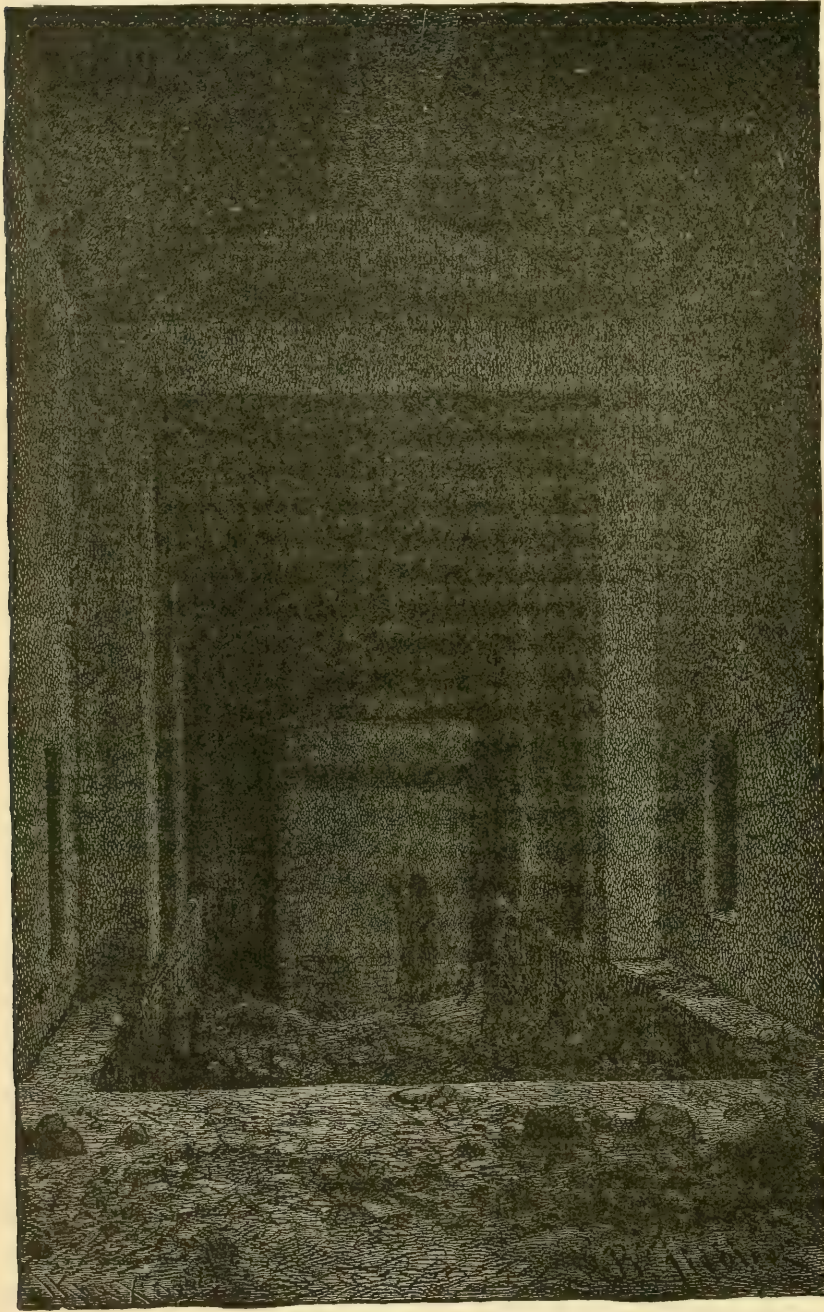
Cranial development determined from the sarcophagi.

oval. The occiput retreated under toward the neck in the manner of all the civilized races. The capacity was about

set up and balanced on the neck as we should expect in the case of a cultivated, well-developed race.

In some cases the skull wall has been found thicker and more dense than we are accustomed to meet in the heads of modern civilized peoples; but in others this characteristic does not appear. The sutures run in the same direction, and are of the same general character as those in the skulls of Indo-Europeans.

We have thus completed with what is believed to be sufficient fullness the sketch of, perhaps the most remarkable race of the ancient world. The Egyptian character was from every point of view of a kind to excite the curious interest of all after ages. The country was singular and the race unique. Sometimes the suggestion arises in the mind of the inquirer that this land must have



SARCOPHAGUS OF RAMSES VI.
Drawn by Bernhard Fiedler.

equal to that of the average European skull of the present time; possibly a little less. - The head, on the whole, was

been the cradle of the human race, and this people the first type and example of human development. This sugges-

tion, it is true, is negated by a broader study of the field; that is, that part of the

Singularity of Egyptian race excites interest in all ages.

suggestion which relates to the possible origin of mankind from this corner of

the least progressive of the continents. But the fact of the unabated interest of all inquirers of every age respecting the Egyptians, their ethnic and historical character, and their primacy among the nations of antiquity, remains as before.

The race in question remained in full and free possession of their chosen land for many ages of time. The continued

The stock not greatly disturbed by foreign influences.

occupation of the Nile valley by this old so-called Hamitic stock far surpasses

in duration the corresponding period of occupation in the case of any other race, with the probable exception of the Chinese. The early wars of the Egyptians did not greatly disturb the ethnic character of the race. There was no doubt some admixture on the side of

Ethiopia. At a later period there was an infusion of Phœnician and other Asiatic elements in Lower Egypt, but the admixture was not great. The Greeks presently made a more decided impression. They colonized somewhat the maritime parts of the country, and constituted an element in the population. This may be said also of the Hebrew colonization. From the age of Alexander there were henceforth considerable elements of foreignism in Lower Egypt, but not to the extent of seriously disturbing the ethnic solidarity of the predominant stock. This may be said also of the time and fact of the Roman ascendancy. Neither the age of the Ptolemies, nor the subsequent period when Roman influence was prevalent, greatly changed the character of the population. The old race continued to be by far the most important and most popular until what time its descendent stock reappeared in the form of the Copts.

CHAPTER CXXVII.—THE COPTS.



HE name Copt is given to the descendent race of native inhabitants in Egypt. It dates as an ethnic appellative from before the time of the Mohammedan

conquest. It came into use to distinguish the native Christian population of Egypt from the Islamite conquerors. The latter after the epoch of the Prophet became more and more predominant. The Arabian race, as well as its distinctive religion, overran the valley of the Nile, and from century to century the descendent stock of the ancient Egyptians dwindled and died away. It is

estimated that at the present time only about one fourteenth of the whole population are Copts. Even this small percentage is mixed and mingled around

Place and race relationship of the modern Copts.

the selvages by cross-marriage with the Mussulman population. The ethnic line, however, is still plainly discoverable, and the Copts, though small in numbers and degraded in position, may be properly ranked as a separate race. As such it constitutes one of the most interesting branches of human kind, since it represents the most ancient and, in many respects, the most important nation of antiquity.

Industrially, the Copts belong to the

lower orders of Egyptian society. They number, perhaps, not quite a hundred

Pursuits and
manner of life;
character of
fellahs.

and seventy-five thousand. Of these the city of Cairo, with its shopkeepers and mendicants, contains about sixty thousand. From this it will be seen that the

It is this type which, perhaps, most nearly represents the people of Old Egypt. The fellahs are so called because they are cultivators of the soil. The traveler to-day along the Nile will see, as he catches glances of the fellah face, the unmistakable physiognomy of



COPTIC TYPE.—Drawn by Leopold Carl Muller.

Copts are as much a city as a country population, though they are generally reckoned as agriculturists. Their manner of life is not high. We here come into contact with that large class of peasants common to Egypt, Arabia, and Syria, called from their pursuit, fellahs.

the descendants of the Pharaohs. These are patient, laborious tillers of the soil, little advanced in their methods of cultivation above the primitive races. The fellahs are generally strong in limb, of a stature above the average, broad-chested, and with piercing black eyes. It



SHOPKEEPER OF CAIRO.—From *Magazine of Art*.

is said that the women, even more than the men, reproduce the countenance and person of the ancient Egyptians. It must not be understood that the fellah population is wholly Coptic. Here the Arab peasantry and the Islamite farmers and gardeners of low estate are

half-nakedness. Their food is chiefly coarse bread, onions, and water. Certainly on such a bill of fare civilization could hardly spring and blossom.

The fellahs of higher grade are able to bring to their board dates and rice, beans and cheese. The richer nitroge-



FELLAHS AT DINNER—TYPES.—Drawn by C. Rudolf Huber.

intermingled with the Coptic fellahs, with little or no distinction.

If we look at the manner of life we find it poor in the last degree. In a country such as Egypt absolute want can come only with universal robbery and utter improvidence. So long as men work and gather and are permitted to possess, they must, in such a situation, have relatively an abundance; but the fellahs generally live in misery and

nous foods are virtually unknown among them. The people live in small flat huts, generally of a single room, in which a mat is found for a couch, a kitchen table, a few utensils, a jug of water, and for the rest squalor, if not filth.

One of the striking peculiarities of both the outdoor and indoor life of these people is the stupid conservatism which prevents them from discarding the ancient implements of husbandry and the

Means of subsistence and home condition of the race.

substitution of modern tools and utensils. The average fellah would as soon

The Copts resist innovation and improvement.

think of giving up his religious faith as he would of exchanging his rude wood-

en crossbeams, passing for a plow, for the best steel patent in the world. Under the enlightened policy of Mehemet-Ali a strenuous effort was made, by governmental patronage, to introduce the agricultural and horticultural implements of the West; but the experiment was given up as a thing that might not be accomplished. The old implements and manner of life are retained, and during the whole day, under the burning sun, both men and women, with but small allowance of food, toil with unremitting assiduity for the benefit of the robber government under which they are ground—toil and sing.

He who has attentively read the preceding pages will readily understand

How the ancient language became Coptic.

the genesis and much of the character of the Coptic language. The ancient

sacred tongue of the Egyptians survived, as we know, long after a vulgar vernacular had sprung up alongside as the ordinary medium of intercourse among the people. Meanwhile, the tongue of the Greeks was much heard in the cities of the Delta, and later on the Arabic invasion brought in a Semitic language to influence and infect the native tongue. The two influences were much like the effects of the Danish invasions and Norman conquest of England upon the formation of the English language. Coptic sprang out of the ancient Egyptian root, modified in growth by both Greek and Arabic. The new language, indeed, began to be known as such as far back as the era of the Ptolemies, but became more distinctly a new form of speech after the rise of Islam.

With the incoming of Christianity the Greek language, which was the vehicle of that religion, exercised a strong modifying influence upon the nomenclature

Engrafting of Greek; the three dialects.

of Coptic. The Greek alphabet was introduced, thus increasing the Coptic signs to thirty-two. The language, or rather the writing of it, thus considerably elaborated, entered upon that career of development which has resulted in the present Coptic tongue. It is not needed in this connection that we should discuss at length the peculiarities of this language. There are three dialects: the true Coptic as it is spoken at Memphis, which is characterized by its aspirate pronunciation; the Theban dialect, called the Sahidic, which has some notable vocalic variations from the corresponding forms as uttered in Lower Egypt. It is in this tongue that the great Gnostic treatise called the *Pistis Sophia* is written. The third dialect is the Bashmuric, which belongs to the two principal Egyptian oases. In this form the vowels *a* and *e* are substituted for *o* and *a* of the Memphitic tongue, and *l* for *r*, producing such broken Coptic as we hear in the attempted utterance of English by a Chinese.

The words of Coptic are monosyllables. In some instances, particularly in Theban, the words are lengthened by a final *e*. In the verbal mutations the Semitic method is mostly employed, as

Outline of Coptic vocabulary and grammar.

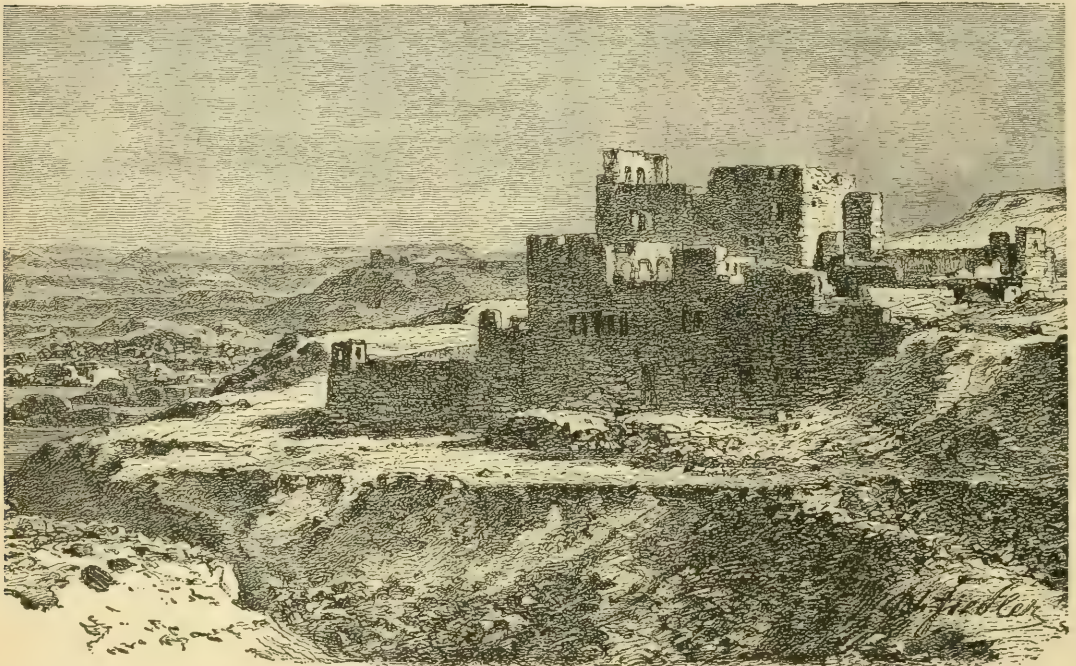
for instance, the conversion of active verbs into the passive voice by changing their vowels into *e* long. There is a system of affixes by which one part of speech is changed into another, made intensive, turned into negation, thrown into a secondary sense, etc. Nouns have two genders, the feminine being produced from the masculine by adding

the letter *e*. The articles exist in the three forms of definite, indefinite, and demonstrative. The plural is produced by prefixing the vowel *i*, or in some instances by lengthening the final vowel. There is a paradigm of cases for nouns and pronouns. Adjectives are generally formed by adding the syllable *en* as an affix to the noun. The language presents not only demonstratives, but relatives, and also particles, by which slight

and became the leader of the dawn to the vast lore of antiquity.

In their religion the Copts are what are known as Jacobite Christians. The Syrian Jacobus Varadæus formulated the faith which has perpetuated his name. Of this sect there are fully a hundred and fifty thousand. Time and again the Church of Rome has made the attempt to bring the Egyptian Chris-

Copts nominally Christian; attempts at proselyting.



DESERTED COPTIC MONASTERY AT ASSWAN.—Drawn by Bernhard Fiedler.

variations in the sense of the clause are produced. The particles also play an important part in expressing the time relations of action. Adverbs for the most part prefix a grave *e* to nouns. The list of conjunctions is analogous to that of European tongues. Coptic has been studied with great interest by modern scholars, for it was through this avenue that our knowledge of the hieroglyphics and the literature of the ancient Egyptians was reached. It was here that Champollion opened the way by his genius for subsequent inquirers,

tians to the orthodox standard; but the effort has ended in failure. Perhaps not more than five thousand Roman Catholics are to be found in modern Egypt. The same may be said of the Greek Church, which, although strongly represented in Syria, has never been able to proselyte the Copts from their chosen faith. The latter have about a hundred and thirty churches and convents. They are under the general government of a patriarch, who is at the head of the religious orders. Under him are the metropolitan, the bishops,

priests, and monks. The patriarch has his residence at Cairo, but takes his name from Alexandria. Nominally he is chosen by the monks of the Convent of Saint Antony, in the desert; but this is

the Christian manner baptized in the first year of their lives. Circumcision is very generally practiced, the rite being performed when the child is about

Religious practices and ceremonies of the Copts.



BRIDAL PROCESSION.—Drawn by Wilhelm Gentz.

done on the nomination of the existing hierarch, so that the office virtually perpetuates itself.

The Coptic religion has in it elements of almost every form of Semitic faith. The children of faithful parents are in

eight years of age. There is a formula for prayer and worship which is characterized by "vain repetitions." Like the Mussulmans, the Copts pray stately and much. The traveler notes not only the fellahs, but the town Copts frequently

engaged in prayer. Their churches are constructed in the manner of cathedrals. Fast days are observed, and pilgrimages made to Jerusalem. In the Jewish manner, the Copts abhor certain kinds of animal food, and will not eat the flesh

of the strangest and withal most interesting marriage fictions are here seen that may be witnessed anywhere in the world. In one part of the ceremony pigeons are caught and placed in hollow globes of

Marriage festivities and fictions under religious sanction.



EGYPTO-ARABIC DRAGOMAN—TYPE.

Drawn by Paul Hardy.

of any beast which has been strangled or not drained of its blood.

The daily life and manner of the Coptic people are ceremonious. Marriages are performed only on Saturday night, and the festivity accompanying the event is continued for a week. Everything is regulated by formula. Some

sanction and force of human law.

There is a constant contest between the ideas and customs of the Copts and the more numerous Moslem Egyptians by whom they are surrounded. Islam strives ever to proselyte the Christians, and with a certain measure of success.

Efforts of the Moslems to proselyte the Copts.

sugar. These are placed on dishes, and at the proper signal the balls are broken and the pigeons liberated to fly about the hall. The bridal procession is after the manner of the East. The bride comes covered with a shawl, with a band of musicians. At the bridegroom's door a lamb has been slain and the blood spilled. Over this the bride must step on her way to her husband. For the first year the bride lives in seclusion, but afterwards may go abroad and make visits. All of this is regarded as a part of the religious ceremonial. The Copts, like the other peoples of the East, have small notion of making marriage a civil contract under the

In fact, the Christian party is giving way before the overwhelming force of the Prophet. Though the Copts are bigoted, they are frequently converted to Mohammedanism; but their characters are not thereby improved. In common with the other classes of the country they are generally treacherous and untrustworthy. Though they are useful in their relations with a master caste, and make good workmen, secretaries, and guides, they are nevertheless faithless in character and in life.

In this connection we may glance at the prevailing Islamite population of Egypt. As we have said, this element greatly predominates over the Coptic, which is the true representative of the ancient Egyptian stock. Certainly, the Mohammedan population is of foreign extraction. It came out of Arabia and the South. It is therefore not a descendent stock of that ancient Hamitic race by which the Nile valley was occupied and civilized. This foreign element came in with the Islamite conquest of Egypt in the seventh and eighth centuries; but it has remained so long in the country that we may here best of all consider it in connection with the Hamitic population.

Like the Copts, the Moslem Egyptians are divided into classes according to their occupations. The agriculturists are distinct from the traders, and the latter from the professional class. The greater number are the fellahs already described as making up a large percentage of the Copts. In manners and customs the two peoples are much alike, but the language of the Mohammedans is of course Arabic. Religiously, the Moslem Egyptians belong to the Sunnite, or orthodox, sect. They hold to

the doctrines of their great Imam Esh-Shaffi, who founded the sect of the Shaffiites, and whose tomb at Cairo is a shrine second only to that of Mecca.

The reader is doubtless acquainted with the governmental relation of Egypt and Turkey. The khedive of the former country is an under-sultan. We need not here recount the European complications which, beginning with this century, have so greatly confused the administrative system of Egypt. Under the government of the khedive is established a series of courts for the administration of justice. The various issues arising in society are referred to the one court or the other, according to the nature and importance of the cause.

In the greater cities of Lower Egypt there is for each a municipal government somewhat after the European manner. The various trades and guilds have each their headman, or sheik, to whom appeal is made in such disputes as are peculiar to that particular clan. In general the head officers are Turks, but those who actually administer the law are natives of the country. The statutes are for the most part derived from the Koran and the traditions associated therewith. It has been found that the codes of law under which the different districts are governed are more rational and just than the administration is effective. The practice of bribery very generally prevails, and it is said to be the exception to find an incorruptible judge.

The manners and customs of society are deduced from Mohammedanism. The primary instruction consists of a study of the Koran. In the schools that book must be learned by heart. Schools are found in almost every village and

Character of the Islamite population of modern Egypt.

Administration of the khedive; local and municipal government.

Occupations of the people; their orthodoxy in Islam.

Educational systems and theories; Egyptian schools.

town. These are supported in some instances by the government and in other cases by charitable foundations. The salary of the fiki, or teacher, is the only expense. The education of the boys and girls is wholly different. The latter are instructed in needlework and such other domestic service and accom-

of respect to parents and deference to seniors. The reckless audacity witnessed in the youth of Europe and America may not be seen in this effete and half-barbaric country. The ancient usages of Shem largely prevail. The male children between the ages of five

Semitic principles in school and marriage.

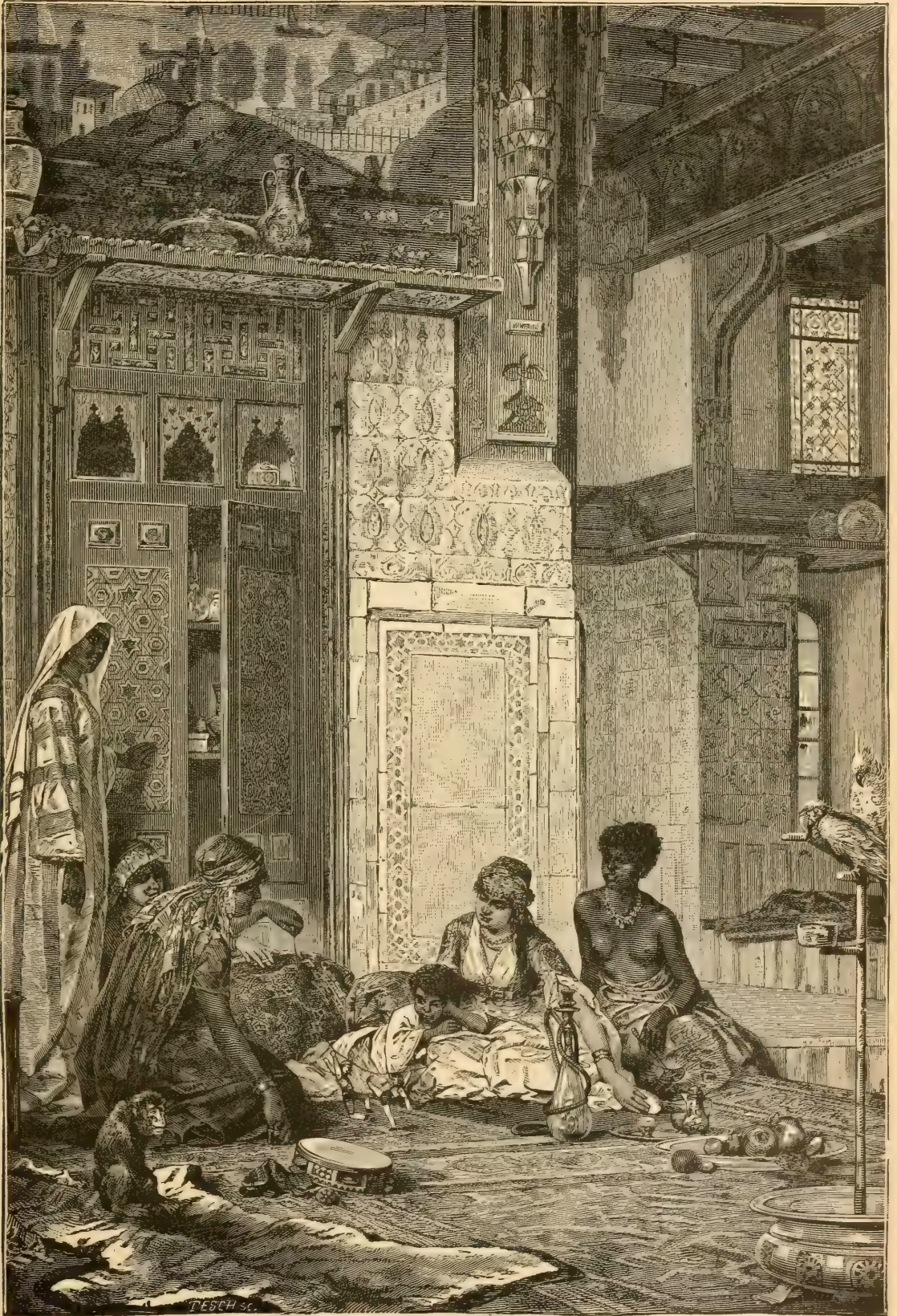


STUDYING THE KORAN.—Drawn by Wilhelm Gentz.

plishment as is supposed to fit the maiden for her future life. The children of the poorer classes are greatly neglected, but they of the rich are carefully nurtured and trained according to the educational systems of the country.

In the education of the Egyptian youth the traveler will note such excellency as is peculiar to the Semitic family. The children are taught the duty

and eight are brought out on the occasion of some bridal procession, or the like, and are circumcised. Henceforth the boys wear garments which distinguish them from the girls. Marriage is looked to as one of the great ends of life. Both sexes are taught to expect it. It is regarded as disgraceful for either to avoid the honorable estate of marriage. The girls are wedded very



HAREM OF THE TIME OF THE CALIPHS.—Drawn by Adolf Seel.

early in life, some being given to their husbands as early as their eleventh year. Not many Egyptian maidens are found unwed after the age of sixteen. Marriage is a family right in which the bridegroom and the bride have little part or influence. The bridegroom does not see his intended wife until the night of the nuptials. A dowry is always expected to accompany the bride. There is a procession and the gathering of a company before whom the bridegroom and the bride appear, when the fiki of the village reads from the Koran and pronounces the ceremony. Then follows the week of rejoicing.

The religious usage of the Moslems conceding four wives to each of the faithful does not largely prevail with the lower classes of the people. It is not a question, however, of propriety, but of expense. The prevailing rule is one wife to each husband, not, indeed, because more wives would be contrary to religion and the law, but because plurality entails increased expenditures, a larger household, and the usual troubles attendant upon multiple marriage.

This prudential rule, working as it does for morality and peace, is waived, however, in the matter of concubinage. The husband, in addition to his legal wife, may possess as many female slaves as he is able to command. These are tolerated in the household by the wife on the ground that she is their mistress and may order them as she will. There is, however, a limit imposed to what would doubtless be the tyrannical cruelty of the legal wife, whereby the concubine, in virtue of her relation to the lord of the house, is protected from serious harm. The usage seems to gain ground, especially among the upper classes, of keeping a retinue of concubines instead

of the more expensive polygamous establishment of wives.

Divorce is easy, and the social system, on the whole, miserable. The harem is an establishment in Egypt as in other Mohammedan countries. The women are to a certain extent secluded from publicity, but by no means to so great an extent as in Persia and Turkey. Travelers have noted the comparative freedom of the Egyptian women, particularly those of the lower orders, who go about at their wills and are seen conversing with the men, flirting and jesting in the vulgar manner of European cities.

We may here note the personal habits of these people. The Egyptian women tattoo their bodies and stain their hands



VEILED LADY OF CAIRO—TYPE.
Drawn by F. C. Welsch.

and feet with the hinne. Considerable pains are taken to produce personal attractiveness and picturesqueness of costume. The men of the better classes wear cotton drawers and wide-sleeved shirts of silk or fine cotton cloth. Over these undergarments a sleeveless waistcoat is worn. Over this is thrown a long loose robe of silk. This is the garment which has the hanging sleeves and the kilt-like skirt descending to the knees. It

is bound around the waist with a silk scarf or girdle. Over all is worn the outer coat, which is a long robe of cloth reaching from the neck nearly to the feet. On the head rests the turban of red cloth or other bright hue. This is the part of the costume which mostly distinguishes each caste and profession from the others.

The dress of the women is not very dissimilar to that of the men. In place of the belt, however, the girdle in this case is a shawl, wound around the person. The female garb is more highly ornamented and more delicately made than that of the men. The woman's hair is cut short across the forehead in a manner not unlike the more recent fashion of Europe and America. The women all wear a veil about the head and face, which generally consists of a strip of thin muslin cloth hanging behind or at one side. It is expected that the woman in coming into the presence of men will draw this veil over the face. This done, the features are concealed below the eyes. It is noted that in recent times the Egyptian costume is approaching that of the Europeans, who already largely influence the public and private life of the people.

The social intercourse of the Moslem population of Egypt is regulated almost wholly by Koranic forms. There is much formality and etiquette. On the whole, the Arabs are polite and affable people. They are also willing and ready in conversation. They are a people of quick wit and keen apprehension. It is said that their memory is remarkably retentive, and that the general scope of the mind is fairly comparable with the corresponding grades of people north of the Mediterranean.

In the matter of observance, the Egyptian Islamites are as severe as any other race. Whatever may be their hypocrisy and double-dealing; their orthodoxy and form can not be doubted. The religious language has infected the speech of the people until the man of the

Peculiarities of the costume of women.

Forms of social intercourse regulated by the Koran.



IN THE BAZAAR OF ESNEIL.

Drawn by F. C. Welsch.

West must needs be surprised with the perpetual recurrence of the names of sacred things. Any matter involving a promise sounds to the European ear as a continuous oath. It can not be doubted that the people entertain a severe and solemn respect for the Prophet and for Allah above him; also for the Koran, which is the one book of the Arabian people wherever found.

The Egyptian Mohammedans in common with the Arabs are fatalistic in their | even of a fellah. They regard calamity as sent by Allah just as though it were



DONKEY BOY HASSAN—TYPE.—Drawn by Gustave Richter.

beliefs and practices. It takes much to | blessing in disguise. They accept disturb the confidence and equanimity | either with the same unvarying mood

They teach and practice resignation of the will to the higher will against which it is vain and foolish to contend. To the common minds the eye of Allah is ever present, ever watching the actions and the thoughts of his servants.

Among the better classes of the Islamites charity in many forms is a conspicuous virtue. Many amiable traits of character are

Charities, temperance, and the humane spirit.

here and there discoverable under the rubbish and drift of the exterior form. Cruelty to animals is seldom practiced by a Moslem. Hospitality is as noticeable a trait as it was among the ancient Semites. There is also temperance in food and drink, and fidelity in business obligations. The social virtues, however, are most practiced toward people of their own faith, and the religious code permits the suspension of fair dealing and truth in the case of infidels.

There is a remnant of the higher culture. Cairo may still be regarded as

The higher education exemplified in the University of Cairo.

a place of learning. The city has its university as of old. It is without doubt the best seat of the higher scholarship and discipline in all the East. Here the sciences and arts are taught—always, however, under the Koranic limitations. The course of study includes grammar, rhetoric, logic, philosophy, theology—that is, the doctrines and exposition of the Koran and the body of lore connected therewith—law, moral science, civil government, mathematics, and to a certain degree the natural sciences.

Tuition in the university is free. No fees are exacted, and the professors and lecturers receive no stated salaries. The maintenance of the faculty is derived from private instruction and from the transcription of manuscripts, particularly that of the Koran.

As in other parts of the world, only the few and not the many are able to avail themselves of the advantages of the university training. Yet the number of students has reached eleven thousand. The masses of the Moslem Egyptians learn to read and write, but are not proficient in these arts. This is said of the men; the women are left uneducated.

The low estate of science in the country where science was born must be noted with regret. There can be no doubt that the stupid conservatism of the Koran and its teachers in rejecting all

Science withers under the Koranic paralysis.

advancements and modifications of knowledge is chargeable with the mediæval condition of the Egyptian mind in scientific matters. This is illustrated in the case of the practice of medicine. Both medicine and surgery are, as a rule, in the hands of the barbers! In the time of Mehemet-Ali an attempt was made to send Egyptian students to European universities for instruction in the practical arts, the sciences, and the professions. At the same time scientific and professional schools were established in Egypt, but they have not been popular, and are under the ban of public opinion.

No account of this people would be complete which does not include some reference to the dervishes. These are, in general terms, the Mohammedan devotees of religion. They are found in Egypt, Turkey, Persia, and India, and are generally members of one of the monkish orders. But great numbers of them are individual religious mendicants, or beggars, who subsist by solicitation and the practice of jugglery.

The dervishes and other mystical fanatics.

There are in the East many mystical societies corresponding to the monastic orders in Roman Catholic countries. In general, the dervishes belong to the

Soifiite or mystical party of Moham- | cant and of virtue only as the visible ap-
medans. Their theory is that the Koran | pearances of spiritual conditions.



DERVISHES IN ECSTASY PIERCING THEIR CHEEKS.
Drawn by Wilhelm Gentz.

The dervishes devote themselves to poverty, celibacy, and temperance. In the Arabic language they are called fakirs, from the word signifying poverty. The greater body of them claim their religious prerogatives and rights from an alleged descent from Ali, the fourth caliph after the Prophet. They acknowledge the inner sense and spiritual force of the Koran, but reject the teachings and ceremonies of the Mohammedan hierarchy. They correspond to the fanatics among recent Christian sects. They are not in esteem with the authorities, and the sultans have frequently issued edicts for their suppression. The dervishes, however, are in favor with the masses. Sometimes people of high rank, under the influence of religious fanaticism, leave their homes and join the brotherhood. Henceforth they go

has an esoteric meaning, and that the | about with the traveling bands, or live
outer formalities of religion are signifi- | in convents which the order has acquired.

In entering the order the novitiate has to undergo a period of discipline. | panied with rapid bodily motions. Sometimes the motion is backward and

This done, he is invested with the woolen belt, characteristic earrings representing the horseshoe of Ali, a "stone of contentment," a mantle, a rosary containing the ninety-nine names of Allah, and a white cap. The dervishes have many privileges. They prey upon society in the manner of beggars. The fundamental idea of their fanaticism is to produce in themselves a state of ecstasy, and this is sometimes assisted by taking hasheesh. Sometimes the means of the ecstatic state is starvation. The dervishes will fast for several weeks, until delirium supervenes, and is mistaken for religious exaltation.

The more common method of producing ecstasy, however, is by the rapid repetition of certain religious exclamations, generally the utterance of the words ex-

pressing the attributes of Allah, accom- | forward, the swing of the head producing dizziness. The Howling Dervishes

SPINNING DERVISHES.—Drawn by C. Rudolf Huber.



form a circle, and begin to sway the body and utter a monotonous chant. The nervous excitement increases until violence of action and utterance produces perspiration, foaming, exhaustion, insensibility.

One sect is known as the Spinning Dervishes, from the violent pirouette which is performed in their ceremonies. The devotee closes his eyes, stretches out his arms, and whirls around until he finally sinks down in sheer dizzi-

The Spinners;
former practice
of mutilation.

frenzy, would cut and gash themselves until they were horribly disfigured with blood and foam. The ceremonies of the dervishes, their wild gyrations, ejaculations, barkings, and howlings, and the final frenzy in which they fall into unconsciousness, are regarded by travelers as one of the strangest delusions and horrors of Eastern society.

The third class of Egyptian population is the Osmanlis, or Turks. These number in the aggregate about ten thousand. They have drifted into the



KHEDIVE TEWFIK—OSMANLI TYPE.—Drawn by G. Kuhn.

ness and delirium. The ecstasies and insensible states thus produced are regarded as communion with the divine nature.

Formerly the religious exercises were carried to the point of self-mutilation. Knives of stone and metal were kept in the places where the dervishes were wont to assemble, and with these the devotees, when they reached a state of

country in the wake of the Turkish government. Great numbers of them are in some way or other connected with the administration of the khedive. The

Osmanlian element of Egyptian population.

remainder are assimilated to a considerable degree with the Arabs and Copts, but are still distinct in language and in some of the customs of society. Like the Arabian element, the Osmanlis are

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Mohammedans. Most of them are inhabitants of the cities of Lower Egypt. Socially, they are more polygamous in their habits, more Oriental, than are the Arabs. The Turks, as a rule, maintain

a harem, and are devoted Mussulmans. With the vices peculiar to that system, they have also its virtues. They are temperate in food and drink, and are noted for their courtesy in intercourse.

CHAPTER CXXVIII.—NORTH AFRICAN RACES.



In the preceding paragraphs we have departed somewhat from the true ethnic scheme in speaking of the Moslem population and the Osmanlis as though

they were descendants of the ancient Egyptians. They are both foreign to the Hamitic stock; the one being of Semitic derivation, and the other from the Brown races of Central Asia. It has been convenient, however, to notice all the modern populations of Egypt in a single group, as though they belonged by descent to the ancient race. In the next place, we come to notice a people more truly allied in ethnic origin with the ancient Egyptians. These are the Berbers of Northern Africa.

It can not be doubted that the race which originally peopled the southern coast of the Mediterranean were from the same original stock as the so-called Hamitic

race of Egypt. These are

they who were known

to the Romans by the

names of Mauri, Gætuli, Numidians, Nasomanes, and Libyans. The first of these names is preserved in the modern word Moor. The so-called Barbary states have their designation from the Berber race which has contributed thereto the leading elements of population. Tripoli, Tunis, Algeria, and Morocco compose the group, and these

are all dominated by a race of men having the same ultimate derivation with the Egyptians, and therefore closely allied with the modern Copts.

The name Berber is a foreign designative, probably derived from the Arabic *bar*, signifying desert. Doubtless the word has the same ultimate sense as Saracen.

Name and place of the Berbers; race composition.

The people of the Barbary states designate themselves as Amazirghi, a term which signifies freemen, or noblemen. It is the common weakness of mankind, of all tribes and divisions of humanity, to designate themselves by some such ennobling appellative, as though they, and not the others, were first in rank, honor, and virtue among the sons of men.

In the first place we may notice what may be called the ethnic composition of the people of the North African coast. These shores were probably inhabited by primitive tribes before the establishment thereon of Phœnician colonies. These earlier races were doubtless the kinsmen of the Egyptians—the westward flow of the great race which had established itself in such power and antiquity in the Nile valley. The Phœnician colonies, that is, the Semitic settlements, were only established here and there. No doubt they outran the native races in development, but never surpassed them or equaled them in population.

Original populations of North Africa Hamitic.

The careful reader of Roman history will have noticed that in the impact of the Romans on this coast they encountered two peoples, and sometimes succeeded in playing off the one against the other. The Roman conquest of Africa was for the most part the conquest of

carried over to the African coast a large population of Teutonic derivation.

It were hard to describe the contingencies and vicissitudes by which this Indo-European population was ultimately obliterated. It perished in part by geographical misplacement. It is hardly conceivable that the Teutonic race could

Rome attacks
Semitic Africa;
Vandal residue
disappears.



SCENE ON NORTH AFRICAN COAST.—WAIF ON THE SHORE NEAR TABARCA.—Drawn by Eugene Girardet, after a sketch of Saladin.

Phœnician cities and peoples. It was the Semitic race rather than the primitive Berbers who were suppressed or destroyed by Roman arms. In after times the Vandal invasion was directed chiefly against the Roman authority in Africa. In this instance, also, the old Hamitic population was not so greatly disturbed. The Vandals, however,

long flourish on the African continent. Then came the wars of Belisarius and afterwards the Arabian wave from the East, overwhelming the remnants of Vandal power, carrying the triumphant crescent not only throughout Northern Africa, but as far as the Pyrenees.

We have thus in the Barbary states a somewhat composite population, not

without its analogies to the English-speaking peoples of the present time.

The population of the Barbary states composite.

After all, however, the predominant stock outside of the cities of Tripoli,

Tunis, Algiers, and Morocco is the ancient race which was primarily the westward extension of the Hamites of Egypt. There is also in these countries a large and powerful Arabian population. The true representatives of the old race are classified in three groups. The first of

Barca and Fezzan. The sea line is more than six hundred miles in extent; but the country is almost wholly devoid of harbors. The interior of the country has not been

Place of the Tripolitans; means of subsistence.

well explored; only the coast region is known to Europeans. The districts between the mountains and the sea are a tolerably fertile and attractive country, suggesting agriculture, grazing, and the production of fruits. Foreign commerce supplies a part of the



CARAVAN ON THE MARCH.—Drawn by Eugene Girardet.

these are the Moors, of Morocco, known ethnically by the native name of Shulluhs; the second group includes the Kabyles, of Algeria; and the third the desert Moors, called the Tuariks, or Tuaregs. The Berber race as a whole hardly falls short at present of an aggregate of four million souls.

Beginning on the side next to Egypt, the first of the Berber countries is Tripoli. Only the Barcan desert lies between it and the ancient home of the Hamitic race. It includes not only Tripoli Proper, but the subordinate dependencies of

subsistence and comfort of the people; but this commerce is conducted almost wholly by Jewish merchants of Tripoli and other coast towns.

If we take a general survey of the population we shall find, besides the native Berber stock, Arabs, Turks, Mamelukes, Jews, and Negro slaves. In the

Mixed character of the race; pursuits and trade.

rural districts the Arab population is said to exceed the Berbers in numbers and influence. The pursuits of the people are primarily agricultural and pastoral; but the Tripolitans have also

attained considerable facility in manufactures. Fine woolen goods and fabrics of goat's hair are here produced. These

weapons of many fashions are exported. Between Tripoli and the interior of the continent caravans pass back and forth with cargoes of merchandise.



TRIPOLITAN SHEIK—TYPE.

Drawn by Eugene Girardet, from a photograph.

Several languages are heard in the country. Of the Arabic, which is the predominant and learned tongue, we have already spoken. The native Berber dialect is in analogy with Coptic, but has not been so well developed into literary form. The people of all nationalities, with the exception of the Jews and a few Christians, are Islamites; but the Moors are not regarded as so faithful representatives of the faith as are the Arabs and the Egyptians. Many un-Islamite practices have sprung up among the wild Berbers, which the voice of the Prophet crying

are made for exportation to foreign countries. From the interior ivory and ostrich feathers are gathered, as well as gold dust and many kinds of drugs and dyes. Spices, sugar, coffee, spirits, and

from the Koran can hardly overcome. Among these may be mentioned the use of wine, to which the Tripolitans are addicted, but not to so great an extent

The Berber language; prevalence of Islam.

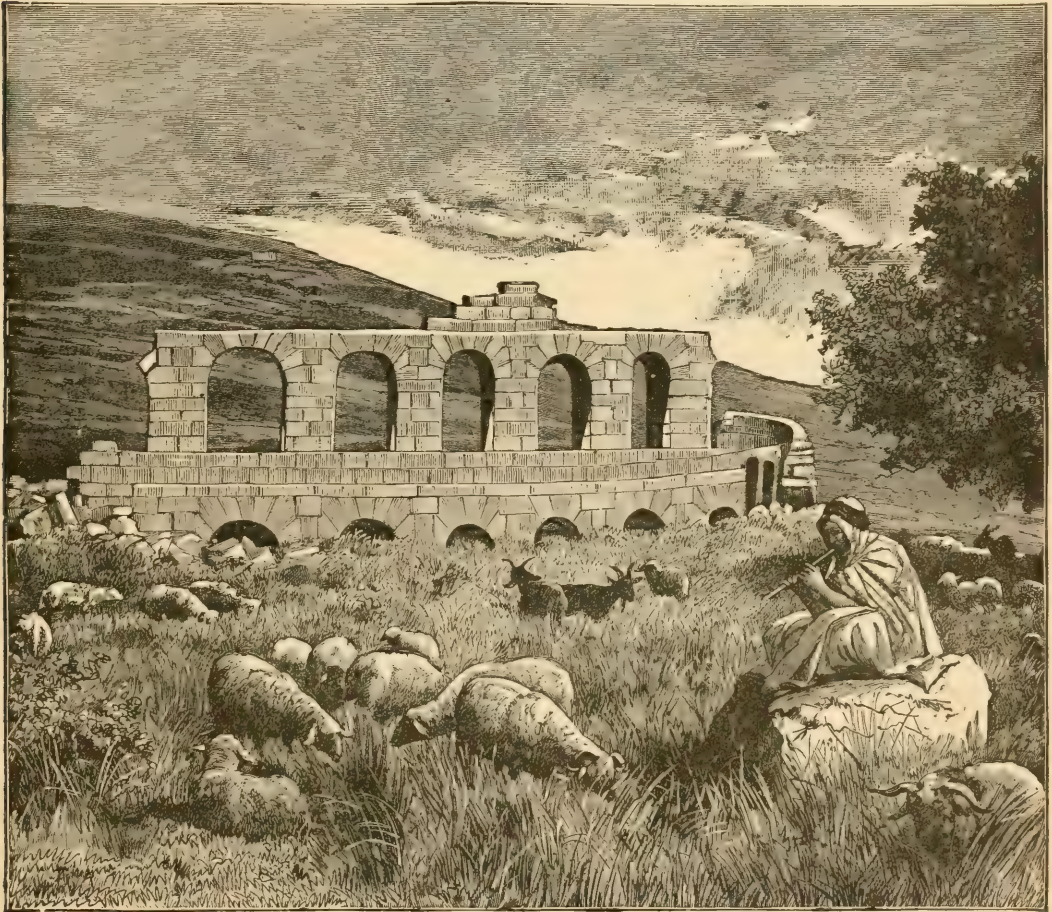
as the peoples on the other side of the Mediterranean.

Governmentally considered, Tripoli is a semiindependent state, under her own bey, or governor. It is a part or province of the Turkish empire, being divided into five districts, and these into

Government of Tripoli; attempts to educate.

ule being arranged in the Mohammedan manner.

For a long time the country has been civilly distracted by the conflicting policies of the successive Turkish governors. In the leading cities there are schools of some importance, and a pretense is made of cultivating the higher learning. Real



THEATER OF MEDEINA, TUNIS.—Drawn by Eugene Girardet, after a sketch of Saladin.

twenty-five cantons, over each of which is set an officer called a motassarif. There is also a system of local municipal governments, over each of which is placed a native sheik. There is a system of judiciary, at the head of which is the chief judge, or kadi. The tax collectors are sent out from the seat of the empire at Constantinople, the sched-

progress in this respect, however, is impeded here, as everywhere, by the dogmatism of the Koran. Away from the seacoast and the cities the education of the people extends no further than instruction in reading, and this has for its end and aim only a knowledge of the Koran.

In Tunis the same ethnic character is

observable as in Tripoli. In the coast country Turks, Moors, Jews, and Christians are mixed together, while in the interior the population is made up of Arabs and Kabyles. The latter only are

Population and historical vicissitudes of Tunis.

sprightly race, though densely ignorant. The Arabs are of the Bedouin order, and their pursuits here in the West are the same as in the Sudan. The Berbers in Tunis, as in all the Barbary states, live mostly in the broken country of the in-

terior, where they have sustained themselves for many generations.

The language of the country is generally Arabic. The religion is Mohammedanism. The government has now passed under a French protectorate; but the old system of administration is partly retained. Tunis has passed through the same political vicissitudes as the other countries of North Africa, having received in addition to the primitive population colonies from Phœnicia, conquest from the Romans, subjugation by the Vandals, overthrow and restoration at the hands of the Mohammedan conquerors, to say nothing of ancient Greek and modern European



BERBER FAMILY OF TRARA TRIBE.

Drawn by Eugene Girardet, after a sketch of Lachouque.

true Berbers. It is said that the Tunisians, compounded as they are of many ingredients, are a handsome and

influences. On the coast of Tunis, Carthage, enemy and competitor of Rome for the mastery of the world, was built.

The people engage in agricultural pursuits, and also in manufactures and commerce. Wheat, barley, and corn have been introduced with much success.

Olives, tobacco, cotton, indigo, madder, and drugs are heaped up in the Tunisian markets. In the interior hunting still constitutes a leading pursuit.

It is not needed to elaborate upon the ethnic character of the Berbers in the several Barbary states. Algeria and Morocco also have a large element of this kind. Of the eight races who compose the inhabitants of the first-named country the Kabyles are preponderant. As in Tripoli and Tunis, they occupy what may be called the rear portions of the country, rising into the mountains. The Algerine Berbers, however, also descend to the plains and valleys, where they engage in agriculture and the cultivation of fruits. Here, perhaps, the Berber race is presented at its best estate. The people of this stock are industrious, energetic, and to a considerable degree prosperous. They have skill in handicraft; local factories are found in the Berber villages, where implements are made, including household utensils and weapons. The people produce fine carpets and leather goods, which they exchange in the seacoast towns for foreign merchandise.

The other classes of the inhabitants are the Arabs, numerous and powerful; the Moors, who are mostly a townfolk; the Jews, who are the merchants; the governing Turks, the half-breeds, called Kolougis, who are the descendants of Turcomans and native Algerine women; Negro slaves; and, finally, a class of people called Mozabites, who seem to be the product of an African and Arabian intermixture.

A general view of the Berbers shows them in occupation of the mountainous and hilly parts of Northern Africa. They occupy the Mediterranean slope of the Atlas. In the interior, where the barbaric life has been but little improved, many of the tribes are cave dwellers. Their resources are meager in the last degree, and they are constrained to supply their wants by plundering sorties into the lowlands, where the towns are frequently ravaged by the robbers. The Berbers of the Upper Atlas range are a strong, athletic people, capable of great endurance, patient at their tasks, and generally sedentary in their abode. They remain in their cave dwellings from November until April, and then devote themselves to the production of their annual crops. Pritchard has recorded an odd custom prevalent among them of shaving the fore part of their heads back to a line but little in front of the ears. The hair on the remainder of the head grows long, and falls down the neck behind.

The climate of the Berber country, except in the higher altitudes, is so mild that little clothing is required. Many of the Berbers wear only a single sleeveless garment of woolen cloth, fastened at the waist with a belt. In this costume they are seen tending their flocks and hunting.

As we descend northward from the Upper Atlas, we come to a more civilized class of people. These build villages of mud or stone, and in some instances slate-roofs cover the houses.

Building and pursuits of the inland Berbers.

Other tribes more nomadic are satisfied with tents. Hunting, small agriculture, and bee raising are the chief pursuits. The people of this lower hill range of country are still Berbers, as well as they of the more mountainous interior. We

Vocation and products; distribution of the tribes.

Different race elements in Tunis; Berber manner of life.

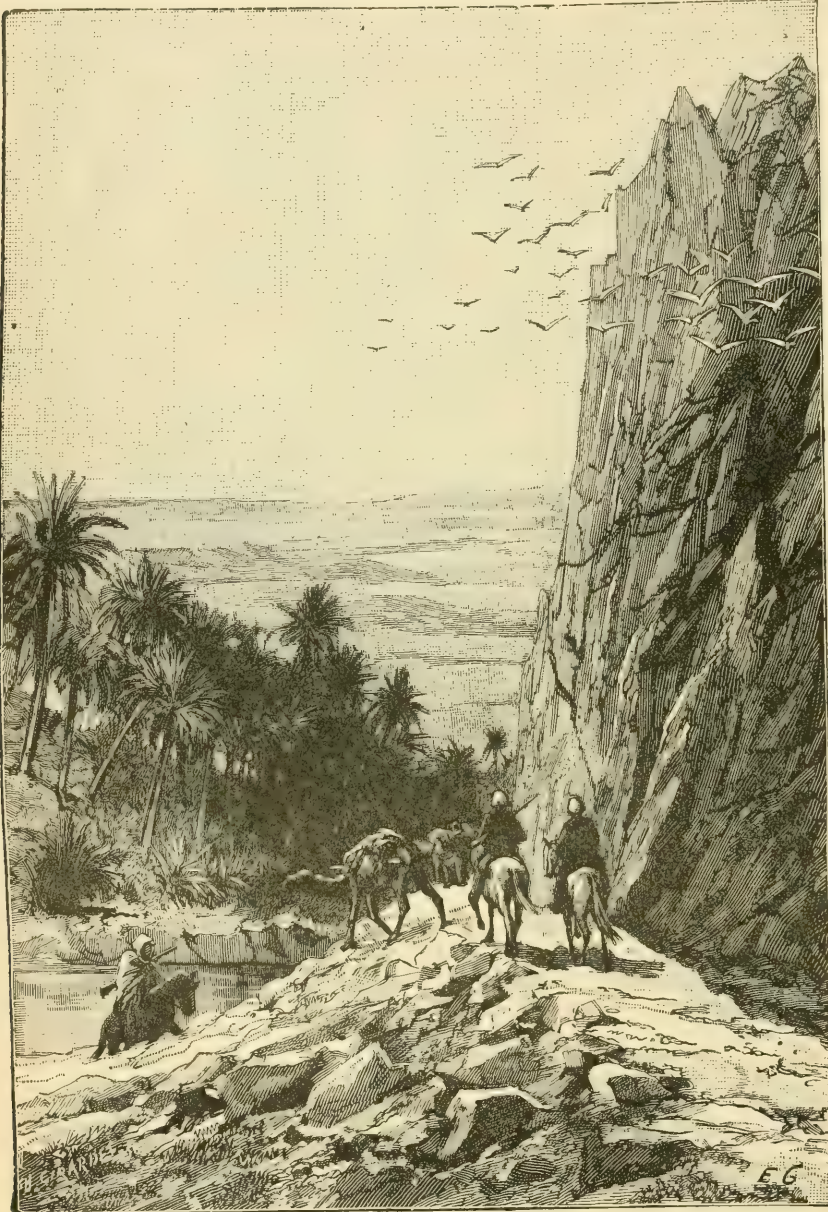
here reach the same kind of population as they who are extended through Tunis and Southern Algeria. They inhabit the Lesser Atlas, and it has been noted

another, 'the Beni-Meisara; signifying the sons of the Sala hills, the sons of Meisara, etc.

In these hilly situations the huts of

the inhabitants are built of the branches of trees, plastered and held together with clay. The villages are picturesquely located on mountain slopes. One of the habits of the people is the preservation of their annual fruits and grains, under little conical mounds of earth, in a manner very like that which the western people of the United States until recently employed in preserving apples and potatoes during the winter. The industry of these Berbers extends to the working of mines, of which the Atlas range furnishes not a few, of lead and copper and iron.

We have spoken above of the Tuarek, or Tuareg,



AT THE OASIS OF HAMMA.

Drawn by Eugene Girardet, after a sketch of Saladin.

by travelers that each tribe takes the name of some particular range or group of hills, and call themselves the children of that range or group. Thus we have one tribe known as the Beni-Sala;

tribes as constituting one division of the Berber race.¹ The oases of Northern Africa, particularly that of Ammun, are

¹ These are also designated ethnically as the Imoshag races.



VIEW OF TANGIER.—Drawn by John O'Connor.

inhabited by the Tuariks. They differ not much in ethnic characteristics from the other Berbers already described. Rozet has given us a fair description of the race. "The Berbers," says he, "are of medium height. They have brown complexions, sometimes blackish; hair brown and heavy, rarely light. They are spare in person, but extremely

The Tuarik tribes; Rozet's description.

pression of the figure has a hint of the barbaric and the cruel. They are very alert and quick in intelligence."

The most westerly of the Berber states is Morocco. The country has the same general character, the same products and climate as that of the other North African states. Next to the Mediterranean there is a lowland region

Character of Morocco; classification of population.



A DUAR OF THE BENI-HASSEN.—Drawn by G. Vuillier.

strong and nervous. The body is lithe and well knit, and the figure has an elegance which we find no longer except in statues. They have heads more oval than those of the Arabs, the lines of the face shorter but strongly defined. The beautiful aquiline Arabian nose is rather rare among the Berbers; the ex-

backed on the south by a hill country rising higher and higher into the range of Atlas. The country has, perhaps, six million of people. These are, first the Berbers, secondly the Arabs, and thirdly the Jews, to which we must add a certain admixture of Negroes. The last-named are mostly slaves, and be-

sides these there is evidently a Nigritian tinge in the national character.

Here, as in the other Barbary states, the Berbers are the oldest people. The rest are foreigners and invaders. Moreover, the Berber life in Morocco has an appearance of solidity quite superior to that of the Arabs. The latter are for the most part nomadic and dwell in tents, while the Berbers have houses of stone or sun-dried bricks. In the coast regions the Arabian and other foreign elements are predominant, while the Berbers are most numerous in the interior.

Historically, there is much of interest about this country and people. To the Romans it was known as Mauritania. There was a time when the country flourished greatly. The ruins of towns and cities that have survived the name and fame of those who built them are found in many parts. Some of the cities of the present day are of considerable importance. Such are Tangier, Larash, Sale, and Fez. Some of these are in a flourishing condition, and others in a state of decline.

The social system of the Moors—for by that name the people of Morocco are roughly designated—is based on Mohammedanism. Islam here, as in the other Barbary states, constitutes the bond of union between the different classes of the population. Indeed, there is considerable amalgamation under the influence of the religious tie, and an approach to a common character even of the Moors proper and the Berbers.

We may for the most part omit an account of the natural products of Morocco and the other means by which the people subsist. The food supply is mostly gathered from the country,

which is not without abundance in the things sown. Fruits occupy a large place in the yield of foods. Oranges, citrons, lemons, limes, shaddocks, mulberries, walnuts, and chestnuts are so abundant as not to be neglected in the enumeration of the productions of the country. Here quinces and pomegranates are grown in as great perfection as in almost any other part of the earth. Dates, figs, and melons must be added, as also olives and grapes. Vineyards are frequent in all the more favorable parts of the country, and the interdict of the Koran hardly holds against the manufacture and consumption of wine. Wheat, corn, millet, and rye are produced in fair crops, but barley is the most abundant cereal. The potato has been introduced into the lowlands, and its cultivation is rewarded with good crops.

Morocco is to a considerable extent a wild, half-mountainous, half-desert country. Many fierce animals hold their lairs on the outskirts of the settled districts. These contend with man for the supremacy. The inhabited provinces have rabbits, squirrels, and monkeys. The bird-life is abundant, and presents many varieties of winged creature with which the traveler is unfamiliar. Of domestic animals, the camel is the most important, and the mule the next in order. The horse is much employed, but under that Arabian sentiment which forbids his subjection to heavy draught and servitude. The cattle of Morocco are said to resemble the Jerseys of England and America, and the sheep bear long, fine wool, highly prized not only in the domestic, but in the foreign market.

Any sketch of the people of Morocco would be seriously imperfect if it did

Historical interest of the country and people.

Romans it was known as Mauritania. There was a time when the country

Animal life of Morocco; race descent of the Moors.

The religious tie amalgamates the people; food supply.

hammedanism. Islam here, as in the other Barbary states, constitutes the bond

not include some reference to the Moors proper. Who are the Moors? The people of ancient Mauritania, corresponding geographically with the modern Morocco, were called by the Romans, Mauri. This accounts for the word, but hardly for the people. In point of fact, the

than seven hundred years previously, at the time of the Arabian conquest of Northern Africa, the then natives of Mauritania were overcome by the Arabs and by the sword converted to Islam.

Arabian conquerors blend with the conquered Moors.

This done, the Arabians amalgamated to a considerable degree with the people whom they called *Moghrebin*, or Men of the West. A composite race was thus formed, and it was this—mostly Arabian—which went over into Spain and conquered.

In that country an ethnic character was established by the Moslems through more than seven centuries of occupation. At last the Moors were expelled

Spanish Saracens returning mingle with the Berber stock.

—obliged to fall back upon the African coast. There they were henceforth held as distinct alike from the Arabian population of that country and also from the Berbers. It suffices to say that the Moors proper are of Arabian descent, with a large admixture of Berber blood. They live mostly in cities, and constitute by their own social standards a sort of aristocracy.

The character of the Moors, as depicted by travelers, is little amiable. They are represented as ef-

Repulsiveness of Moorish character; the slave market.

feminate in manner, intriguing in disposition, given up to sloth. Their habit

leads to corpulency, though in youth the people of this stock are said to be slender and lithe. While they are superior in social accomplishments to the Arabs, they are not their equals in affability. It would appear that Morocco is destined to be one of the last footholds of slavery



SULTAN OF MOROCCO—TYPE.
Drawn by C. Barberis.

Moors are a hybrid race, and are for the greater part descendants of the Moslems who were driven back from Spain into Africa at the close of the fifteenth century.

If we look into the origin of this people more carefully we shall find that more

on the globe. The slave market is here popular, the supply being derived from the Sudan and other parts of Central Africa.

Two principal languages prevail in Morocco: Arabic and Berber. The latter has a modified dialect, called the Shulluh. The Arabic is a deteriorated

qualified to speak elegant Arabic as they are to pronounce French or English.

The government of Morocco is a despotism. It has nearly all the bad qualities peculiar to the civil condition of the Orient. The so-called empire is independent. The sultan, or emperor, is a hereditary monarch, unrestrained by



SHOESHOP IN FEZ.

form of the classic speech of the Koran. In the different provinces dialecticism prevails to the extent of producing a jargon which may not be understood except by the people of given localities. Part of the deterioration has been effected by the African element in the population. The African tongue and lips are as little

Arabic and Berber languages; the government.

constitutional provisions, and a stranger to the regular administration of law. Those who aid him in the government are not responsible in the European sense of that term. The administration of justice is irregular, arbitrary, and barbarous.

It can not be doubted that the bad reputation of Morocco in Europe and

America has been well earned by the haughty savagery, lawlessness, passion, and absolutism of the so-called government. Only by the sword and cannon's mouth has the emperor been compelled by civilized peoples to obey the commonest rules of international justice, or to heed the plainest requirements of the civilized life. The government has

The Moors have deserved their bad reputation.

and manufactures of both these cities are important not only domestically, but to foreign nations. Here ivory and ostrich feathers are gathered from the interior of Africa for the market of the civilized world. Here some of the finest leathers which the skill of man has thus far produced are made and exported to Europe and America.¹

We have now followed the course of



PEAK OF TENERIFFE.

three seats: Morocco, Fez, and Mekines; but the imperial household resides chiefly at the first two.

The city of Morocco dates its foundation from the beginning of the eleventh century. At one time it is said to have had a population of seven hundred thousand. It has now fallen away to less than one tenth of that number. The city of Fez has a population of about ninety thousand, of whom fully three fourths are Arabs. The Berbers number about ten thousand, and the remainder are Jews and Negroes. The trade

Character and population of the city of Morocco.

the Hamitic race westward along the Mediterranean to the northwestern angle of Africa. Did that race proceed further to the westward? There are evidences that it did succeed in a wider distribu-

¹ It appears strange that the unprogressive peoples of the Barbary states and of the Turkish provinces of the Levant should acquire and maintain such extraordinary skill in the manufacture of fine leather. Scientific Europe and inventive America still pay tribute to the Arabs, the Berbers, the Turcomans, and in particular to Islam, in the matter of those superb bindings in which our classics, both profane and sacred, are proudly sent to the public. An edition de luxe can hardly go beyond the elegant, half-crushed Turkey levant, and the Bagster Bibles must wear their Mohammedan covers!

tion, and that the Canary islands mark the westernmost limit of its departure.

The Canary islands and aboriginal Guanches.

The former race of the Canaries was designated by the name of Guanches.

If we are to trust the authority of Pliny, the islands in his day were uninhabited.

At the present time Mohammedanism is unknown except by vague report among the people; so that we are at liberty to fix the peopling of the islands at some time between the age of Pliny (23–79 A. D.) and the Arabian conquest of Northern Africa; that is, the first quarter of the eighth century.

The strong probability seems to be that the inhabitants of the Canaries were derived from the adjacent parts of the African coast. If so, they were either of a common stock with the Berbers, or else ethnically akin to the ancient Iberians. When the Spaniards discovered the Canaries and found this people in occupation, they made a descent upon them in the same manner as they did subsequently upon the West Indies.

Question of their derivation; conquest by the Spaniards.

There was invasion and conquest. The Guanches were killed or conquered and reduced

to slavery. Some, no doubt, accepted Catholicism and were intermarried with the Spaniards; so that by the beginning of the seventeenth century the old race was virtually extinct.

To what extent this ancient people



BEDOUIN AND MOORISH PEASANTS—TYPES.

Drawn by Gustave Richter.

entered into union with the conquerors, thus preserving their blood without a name, it were impossible to tell. Probably the residue of the inhabitants, who were permitted to live, were incorporated

with the master race. Conquest in this respect has been very variable among different nations. Some conquerors preserve the aborigines; some destroy them. It was the policy of Rome to preserve all things intact. The Spaniards generally destroyed. In Mexico and the West Indies the old population survived, and blended somewhat with the conquerors. The existing traces of the Guanches, however, in the population of the Canary islands, are so slight as to

enough, some of the names of places in the islands appear to be of Teutonic origin; but the most are Berber words, showing with approximate certainty the affinity of the original islanders and the people of the Barbary states.

Here, then, we pause in our pursuit of those ethnic lines which for want of better nomenclature we call Hamitic. Winchell and some other authors have traced these lines still further to the south, into the West African Sudan,



TUARIKS—ANCESTRAL TYPES OF GUANCHES.—Drawn by E. Ronjat, from a photograph.

be disregarded in the general estimate of races.

For a long time the opinion prevailed that the Guanches were a people of gigantic stature and great prowess in war. The latter they may have been, but the supposition of the former is contradicted by recent scientific investigation which shows the skeletons of this people to be lower in stature than the average of Europeans. Further investigation has caught the remnants of the Guanche language, and the same has been found to be of a common derivation with the tongues of Northern Africa. Strangely

assigning the Fulah tribes of the Upper Niger to this stock. Whether or not this deduction be correct, the present condition of science would hardly warrant us in determining. We may conclude in general terms that the Hamitic stream flowed from the Egyptian reservoir westward through Barca, Tripoli, Tunis, Algeria, Morocco, to the Atlantic coast, and that the current was felt as far seaward as the Canary islands, and possibly southward into the Fulah country of the Sudan. The tribes of the Fulah, at least those of the Upper Niger, are clearly not Nigritian, and the assumption of a

Bending down of
Hamitic lines
toward Central
Africa.

Myth of the
Guanches con-
tradicted by
investigation.

Hamitic origin, therefore, is as rational as any other.

We here arrive not only at the westernmost and final distribution of the

Summary of the inquiry to this point of the treatise.

so-called Hamites, but at the extreme boundaries of the Ruddy races of man-

kind. We have followed those races, first of all, in the great Aryan or Indo-European development eastward and westward through a great part of the Asiatic continent—at least from Burmah to the Bosphorus. We have seen the still wider and stronger expansion of the same race throughout the whole of Europe. That continent is essentially—and has ever been—Aryan in its population. Whatever may have been the touchings here and there in the southern parts of the Semitic lines of distribution, the continent as a whole has belonged to the Indo-European family.

We have also pursued the Semitic evolution—the least comprehensive but the most comprehensible of all, still uncertain along the lines of its southern divergence; that is, uncertain as between the Semitic and Hamitic classification of certain parts. Lastly, we have taken up what we consent to call the Hamitic, or the Egypto-Asiatic, branch of the race, and have followed it to its final developments in the West. This seems to exhaust the Ruddy races as a whole—to present the extremes and all the intermediate variations of their evolution.

We can not take leave of so vast a subject without remarking in general terms

Extent and significance of the subject; Aryan triumphs.

upon its extent and significance. Within these ethnic limits have been embraced

the principal energies and achievements of mankind. Not that in this part of the field the vastest populations have been produced, but only that

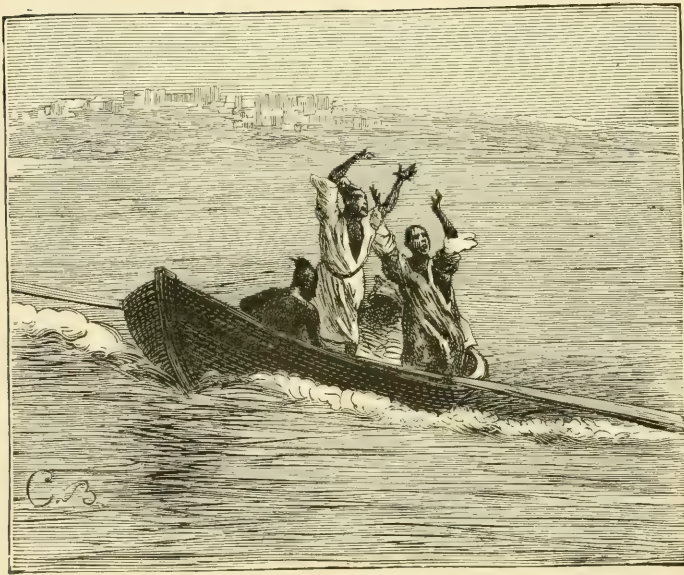
here have been found the strongest and most enduring manifestations of man-life on the earth at its best estate. Within these human boundaries have been established all those great and progressive societies by which the world has been brought out of the barbaric into the civilized condition. Here in particular the mind of man has flourished. Here those ambitions and accomplishments which mark the race in its higher moods and sublimer flights have been witnessed. Here thought has risen triumphant over matter. Here the great building of the earth has been achieved. Here art has blossomed. Here a knowledge of nature's laws has been attained. Here the cause-seeking instinct of human nature has been encouraged, until it has penetrated the mysteries, not so much of subjective being, as of the facts and phenomena of the strange cosmos which we inhabit.

It is among the Ruddy races that literature and song have glorified the records of humanity. Here the immortal things have been said and the imperishable things accomplished. The Ruddy races have been the races of history. They have made history. Without them history were not. It is they who have conquered and dominated their environment, and established themselves, and borne witness of their existence with indestructible memorials in all the countries which they have occupied. Hindu, Persian, and Greek; Roman, German, and Celt; Chaldee, Assyrian, and Hebrew; Phœnician, Arab, and Abyssinian; Egyptian, Copt, and Berber—all these have wrought alike—but with greatly varying measures of success—in the achievement of that human immortality which goes by the name of history.

Achievements and fame of the Ruddy races; turning to Asia.

But we are now to take our leave of these greatest of great peoples, and to turn, not without reluctance, into another quarter of the world, where we shall follow the lines of a different ethnic dispersion to results in strongest contrast with those considered in the preceding pages.

Here we are to leave the Man who Blushes for the Man who Blushes not—for his brother of darker complexion who hides under a thicker cuticle of Brown the currents of the less enterprising, but far more abundant, blood of Southern, Central, and Eastern Asia.





Part Sixth.

THE BROWN RACES.

I.—MALAYO-MONGOLOIDS.

BOOK XIX.—THIBETANS AND BURMESE.

CHAPTER CXXIX.—IBERIANS AND BASQUES.



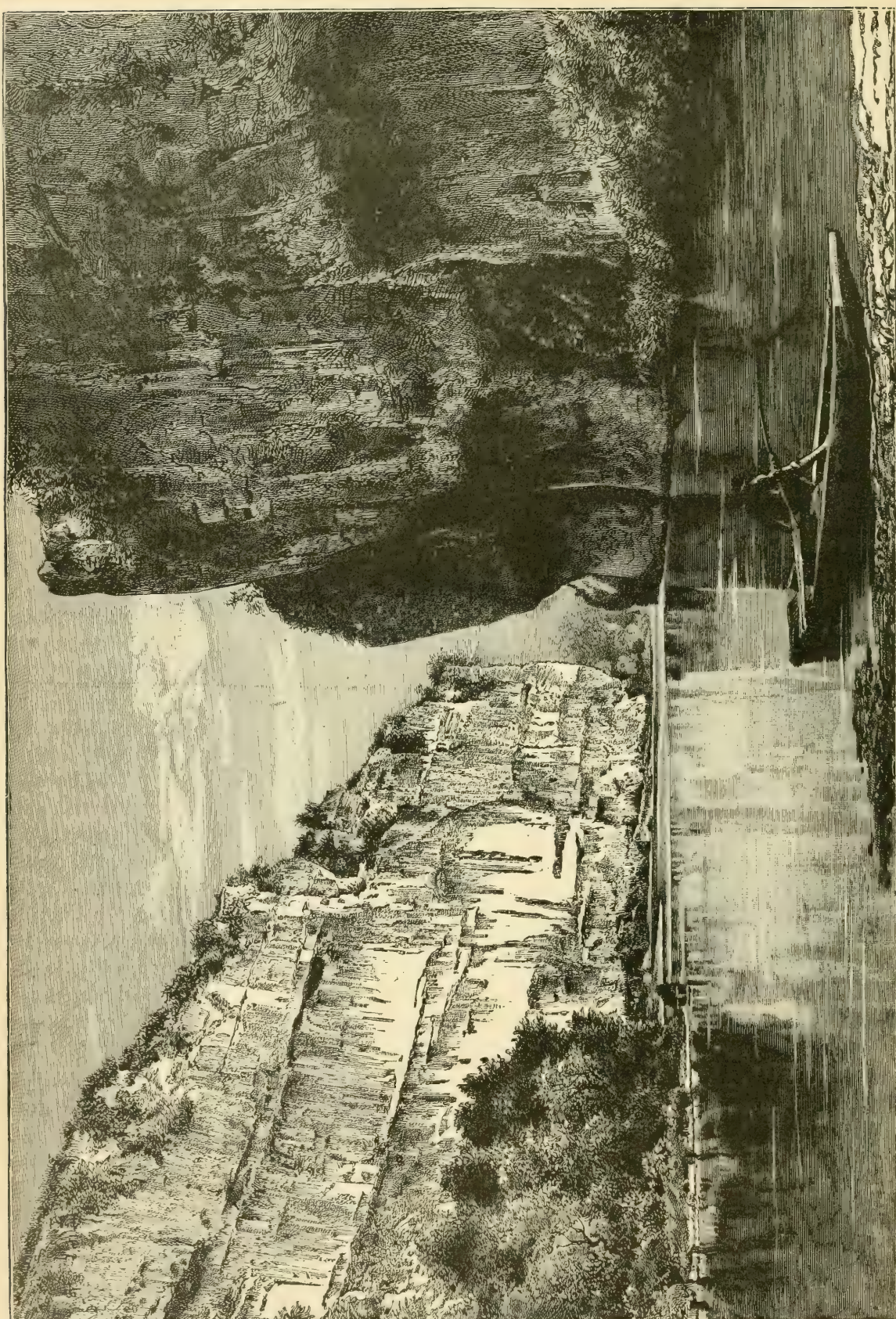
N entering upon the consideration of the Brown races of mankind we must, if we can, find again our point of departure.

The great field before us is Asia and the two Americas. If the Aryan races have been the noblest in achievement, those tawny peoples upon the estimation of whose character and destiny we are here to enter have been by far the most widely distributed. In fact, they have been distributed throughout the world. This is said of the world from east to west. If we ac-

cept the theory that the ancient Iberians and the Basques of the Spanish peninsula belong ethnically to the Brown races, then only the narrow strip of the

Wide geographical distribution of the Brown races.

Atlantic lying between the meridian of ten and twenty degrees west from Greenwich, and including only Iceland, with a portion of the extreme west of Africa, would be absolutely excluded from the new field of inquiry. The lines which mark the dispersion of the Brown divisions of the human race extend longitudinally into all other parts of the globe. The dispersion from north to south also is almost conterminous with the geo-



SCENE IN BASQUELAND.—MIDDLE OF THE STRAIT.—Drawn by G. Vuillier, from nature.

graphical possibilities of the earth as fixed by climatic conditions.

Besides this wonderful distribution—this extreme dissemination of the family under consideration—we may expect to

Extreme variations of ethnic character among them.

find in the inquiry a like extreme of human conditions. The Brown races,

though they have never risen to the height of a great civilization, present some of the strongest and most striking contrasts to be found anywhere in the human panorama. These contrasts include such phenomenal opposites as the wild Patagonian and the polite and refined Chinese mandarin; such as the indolent and effeminate Aztec and the flying nomad of the Asiatic steppes; such as the warlike Tartar and the primitive, unoffending native of Santo Domingo and Central America.

In the consideration of the Brown races of mankind a designating ethnic

term is required for convenience of reference, if not for scientific exactitude.

By this is meant some term corresponding to the word Aryan, which has been accepted with comparatively little objection as the race designative of the Indo-European peoples. Following Max Müller, and other inquirers who think as he does, we shall adopt for this purpose the term Turanian, and use it in the widest sense as descriptive of the Brown divisions of mankind.

In doing so we are well aware of the strong objections which may be urged against the adoption of this descriptive epithet. Turanian is said to be derived from the Ural-Altaic *tura*, meaning nomad, or horseman. Its use, therefore, ought to be scientifically limited to the horse-riding tribes of Northern Asia and the peoples of corresponding habit among the aborigines of the New

World. Ethnography, however, brings the peoples just referred to into race affinity with the Mongolians of Eastern Asia, the Malays and the Polynesian Mongoloids of the Pacific islands, as well as with other ramifications of the Brown division of mankind. It is, therefore, conventionally convenient to extend the term Turanian to all branches of this family of mankind—this for the want of some better appellative to designate the whole.

Another general remark may here be properly injected, and that is the midway position of the Brown races between the Ruddy, or White, on the one hand, and the Black on the other. If the theory of the monogenetic origin of the whole human race be accepted as correct, then we must regard the existing Brown races as representing the intermediate stages of the human evolution, having the Australians, the Papuans, and the Negroes on the one side, below and behind them, and the highly developed Indo-European peoples above and before them in the order of progress.

Many evidences may be adduced to show the off-grading of the Brown peoples in both these directions. For instance, if we take our stand in the eastern parts of Southern Asia we shall find a comparatively near approach of the Malays to the Black races, particularly to that variety of ethnic life presented by the Australians. This is said of a people not intermixed with the Papuan stock, as is the case with the inhabitants of Micronesia, but of the pure Malayo-Mongoloids of Southeastern Asia.

It were easy to find other parts of the Brown selvage of mankind presenting an opposite approximation to the Indo-

Midway place of the Brown between the Ruddy and Black races.

The Brown margin is blended with the White and the Black.

European family. Some of the native inhabitants of the West Indies and of Central America were sufficiently ruddy in complexion—sufficiently refined and developed in bodily organism—to be easily mistaken for the more imperfect types of the Indo-European family. So that it is possible, as the advocates of

the dispersion of this stock eastward through the broader parts of Asia, and finally follow the dispersion into North and South America. The first of these lines extends, as we have seen in a former part of the present work, through Northern Africa. At any rate, the

Westward line
of Brown distribution
through
Africa.

hypothesis of such a line has been thought necessary by some of our most expert ethnographers, in order to account for the Iberians and the descendant Basques of the Spanish peninsula.

The question here presented is one of strong controversy. Whether we shall assign to the Iberians an Asiatic origin which will ally them ultimately with the great peoples of East-
Controversy respecting classification of the Iberians.
whether

rather they should be referred to a Celtic stem and thus be brought into affinity with the Gauls and the Romans, has not yet been made clearly to appear. On the supposition, however, that the former hypothesis is correct, it will be necessary to suppose a North African mi-



AT THE PILLARS OF GIBRALTAR.
Drawn by John O'Connor.

monogenesis maintain, to discover and trace the varying threads of the human web from its darkest to its fairest strain.

In the following discussion we shall, first of all, glance at those divisions of mankind belonging to the Brown family lying to the *west* of the meridian of the pre-Mongoloid origin in Beluchistan, afterwards take up the principal lines of

gration of a division of the Brown races of mankind, and the passage of that division, in prehistoric times, into the Spanish peninsula. The great principles of ethnology will not be disturbed whether we assign to the Iberians a Turanian or an Indo-European origin.

The reader will understand that the classification of the Basques and Iberians

in the current chapter with the Thibetans and Burmese, under the general head of Malayo-Mongoloids, is remote and strained. Superficially, such an arrangement may seem to be logical and chaotic; but a larger view of the subject will clear the classification of its obscurity. It must be understood that the ethnic history of mankind presents many displacements—just as the geological history of the earth. There are fractions and fragments of the human race cast up in unexpected situations far from the original seats of race-eruption, and we are obliged in such instances to disregard geography in pursuit of the essentials of ethnic distribution. The treatment of the Basques and Iberians in this place has been suggested by considerations of this kind. If they really belong, as is believed, to the Brown division of mankind, then the stem by which the race is attached to the general scheme of the human family must reach far to the East and fix itself to the Mongoloid stock of Asia and the Malaysian islands.

As far back as the times of Karl Wilhelm Humboldt the isolation of the Iberians among the races whereby they were surrounded was noted by that philosopher, who declares that they “belong to the very oldest stock of the European nations.” Linguists have found that the speech of the Iberians and the modern Basques is out of all affinity with the other languages spoken in these parts of the world. To account for these facts by the presence of an Asiatic Mongoloid race in the heart of Spain, does not unduly strain the conditions which are known to have prevailed in the prehistoric ages. The most critical geologists are agreed that within the human

period Gibraltar, instead of being a strait connecting the Mediterranean with the Atlantic, was an isthmus joining Europe with Africa. Just as the latter continent is united at its northeastern extremity with Asia by the isthmus of Suez, so afortime it was united at the northwestern angle with the Spanish peninsula. Over such an isthmus it would be easy for migrant tribes to pass and repass, to colonize and to conquer, according to their numbers and prowess.

A careful antiquarian study of the subject before us has shown the evidences of the existence of a Mongoloid race moving westward through North-
Antiquarian inquiry shows Mongoloids in Europe.
 ern Africa. No such traces have been discovered in Southern Europe, but in the Mediterranean islands such indications have been found. We may therefore conclude with the reasonable probability that if the Iberians and Basques are really of Turanian derivation, then the route of their dispersion lay in the direction, and the migration was effected in the manner, here described, namely, by North Africa from the East.

Assuming that these deductions are correct, it is our part in this connection to note the character of the two peoples referred to.
Ancient distribution of the Iberian race.
 The Iberians, holding the southern slope of the Pyrenees, were known to the ancient Mediterranean nations. They were then regarded, as they have been since, as the aborigines of Europe. They were already in occupation of their country when the Celtic conquests occurred in France and Spain. They overlay the Pyrenees as far north as the river Rhone, and were found in some of the Mediterranean islands as well as in their chosen mountainous districts. They were generally associated, socially and politically, with the Lib-

Iberians and Basques represent an ethnic displacement.

Linguistic indications and geographical possibilities.

yans—another circumstance tending to confirm the supposition that Iberian occupation of Spain was originally out of Africa.

One feature of the dispute relative to this race is whether the Celts or the Iberians were first in the peninsula. Ethnology at the present time decides in favor of the Iberians. This leads to the conclusion that the subsequent

Question of priority between Iberians and Celts.

ence in the peninsula is frequently mentioned by the Greek writers on history and geography. A few inscriptions have been found, but their decipherment has been a matter of great difficulty. Quite a collection of coins of the Iberian and Celtiberian periods have been recovered, but these, made as they are in imitation of the Roman coinage, have thrown but little light on the civilization and manners of the race. The names and imagery on the Celtiberian coins have been identified in part with the workmanship of the Old Latins and the Oscans. An alphabet has been reconstructed, but its affinity with other literal systems employed by the peoples around the Mediterranean has not been clearly ascertained.

For these reasons we are in great measure thrown back upon the descendent race of the Basques for our knowledge of the ancient stock. The Basques are one of the most peculiar and interesting of the smaller peoples of Europe. They and their country are easily distinguished from all others, alike by the character of the inhabitants and their language and manners.

The Basque provinces lie nominally within Spain, but such is their political condition, and such the spirit of the race, that they are virtually independent. The method of government is essentially republican.

The Basques proper, including those of France along with those of Spain, number more than half a million. Their institutions are quite dissimilar from those of either country to which they belong, but the dissimilarity on the score of language is still much greater.



PEASANT OF SAINTE CHELY—TYPE.
Drawn by G. Vuillier, from nature.

Celtic conquest of Spain was only partial, and that the invaders and the Iberian stock were mingled together, so that they became what is known as the Celtiberian race. This stock would correspond to what we call the Anglo-Normans in England. It was in this character that the people, broken up into tribes in various stages of civilization, became known to the Greeks and Romans.

Our knowledge of the Iberians is meager in the last degree. Their pres-

ence in the peninsula is frequently mentioned by the Greek writers on history and geography. A few inscriptions have been found, but their decipherment has been a matter of great difficulty. Quite a collection of coins of the Iberian and Celtiberian periods have been recovered, but these, made as they are in imitation of the Roman coinage, have thrown but little light on the civilization and manners of the race. The names and imagery on the Celtiberian coins have been identified in part with the workmanship of the Old Latins and the Oscans. An alphabet has been reconstructed, but its affinity with other literal systems employed by the peoples around the Mediterranean has not been clearly ascertained.

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Basque is known in the native tongue as *Eskuara*. The study of this speech more than any other single circumstance—more, perhaps, than all other circumstances together—has determined the classification of the Basque people with the Asiatic Mongoloids. Philological inquiry has shown, negatively, that the Basque language can *not* be classified with any Aryan or Semitic tongue. We have seen in the foregoing parts how the Hamitic languages, on the whole, conform with a fair measure of exactness to Semitic models. It is a matter of the greatest surprise to find the speech of the Basques more like that of a Chinese or North American Choctaw than it is like Arabic, Greek, Spanish, Latin, or German.

Since a Mongoloid tongue in the Spanish peninsula can not be accounted

The Mongoloid speech determines race relationship.

for except on the ground of a Mongoloid derivation for the people who speak it,

we must decide that the Basques belong to the Brown, or Turanian, group of nations, rather than to any division of the Ruddy races. The linguistic argument seems to forbid any other conclusion. Time and again the inquirer into the connection of Basque with European languages is reminded, in the investigation, of the relation sustained by the North American Indians and their languages to the peoples and tongues who have become dominant on our continent.

The speech of the Basques can hardly be made to conform to grammatical rules as the same are understood by Indo-Europeans. The Basque noun

Peculiarities of Basque grammar; literary fragments.

has no distinction for gender. It has, however, a system of affixes which sub-

serve the purposes of declension, and in the case of verbs the purpose of mood and tense. The affix system is so ex-

tensive that not only the person, number, and case of nouns, and the mood and tense of verbs, are determined, but the rank and other relations of the subject—a feature of speech for which we should look in vain beyond the limits of the Turanian nations. Basque has the power of easy assimilation from other tongues. It takes in what pleases, but at the same time modifies the expression so as to make it conform to the orthographical and orthoëpical style of the vernacular.

The language of the Basques we are hardly able to trace back for more than



BASQUE TYPE—A CAUSSENARD FROM SAINTE ENIMIE.

Drawn by G. Vuillier, from life.

four centuries. Beyond that date it is lost in obscurity. Only small fragments of literature have been recovered. The earlier writings differ from the current Basque as much as Middle English differs from that of the nineteenth century. We can, however, by induction carry the linguistic scheme back through the Celtiberian epoch to the Iberian period proper. It can not be doubted that from the latter the modern language has descended with only incidental modifications by foreign contact and influence.

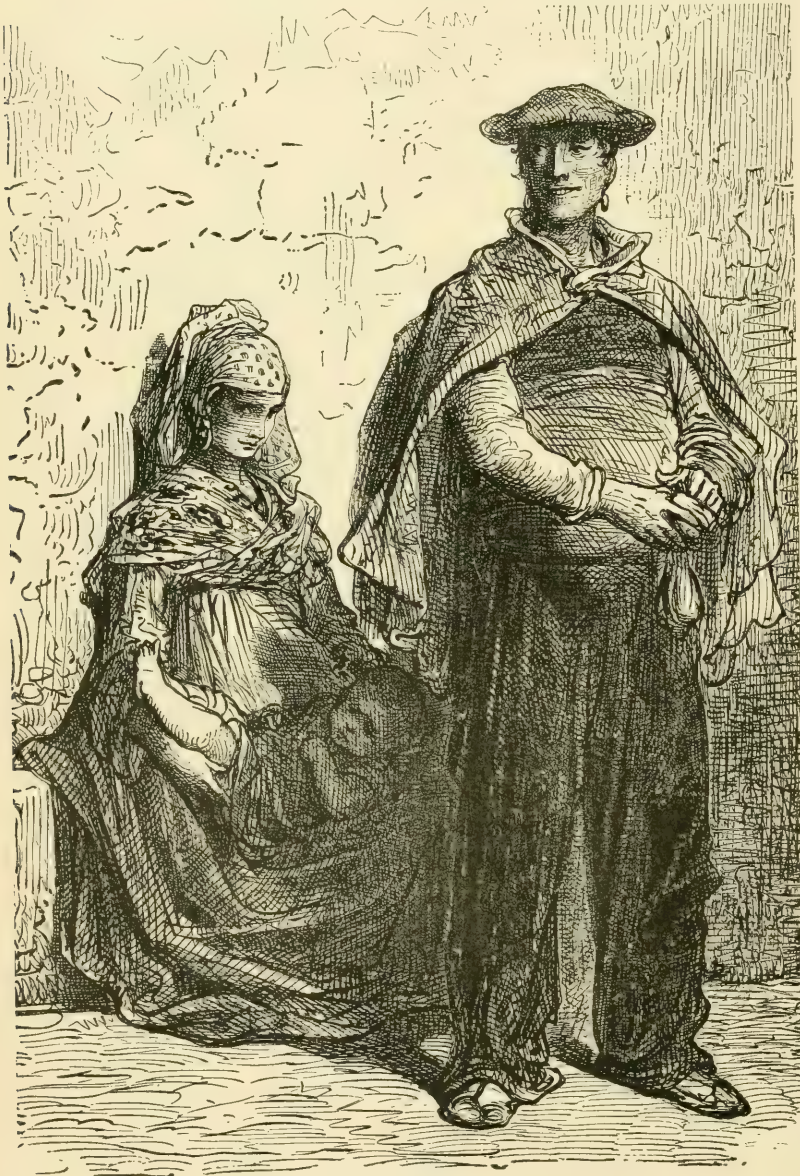
The manners and customs of the Basques have been a theme of great interest to modern times. The same may be said of the institutions of society, such as government and law. Each of

Manner of government in the Basque provinces.

property owners of the given parish. Each parliament appoints a committee to serve ad interim, to enforce obedience to law and custom, and to stand for the province in all negotiations with the Spanish authorities. There is also a triennial parliament of all the provinces; but this usage has grown up, not by constitutional provision, but, as it were, by common law.

We are indebted to Lunemann for one of the most elaborate and picturesque descriptions of the person and character of the Basques. In his *Travels in the Pyrenees* he has given us the following character-sketch of the people:

"The Basques, such as they are at present, both men and women, have in their appearance a charm which may not be found in any other division of the human race. The men, of medium stature but finely proportioned, show signs of strength and activity. The proverb, 'to run like a Basque,' is perfectly correct. The light costume, adapted to the climate and to the



BASQUE PEASANTS OF IRUN—TYPES.
Drawn by Gustave Doré.

the Basque provinces has its own parliament, a body made up of representatives who are in part elected by the people, and partly determined by lot among the

manners of the people, Lunemann's sketch of Basque characteristics. permits the bodily movements to be seen naturally and more gracefully than those of any



DAIRY MAID AND CHILD—TYPE AND COSTUMES.—Drawn by Gustave Doré.

other people. A brown jacket, negligently thrown over the left shoulder, a red waistcoat open, a shirt always spotless, tight pantaloons bound in at the waist with a red sash, blue or brown stockings, elegant sandals made of flaxen cords and fastened with red ribbons, form the costume of the young Basque. The head is covered with a little flat bonnet which he sets on one side, or the hair is gathered up in a net of silk.

“Ordinarily, the Basque does not bear arms; but he rarely omits his iron stick,

Appearance,
costume, and
personality of
the peasants.

which in case of a scuffle he knows how to use with marvelous skill, both

for attack and defense. It is difficult to give an adequate idea of the beauty and charm of the women—an idea which even approximates the reality. What shall we say, if not that they have the most beautiful proportions, the finest figures, the most charming complexions—that their arms are beautiful, their hands perfect, their feet small, and that all is in most perfect harmony with a true Grecian profile! It is impossible to make one understand how all these charms are enhanced by an indescribable airiness of all the movements, by the grace of the walk, by the sly smile which lingers around the coral mouth and kindles with a new light their black eyes, already so luminous; to describe with what address they throw into the air their distaffs, or keep poised on their heads the little earthen jugs; with what art they bind around the head their handkerchief with the corners hanging behind; to make one understand to what extent their white felt hats become them, their red neckerchiefs and their scarlet petticoats; to paint the fire of their glance, the pantomime of their limbs which accompanies their talk!

“We might well reproach a little these enchanting creatures with the charge of coquetry and a certain frivolity; I have reason to believe, however, that

Naïvete of the
Basque women.

in such accusation the appearance is mistaken for reality: the roguish tone, for instance, with which they address all strangers, saying in their native tongue, *Lgun hon Jauna*, the sly style in which they ply them with conundrums; their disposition to be laughing and joking always, may well be accepted as a form of naïvete, and may pass simply for facility of disposition. At least to me this assumed lightness would appear to be scarcely consistent with the profoundly religious spirit, with the innocence of expression, with the reserve couched in all their actions, with the modesty in every movement which I have found from Ustarritz to Hasparren, and in other border provincial towns. For the rest, the severe restraint which the men impose on themselves in presence of the women, and which forms a marked contrast with the freedom of manners peculiar to the French and the Germans, appears to furnish an irrefragable proof of the correctness of my opinion.

“The Basque is active, persevering, and brave, as are all men who have vigor and activity. As a soldier, he is not adapted to service in the line, but in

Intellectual and
moral traits of
the people.

small warfare he makes an effective battleman, becoming redoubtable before the enemy. His blood is as hot as his climate; his courage as immutable as the rocks; his onset as impetuous as the sea which washes his coasts. The profound religious sentiment which animates him no more than suffices to hold his fierce passions in rein, and at times anger overrides religion. However, he

is incapable of the vengeance of the Spaniard, and is as hospitable as he.

“The profound reverence with which the Basques speak of death is a trait characteristic of the race. It is probably on account of this reverence that they show in case of death such exaggerated marks of grief as otherwise men give only on occasion of the death of parents.

France except as a foreign land. The Basque is honest in trade. He does not exhibit greediness, and War passion and native honesty; shyness in intercourse. contents himself with moderate gain. In his solitary situation he has escaped the vices wherewith the surrounding nations are so deeply tainted. It is rare that the herdsman of the highlands descends



PEASANTS WITH WILLOW BASKETS.—Drawn by Gustave Doré.

On such occasions they tear their hair and beat themselves. The government has forbidden these excesses under severe penalty.

“The Basque devotes himself with passion to small warfare, and finesse wherever he can employ his force and skill to advantage. He knows no country other than his own mountains, and to the present day he does not speak of

from his mountains, and when he does so it is only to sell a goat ‘in the city manner.’ Thus a stranger to intellectual culture and to the manners of our century, he skirts close to the primitive estate of nature, and is moreover content with his own ignorance.

“The Basque husbandman, better acquainted with life, frequents the fairs, and there he acquires a modicum of

French. He does not, however, carry back to his retreats the new manners and politeness of his neighbors; but he receives the stranger who comes visiting to his house with the hospitality and free bonhomie of the ancient régime."

This remote emplacement of a branch of the Brown race in the Spanish peninsula is one of the most striking facts in

Picturesqueness of the Basque situation and character.

ethnographic history. In most cases the race removal from one part of the earth's surface to another has left its traces en route, so that the antiquarian and the ethnographer are able to follow the line of departure with clearness and

precision. In the present instance we are left in great measure to hypothesis in our attempt to trace the westward stream of the Brown division of mankind to the locality and the people whom we have just been describing. On returning to the point of departure and beginning our explorations eastward, we shall not find the lines of migration to be seriously disturbed or the places of development to be so dissociated as to confuse the inquiry. Let us, then, take up what may be called the Southeastern Stream of the Asiatic Mongoloid division of mankind, arising from the Thibetan plateau, and follow it to its results.

CHAPTER CXXX.—RESOURCES OF THE THIBETANS.



T appears clear that an early ethnic separation took place between the Mongoloid races by which they were parted into a Malayo

branch. The former, in a general way, bent down in their course into South-eastern Asia and contributed their populations to the countries extending from Burmah to the Hoang-Ho. The

Division of Asiatic Mongoloids into two families.

latter flowed further to the north, contributing the great central Mongolian family, and ultimately the peoples of the greater part of Northern and Eastern Asia. It will be convenient in the present inquiry to begin with the Malayo-Chinese, and in doing so we approach, first of all, Thibet and the Thibetans.

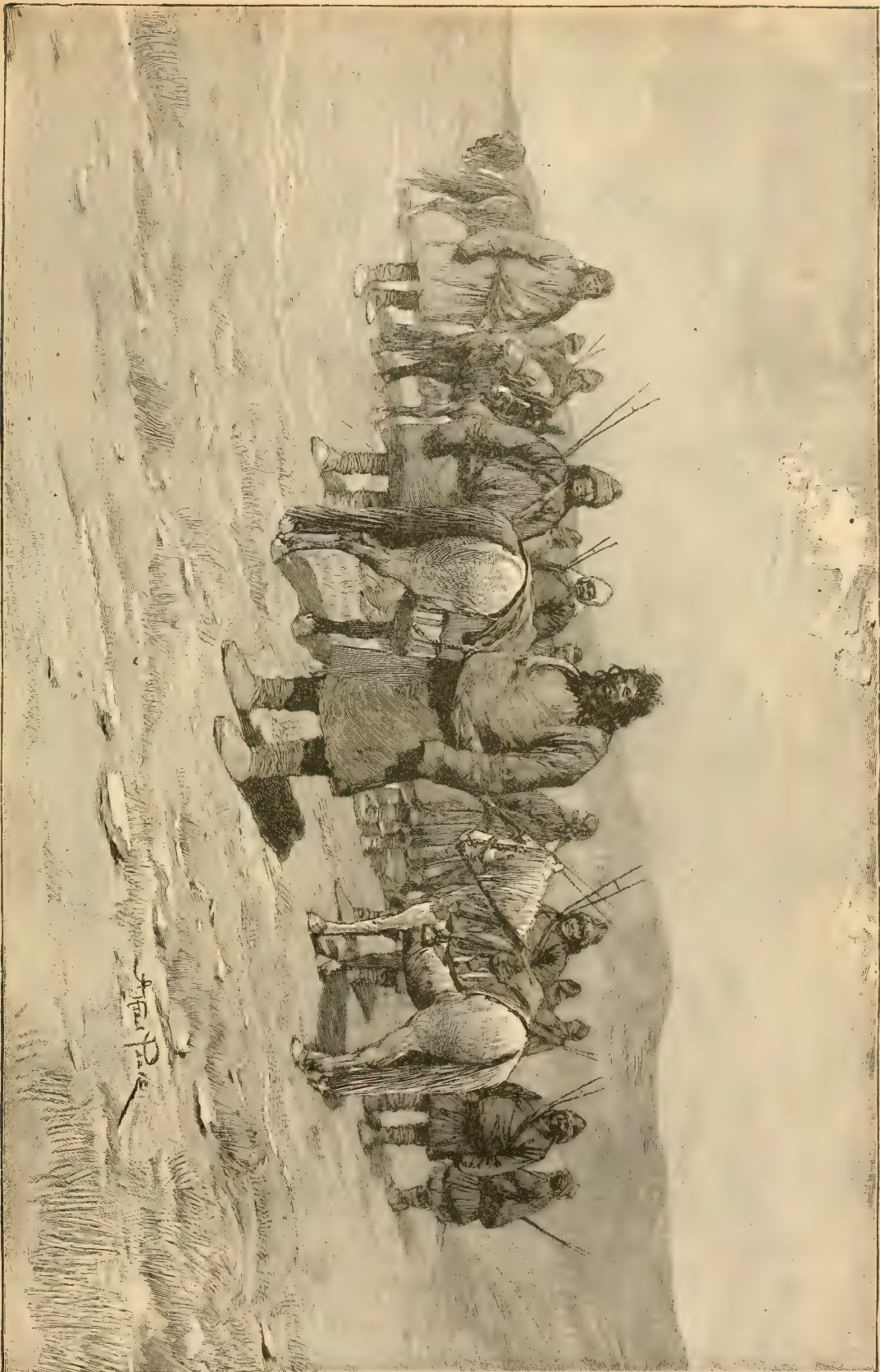
In selecting this race as the beginning of our Asiatic inquiry, a general fact will be noted by the reader, and

that is the great distance from the supposed point of origin to the emplacement of the nearest existing Brown races of men.

Great distance of Brown races from point of origin.

We have just seen in the preceding chapter the amazing reach of the hypothetical line by which people of this race were carried westward from the countries north of the Arabian sea through a good part of Western Asia and the whole of Northern Africa, without dropping a single ethnic stock which we may examine in any living race. Such a supposition, however, seems to be necessary in order to account for the presence of the Iberians and the Basques in Spain and Southern France; or else we are driven to reject the theory of the monogenesis of the human race.

Here, in Asia, on the other hand, we find the Thibetans emplaced in a region nearly thirty degrees of longitude eastward from their point of departure; or, if we add the western to the eastern de-



parture, we find a distance between the Basques and the Thibetans of one hundred degrees, or nearly one third of the measurement of the earth's circumference. The fact here presented is, however, only the beginning of a series of like phenomena by which the world-wide distribution of the Brown races has been effected. It were not far from the truth to say that the Thibetans and the Basques of the sub-Pyrenean region are near kinsmen according to blood and ethnic affinity, just as the Hindus and the English people are as nearly akin—perhaps more nearly akin—than the Scotch Highlanders and the men of London!

The country of Thibet is, on the whole, one of the most elevated on the globe.

Geographical situation and features of Thibet.

Politically, it is a part of the Chinese empire. It is supported on the south by the immense bulwark of the Himalayas. On the north it is buttressed by the Kuen-Lun range. The country is an immense plateau, having a single great stream, the river San-Poo, dropping into the Brahmapootra, as the channel of its drainage. Besides this, there are many interior lakes which gather the waters of the highlands and hold them independently of any outlet. On the side next the Himalayas, Thibet rises to a height of seventeen thousand six hundred feet above the sea. From this the country descends to a level of about ten thousand feet in some of its lower parts. It is, however, on the whole, the highest habitable region of the earth, the very crest of the world.

It is not our purpose here to describe at length the peculiar characteristics of this remote and unknown table-land of the East. It may suffice to note a few of the leading facts calculated to affect in a marked degree the character of the

inhabitants. One of the first of these circumstances is the climate. The situation is such as to indicate a semitropical and temperate zone; but the great elevation contends successfully with the latitude, and the temperature approximates that of the northern climes.

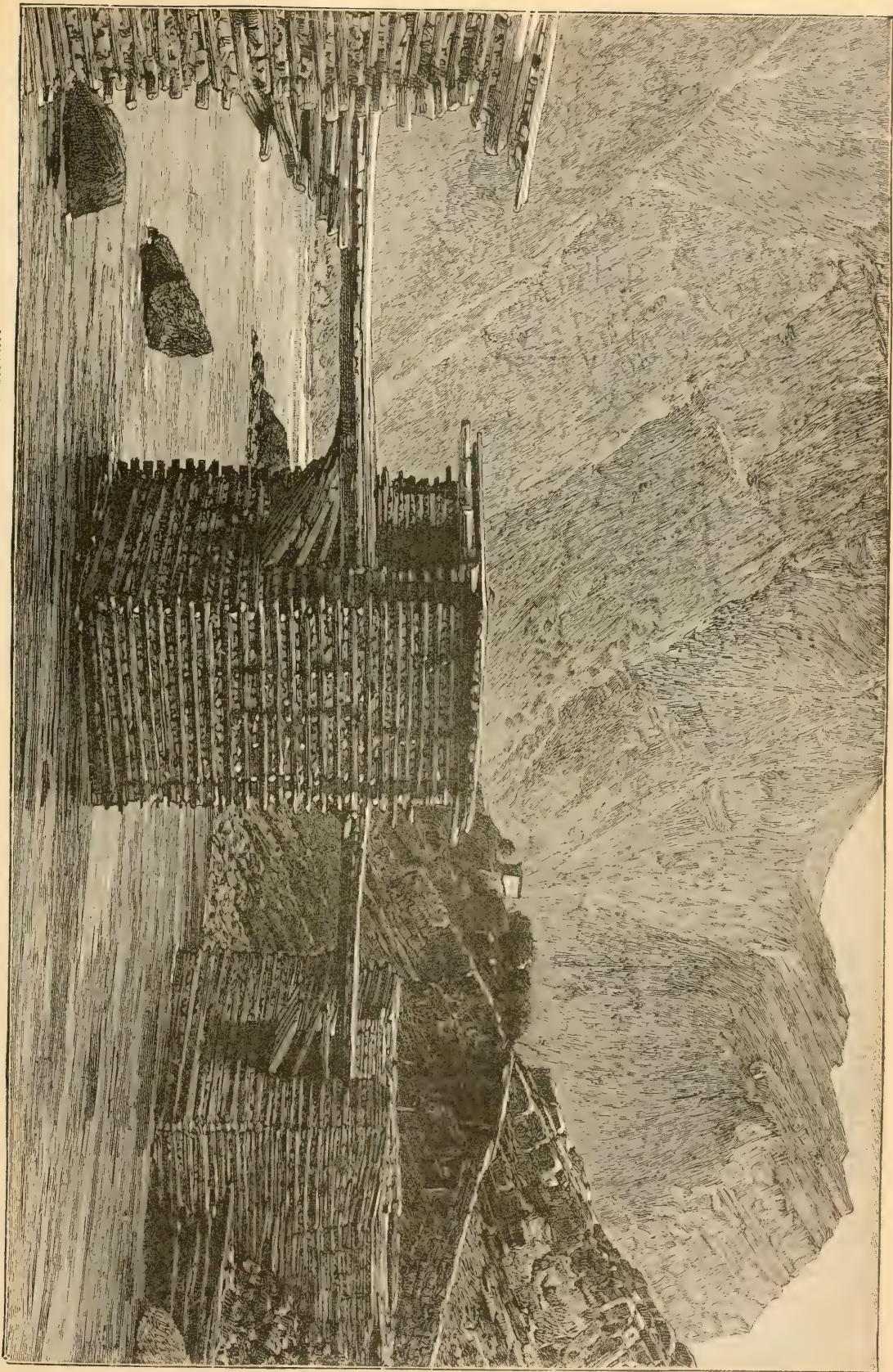
Severity of climatic conditions; elevation of country.

In the higher parts of Thibet the thermometer falls below the freezing point every night in the year. In some parts the ice is perpetual, except when exposed to the direct action of the sun in summer. The mean temperature of January is about eighteen degrees, and that of July sixty-one degrees. The American reader must remember that the whole region lies, on the average, at as great an elevation as the higher parts of the Rocky mountains! In general, the winter presents a vast area of unbroken snow. The rivers and lakes are deeply frozen. All roads are covered with ice, and the country is swept with biting winds, generally blowing from the north and west. In some parts of the country snowstorms occur as late as the after half of May. After this, however, the rigor breaks and vegetation rapidly appears. Though to the vision of the traveler the country does not appear to be mountainous, the more experienced sense detects in the rarified transparent air and stretch of vision the unmistakable evidences of the great elevation.

We find present in these conditions the antecedents of the nomadic and pastoral life. Here, also, trade would be undertaken by the caravan. Here there would be an isolation of race, a peculiarity of institutions and customs little affected by foreign intercourse. We know, historically, that Thibet has been, on the whole, as little explored—is regarded as quite as inaccessible—as

Suggestions of the pastoral life and trade by caravan.

MEANS OF COMMUNICATION.—BRIDGE OF SOUCOMBA (THURST).—Drawn by Taylor, from a photograph.



any other region of Central Asia or indeed of the world.

The natural products of the country are such as might be expected in a dry, cold atmosphere at so great an elevation. As a rule, European vegetables and fruits can not be produced in Thibet. Only in some of the lower valleys are these products possible. The vegetation

Products of the forest, garden, and orchard.

As a rule,

European vegetables and

fruits can not be produced in Thibet.

Only in some of the lower valleys are

these products possible. The vegetation

of the principal means of support. This brief list of products includes nearly all that spring from the soil.

The mineral wealth of the country, however, is of considerable importance. Salt is produced in great abundance. Nearly all the lakes are saline, and it is easy to gather from mere solar evaporation all the salt necessary to meet the demands of exportation. There are also mines of borax that might be of great importance under the management of a better industry. Thibet also possesses mines of gold, silver, mercury, and lead. Some parts of the country abound in precious stones, among which are included the lapis lazuli. The gold product is sometimes found free in the sands of rivers, and is sometimes included with quartz and other varieties of plutonic rocks.

Variety of minerals; gold and precious stones.

In the matter of animal life nature was more prodigal than might have been expected in such a situation. The Thibetan rivers abound in fish, and wild fowl are plentiful. Both of these varieties of life are allowed to multiply and flourish with little interference on the part of man; for Lamaism, the dominant religion of the Thibetans, forbids the use of fish and fowl as food. The most valuable of the domestic animals are the cashmere, or shawl, goat and the musk deer. There are also found the Thibetan, or long-haired, sheep, the yak, the wild goat, the wild ox, the Asiatic buffalo, the fox, the wolf, the lynx, the ounce, the bear, and finally—and most dangerous—the tiger.

Abundance of animals; the principal species.



HEAD OF THIBETAN ANTELOPE.
Drawn by Clement, from a subject in the museum.

of the upland plain is scant. On the steppes pasturage is found of fair quality for a considerable part of the year. On the open plateau no forest trees are known. On the mountain slopes limited growths of cedar and birch are found. In those favoring localities where European products are possible, the apple, the apricot, the peach, the pomegranate, the fig, and the grape are grown with a measure of success. Above a given elevation, however, all of these disappear. On the plain wheat and buckwheat and barley are produced and constitute one

Though Thibet has been regarded as one of the most inaccessible regions of the globe, the people have nevertheless been able to establish commerce with several of the surrounding na-

tions. Even the wall of the Himalayas has not sufficed to prevent communica-

Commerce of the Thibetans; lines of communication.

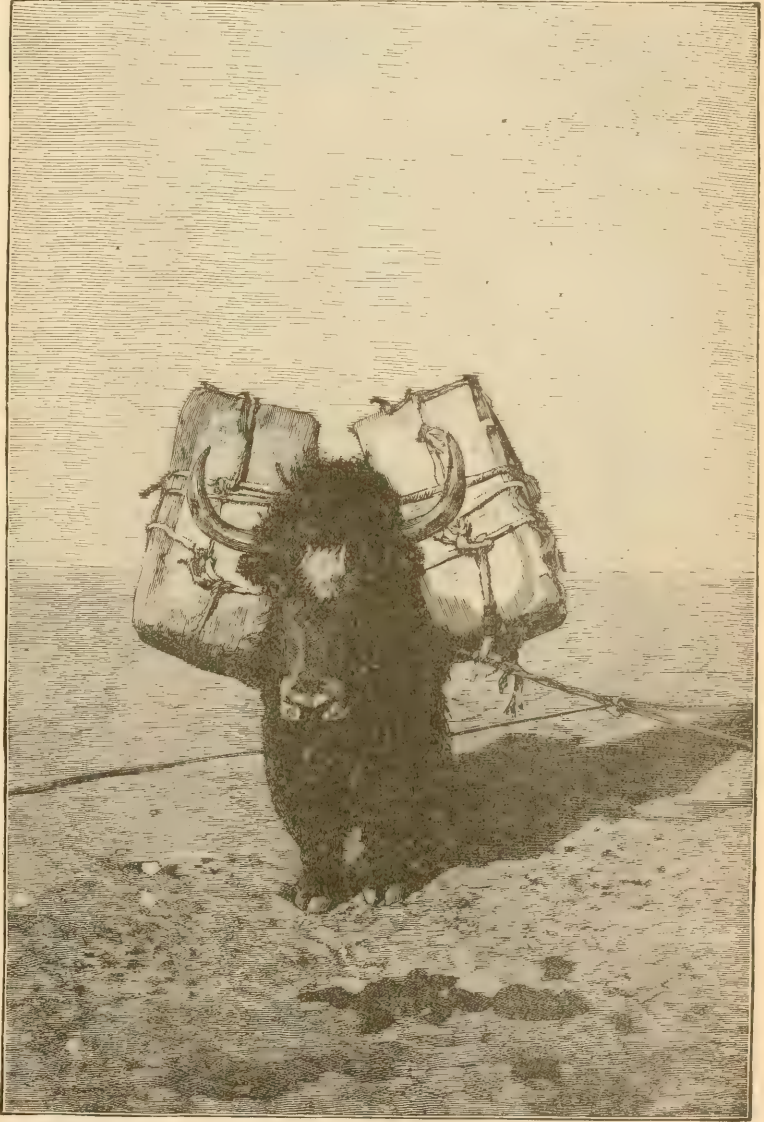
tion with India. Geographically, the country lies on the direct route between

China and the Indian peninsula; but the lines of conquest and political adventure have been drawn around it. Even Genghis Khan did not attempt by this route to prosecute the conquest of the world.

But commerce is more ingenious than war. She readily finds avenues of approach and communication through otherwise impenetrable districts of country, and the same may be said of missionary adventure. There is scarcely a region on the earth so inaccessible that religious zeal will not readily find it out. Nor may we fail to commend that feature of human life which brings into intercommunication the different parts of the earth's surface—for purposes of philanthropy or gain—which the conqueror would not essay to find.

However this may be, trade has been opened with Thibet, and the products of the country, both natural and artificial, are found in the remote markets of the world. Thibetan commerce is based

upon the industrial arts of the people rather than on the native products of the country. The Thibetans have shown an ethnic aptitude for certain kinds of manufactures and practical arts. Since the Thibetans became known to the



LOADED YAK.

Drawn by Barbant, from a photograph.

people of the West they have not failed of admiration for their modicum of ability in artistic and useful industries. Among their manufactures may be mentioned, in the first place, the making of

sword blades, sabers, and other warlike weapons of iron. Their products in this industry, while they are not comparable with those of Syria and, perhaps, not as good as those turned out from some of the factories of the Western nations, are, nevertheless, of a high grade of excellence, and are greatly prized throughout Asia. Such articles may be seen in the shops of France and Spain.

On the whole, the woolen product is the leading commercial value of the country. This is said not only of the raw staple, but of manufactured goods.

Weaving is one of the principal industries. The fabrication of woolen goods

Woolen goods the staple; important foreign markets.



WEAVING AT ABDULLAH.
Drawn by H. Vogel, from a photograph.

whose markets the product of the Thibetan looms has made its way.

The fleece of the shawl goat and the various fine breeds of sheep afford abundant materials for the manufacture of fine woolens, particularly of those superb Thibetan shawls which are so greatly coveted by the fashionable ladies of the West. Many kinds of weaving of fine and coarse articles are practiced. The weaving merchants and manufacturers look chiefly to the markets of China; but they also expect to find sale for their products in India, Persia, the west of Asia, and even among Europeans. One of the valuable manufactures is sacking, which is in much demand in China and elsewhere. Blankets, also, are produced in great quantity. Nearly all the usual forms of woolen manufacture are found yielding their profits to native industry.

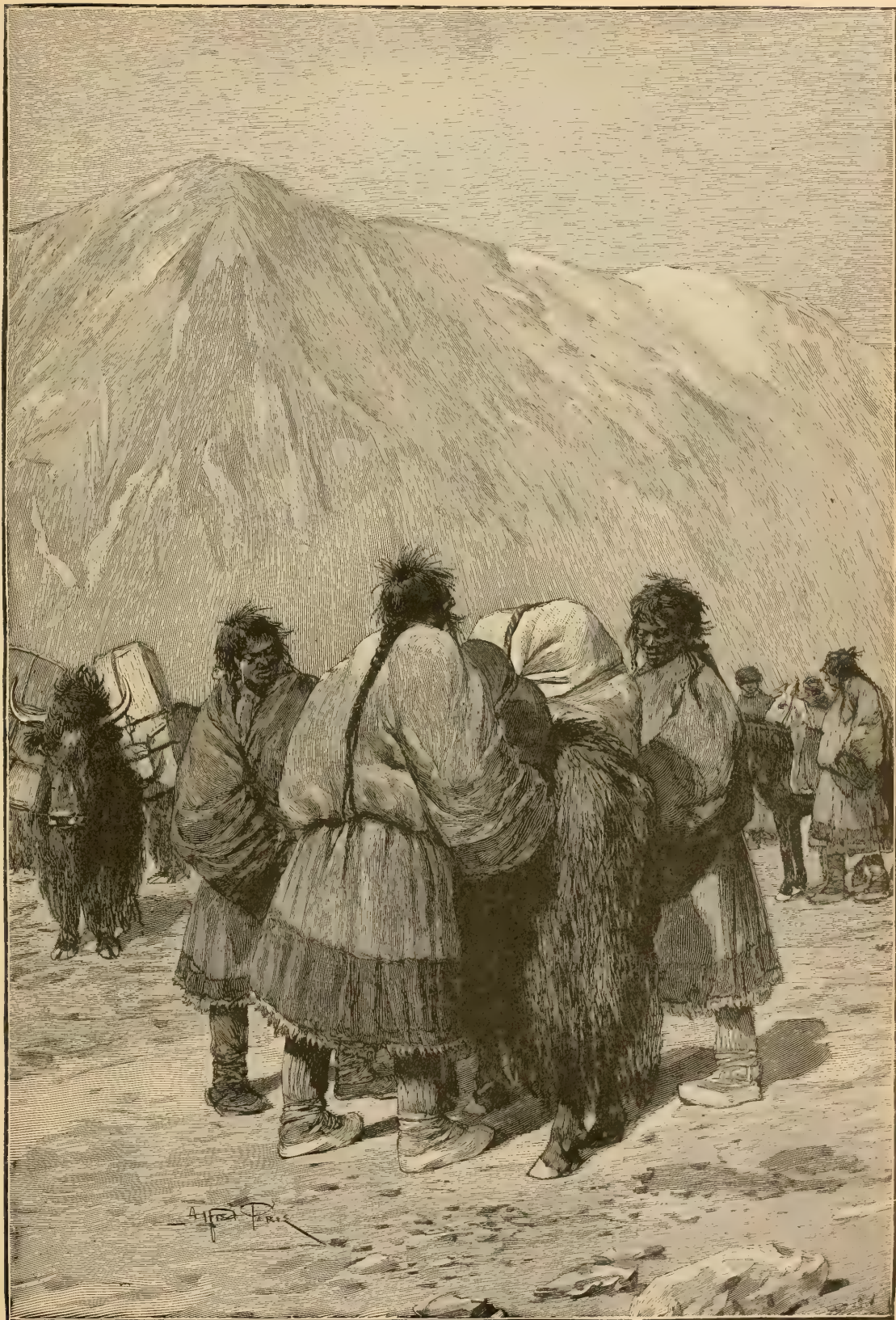
The commercial habit is strong upon the Thibetans. A large measure of industrial skill is turned to working in gold, silver, and precious stones. The artisans of this class are good lapidaries, and their products are admired wherever they are exposed for sale. The manufacture of leather goods is also extensive and successful. One of the articles of export is yaks' tails, which are sent abroad in great quantities, not only to China, but to India and other countries where they are in demand as articles of ornament, of military regalia in particular.

Other industrial arts and commodities.

In Thibet Proper, with her estimated area of eight hundred thousand square miles, the making of roads for commercial uses and travel is not difficult. In large districts of Great Thibet few obstacles oppose the progress of the traveler or trading company across the open

Methods of communication and commerce.

is practiced with great success. The Thibetan webs issue from the looms in narrow strips, scarcely more than ten inches in width. The fabric is of the finest quality. Not only is the weaving of first class excellence, but the coloring of the threads and the designs have excited the admiration of all the peoples into



TRADERS AND MOUNTAINEERS.—LOADING THE YAKS.—Drawn by A. Paris, from a photograph.

plain. Commerce is carried on for the greater part by means of caravans. Here the traveler may see as in no other part of the earth the yak and the sheep employed as beasts of burden, carrying their small packages of merchandise through difficult mountain passes that might not well be traversed by animals of greater capacity.

Thibet has two principal emporia of

borders. It is one of the peculiarities of the country, industrially considered, that its trade capitals are on the borders and not in the interior.

The import trade, as well as exportation, is large and important. China sends her silks of every variety. The Thibetans might produce these fabrics for themselves, as the mulberry tree grows well in the lower parts of the country



LAMAS OF BATANG.—Gravure by Krakow, from a photograph.

trade, where the caravans meet those from China, Mongolia, Nepal, and other parts of Eastern and Southeastern Asia.

Emporia of Nigarchi and Lassa; the import trade.

These commercial markets are Nigarchi and Lassa.

In these, in the months of December and January, the bulk of the annual trade is transacted. There are four principal commercial roads which have their origin from the city of Darchiando, radiating sometimes for nearly a thousand miles toward the Thibetan

and the silk worm flourishes; but the manufacture of silk involves the killing of the worms, and this Lamaism will by no means permit. China also sends her carpets, her earthenware, her hardware. There is a large trade between Thibet and Mongolia, from which country horses and new breeds of sheep are imported, together with saddlery and other forms of manufactured leather. All of the countries of Southeastern Asia round about send their respective products to



LAMAS OF LASSA—TYPES.—Drawn by Riou, from a photograph.

the Thibetan market towns, where they are exchanged by barter for the products of the country. The balance of trade is in favor of the Thibetans. The outlying lines of commerce extend into British India and to Russia, thus opening commercial intercourse with all parts of the world.

Such are the products and such the trade of this remarkable country. The aptitude of the people for commerce—according to their own fashion—has been noted by all who have penetrated this remote plateau spread out half-desertwise under the sky. We here consider the means of subsistence simply as affecting the national character. On the whole, the tendency of the native products and the articles of importation has been to produce an Asiatic rather than a European or Western type of manhood. The foods eaten are not highly nitrogenous, not costly, not difficult to obtain. This is said of the native products and of the imports alike. The people are little addicted to the use of stimulants. Opium has not yet poisoned the national life, and though tobacco is imported in considerable quantities, its use is by no means general or seriously hurtful. The drink of the domestic board is what is known as "brick tea;" that is, a coarse kind of wild tea pressed into blocks—a native product of Se-Chuen. The standard tea of China is not produced or used in Thibet. As yet the national development has followed natural lines, and the character of the people is the simple product of simple conditions.

The population of Thibet is fairly well divided between the country and the city life. Perhaps we should say the town life; for the cities are not numerous or of the first class in population.

The most important of all is the metropolis Lassa, one of the most celebrated cities of the upland of Asia. The reader need scarcely be told that in Lassa he reaches the center of a peculiar form of civilization and of religious belief. Lassa is the heart of that corrupted type of Buddhism which is known to mankind as Lamaism. In no other part of the world has any form of religious belief left upon society so strong an impress as here in the heart of Thibet. No other country, not even Spain or Italy, so much abounds in convents or so swarms with monks and ecclesiastics as does the city of Lassa. The lamas alone number nearly eight thousand!

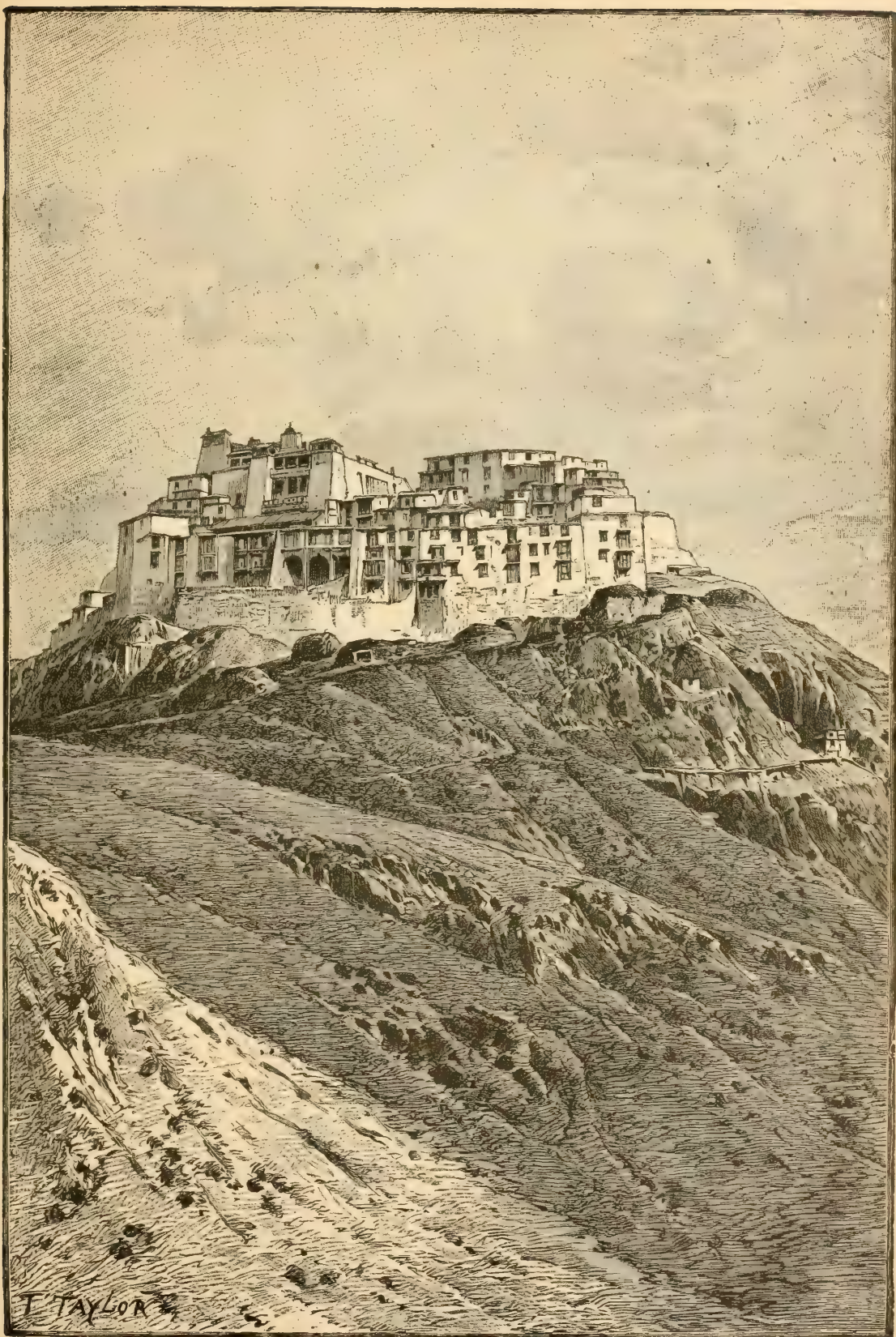
Of these we shall speak further when we come to consider Lamaism as a system of faith and practice. The city of Lassa lies at an elevation of about twelve thousand feet from the level of the sea. It is near the meridian of ninety-one degrees east from Greenwich, and is situated between the parallels of twenty-nine degrees and thirty degrees. The population has been estimated as high as eighty thousand, but this includes a large transient element made up of monks and students gathered from all parts of the vastly extended empire of Buddha. Perhaps the real resident population does not exceed forty thousand.

A chapter might well be given to the interesting features of this remarkable city. It is here that the merchants from Western China meet the Thibetan caravans and exchange therewith their cargoes. It is here that the great tea market is established, by which the larger part of Thibet is supplied. As we have said, the standard tea of China is not brought hither for sale, but only a

Distribution of
population; city
of Lassa.

Commercial hab-
its those of
Asia; use of
"brick tea."

Features and
manners of
the capital.



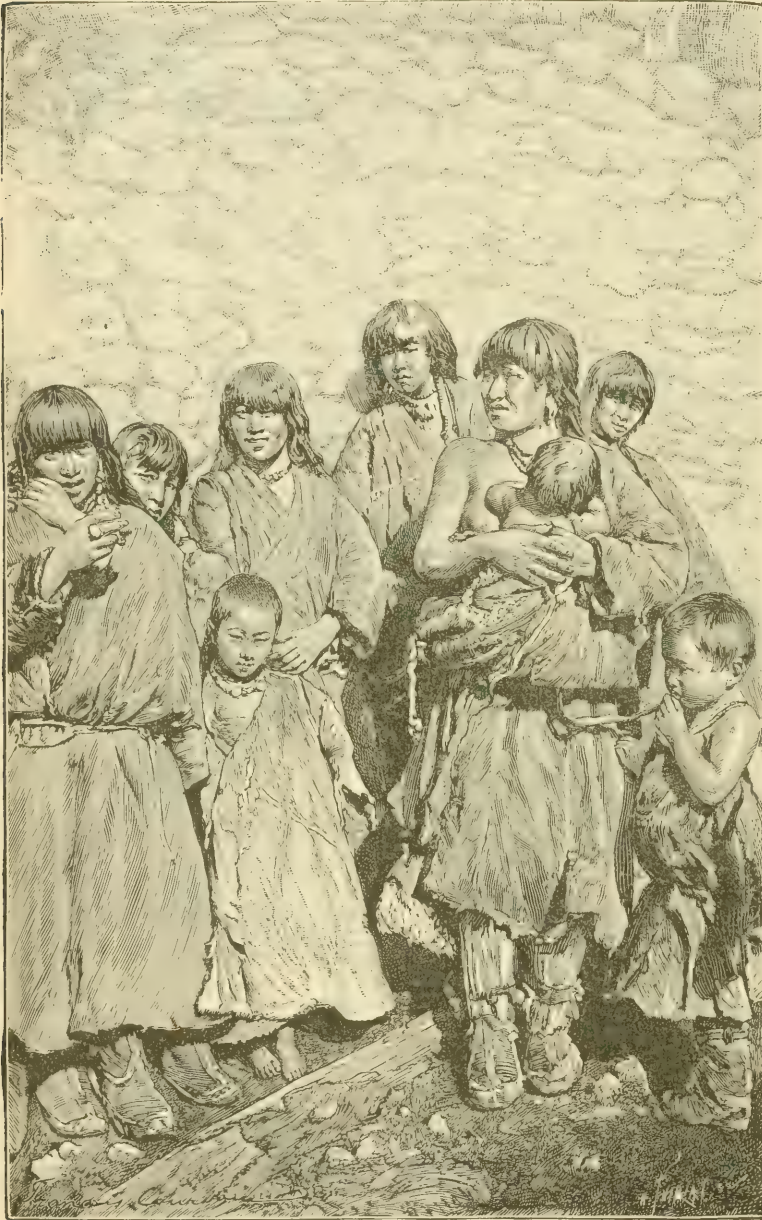
LAMASERY OF SO.—Drawn by Taylor, from a photograph.

coarser grade produced by the wild and straggling tea orchards which have been neglected by their owners. The product of such abandoned trees, very in-

The city of Lassa embraces not only the vast number of foreign monks and students drawn thither from many parts of Asia to attend the monastic establish-

ments and gain such advantages as may be derived from contact with the Buddhistic papacy, but also a pot-pourri of races, including Chinese, Nepalese, Cashmerese, and Bhutanese, many of whom are Mohammedans. In the midst of the city is a grand plaza, or market place, where the merchants from countries thousands of miles away gather for the exchange of their products. The great national convent is called the Labrang, signifying the Lama House. It stands to the west of the plaza, and is the central seat of Lamaism as much as the Vatican and St. Peter's are the heart of the Catholic world.

We are here, however, taking only a general survey of Thibet and the Thibetans as it relates to the means of subsistence and the reflex effects of the same on the people. In the order of the inquiry we may



THIBETAN FAMILY—TYPES.

Drawn by Francois Courboin, from a photograph.

ferior in quality, is gathered and pressed into bricklike cakes, and is annually exported for the use of the Thibetans to the extent of ten million of pounds.

next proceed to glance at the domestic system and its foundation in the relation of the sexes. Two circumstances more than others determine the nature of

the sexual union among civilized peoples, and these are, first, the religious belief; and, secondly, the tradition and usage of the race. Religion has always concerned

Domestic life of the Thibetans; the marriage system. itself to a great degree with the determination of the forms, the ceremonies,

the meaning, and the limitations of the sexual union.

Upon these conditions the domestic system of almost all peoples is founded. The religious management in all countries has found it convenient and expedient to gain the control of society by its intimate interference with the domestic relation. The right of the priest to determine the methods of the sexual union and the family organization being granted, his power over society is a fixed fact, which no law or insurrection can permanently disturb.

These principles hold of the people now under consideration. The social system of the Thibetans is derived from that politico-religious institution called Lamaism. Like the Christ, Gautama did not attempt to formulate a domestic and social system for his fol-

Society on the politico-religious basis of Lamaism. lowers. The one, like the other, would institute a kingdom of the inner life. To this the outer form would adjust itself according to the several dispositions of the races and peoples

to whom the inner philosophy might appeal. With primitive Christianity and primitive Buddhism alike it was not a question of slavery or free labor, of absolutism or democracy, not even a question of monogamy or polygamy, but rather the institution in the soul and conscience of men of a



VILLAGE OF GANGI KOUL.

Drawn by Riou, from a photograph.

throne of light for his mind and a scepter of peace for his life.

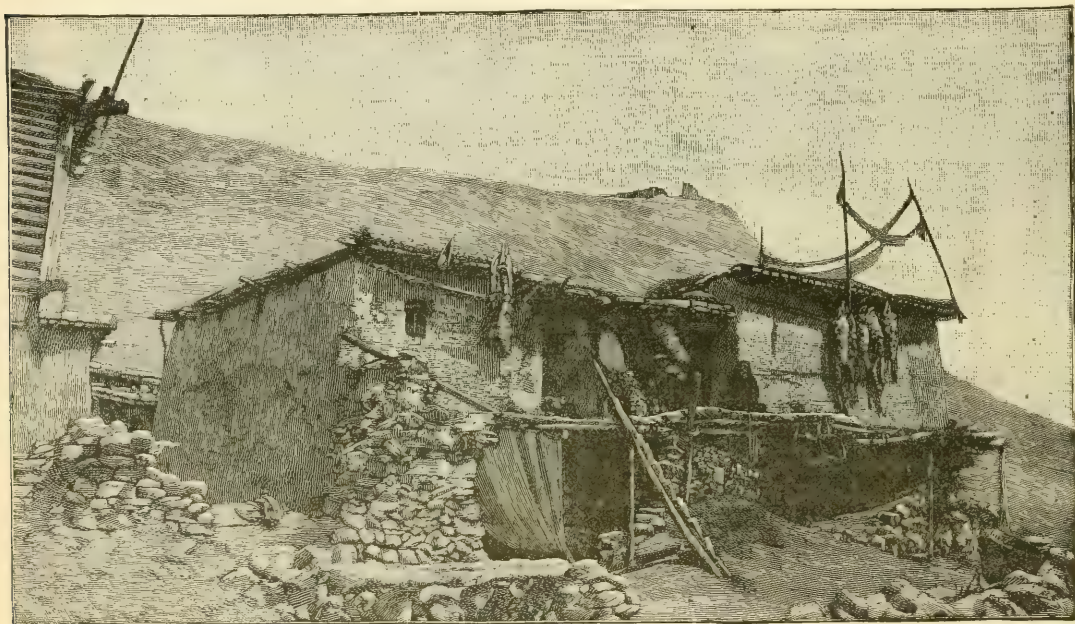
It is among the Thibetans that, first of all in our wide excursion among the races of mankind, we find polyandry as a prevalent form of the sexual union.

In many of the districts this species of marriage is not only permitted, but predominates over monogamy and polygamy. Perhaps the generalization is not too broad to say that polyandry is one of the native institutions of the Brown races. We have in another place noted the results of the system, the principal of which is the substitution of the tribal for the personal family.¹ It is clear that in a polyandrous community the children, instead of being the children of a

Thibetan polyandry and its social results.

already seen, that this is perhaps the earliest form of recognized sexual union above mere promiscuity. In the Thibetan practice it is generally, but not always, brothers (if such they may be called) who are wedded to the same wife. Out of the nature of the case the woman, by this usage, gains a position of great influence. It does not appear that the husbands are afflicted with jealousy, or that they quarrel for a more intimate possession of the wife. It has been no-

The system gives importance to the woman.



ARCHITECTURE.—HOUSE OF SERE SOUNDA.—Drawn by Medulle, from a photograph.

known father, or even of known fathers, would be the children of the men of the tribe. The direct line of paternity in this case is destroyed, and the family relationship more confused and broadened than in the case of polygamy or any other recognized form of marriage.

It appears that polyandry has prevailed in Thibet from prehistoric times. Scholars in the social history of mankind have been led to contend, as we have

ticed that the elder husband has, in some districts, a sort of preëminence over the others, and that he is theoretically reckoned as the father of the children—the others being considered as uncles. The woman, being thus the central fact in descent, rises easily to tribal and political authority. Not a few of the tribes have women for their sovereigns, and, strange as it may appear, the reversal of social preponderance seems to work little or no confusion in the tribal life.

¹ See Book Twenty-seventh, *seq.* pp. 469–471.

Hereafter, in considering the social condition of the Chinese and Japanese, we shall treat more at length of the influence of Buddhism in determining the forms and institutions of domestic life.

Buddhism contends with nature for mastery of society.

For the present it is sufficient to note that in the case of the Thibetans they have suffered under the deterioration of the original doctrines of Buddha in the same way that society has been impaired by the domination of Rome in several countries of Western Europe. On the other hand, the geographical situation of Thibet—its great elevation and wide-extended freedom—has counteracted the deteriorating influences of Lamaism to the extent of leaving with the people a domestic and social life fairly comparable with that of the best of the half-civilized races.

Here, as in other countries under the sway of Buddhism, the practice of polygamy, while not interdicted by law or

Polygamy permissible, but checked by poverty.

custom, is nevertheless not universal or even strongly prevalent. In all the Asiatic countries so situated there has been

a strong tendency to make the multiple marriage—generally springing from Mohammedanism—a sort of luxury for the rich and great. The question of more wives than one has been everywhere more or less determined by the ability of the lords of households to support a polygamous family. There is thus laid upon the system a natural limitation which has done more to curtail it than has the moral sense of mankind or the fulminations of the lawmaker and the priest.

Of the abodes of the people, one may gain an adequate notion from the examinations of the houses of Lassa. As we have said above, Thibet is a treeless land. Building of timber is therefore out of the question, except in a few favored

and mountainous localities. Four materials—clay, sun-dried bricks, burnt bricks, and stone—are used in the construction of buildings. The houses are square, looking in the distance like cubes set in a row. The abodes of the humble are made of clay and sun-dried bricks. The wealthier classes have houses of stone. The greater part of the buildings are whitewashed or painted white, and the doors and windows are traced round about with lines of yellow and red. The temples and public buildings are surmounted with turrets and domes, and these are gilded. Owing to the transparency of the air villages and towns may be seen at a great distance, and the gilt canopies rising above the flat roofs and the square white houses constitute a picturesque feature of the half-desert landscape. It has been noted by travelers that the horns of sheep and oxen and goats are preserved for building purposes, and some houses are made entirely of horns set in mortar.

Architecture illustrated in Lassa; materials and styles.

In the organization of the household the upper stories of buildings are reserved for the lords of the family. Tenants, servants, and the under classes

Allotment of the house; domestic shrines and chapels.

occupy the ground floor. The windows of the houses are small and Oriental in appearance. Above the windows rise those projecting balconies which the traveler notices in the East. The apartments within are set off with halls and verandas, and floored with a concrete of cement and colored stone polished down to smoothness and beauty. Nearly every house has its own chapel and shrine. There are set images of Buddha and the saints, or *Bodisats*, of Lamaism. There are kept the sacred books, and there the lamps and censers dispense their light and odors.

CHAPTER CXXXI.—LANGUAGE AND RELIGION.



THE language of the people is called the Thibetan, or the Bhutan, or Bhutanta. Its leading characteristic is its monosyllabic composition. It has been found, however, to entertain a certain number of polysyllables. Philologists were for a long time in doubt whether to refer the language to an Indian or a Chinese origin. As matter of fact, it is neither the one nor the other. The language is written phonetically, and to that extent owes its structure to a Sanskrit source. The fact that it is written from left to right in the Indo-European manner points to the same derivation.

The Thibetan vocabulary is for the most part in strong affinity with Chinese. Many of the root words are identical in the two tongues, and the derivatives of Thibetan are strongly analogous to Chinese words. The vocabulary is sufficiently copious. The development of the language has been mostly on philosophical and religious lines. In these particulars the speech is sufficiently ample for the demands of Asiatic thought. In the native tongue the language is called *Bod-skad*, which seems to signify the language of the glaciers.

The speech is strongly consonantal, though in the central parts of the country it has been softened with a larger proportion of vocalic elements. The consonants are thirty in number. Five vowels, *a*, *e*, *i*, *o*, and *u*, are recognized. The distinctions of nouns for gender

are *po* and *bo* for the masculine, and *mo* for the feminine. The plural number is indicated by suffixing to the singular some word expressing plurality. Pronouns are tolerably well developed. The verb has no flexible forms to indicate person and number, but a sort of inflection for mood and tense is effected by the use of what may be called auxiliary verbs.

The Thibetan language has been a bone of contention among scholars and philologists. It has been examined with much care in the hope of ascertaining therefrom whether the natural course of linguistic development is from

The speech a subject of controversy among scholars.

དགོན་མཚན་གཤམ་ཉིད་ཀྱི་སྐུ་མཁའ་མཁའ་
པོ་བྱེད་པ་ཅན་དཔལ་ལྷན་པ་བྱམས་
པ་མཛད་པས། དེ་ལོ་དང་པ་ཐམས་ཅད་
ཉིག་པར་མི་བྱུང་བྱི། མཐའ་མེད་པའི་
སྤྱུག་ཐོབ་པར་བྱུང་།

SPECIMEN OF THIBETAN.

a monosyllabic stage toward that form of language called grammatical, or whether the evolution runs in the other direction, from agglutinative forms to monosyllabic structure. The evidence seems to show that in this instance the stage of agglutination has preceded the monosyllabic epoch in the language.

Sufficient literature has been produced in Thibetan to indicate not only the character of the language, but the tendencies of its development. As might be anticipated, the literary productions

are mostly religious. It was the Buddhist monks crossing the Himalayas who brought the beginnings of culture into this broad Turanian region, and it was but natural that the earlier, even the later, productions of the Thibetan mind should be of a religious, philosophical, and mystical character. The literary development has run in a manner analogous to that of many other countries. We may readily account for the presence of Indian words and idioms and the strong impress of Sanskrit grammar by considering the source of the first culture, which was clearly monastic.

Writing as an art among the Thibetans came with the seventh century. We may well think of the parallel furnished

Buddhist pilgrims the first schoolmasters of the race.

by Latin monks among the pagans of our ancestral islands, teaching them to

read and write as a means unto the end of conversion from heathendom to the faith and practice of Rome. In like manner the missionaries of Buddha were the schoolmasters of Thibet. It does not appear that up to the time of their coming the people had made much progress in the art of letters. With their appearance literary development began; but its course ran to philosophical and religious expression. For this the language was sufficiently copious, and like other Asiatic tongues was well adapted. It is the peculiarity of the East that its mysticism finds ready expression in the languages which appear to have been the spontaneous growth of Southern and Central Asia.

With the conversion of the Thibetans to Buddhism—with the institution of the great Church which was here to find its

Analogy of literary evolution to that of Europe.

most sacred places and its elaborate or-

ganization—the monks began their work with the translation of the sacred books of India into the vernacular. This was necessary to the permanence and complete supremacy of the faith. Then followed commentaries upon the Buddhist writing; then independent religious treatises; then philosophical and metaphysical works, skirting close to the domain of religion. The whole evolution of literature in Bhutanta was analogous to that which we have noticed under the



OBJECTS OF RELIGIOUS VENERATION.

Drawn by D. Lancelot, from a photograph.

influence of the monastic fathers of the Church in the countries and littoral islands of Western Europe.

At length there were the beginnings of a secular, or nonreligious, literature.

The vernacular began to be employed for purposes other than the teaching of Buddhism and metaphysics. As early as the eleventh century we find the famous Milaraspa carrying the national literature beyond the pale of theology. Milaraspa was, perhaps, himself a mendicant monk. He was a traveling minstrel, a poet, an improvisatore. Not without an ulterior religious motive are his songs and ballads. These are called

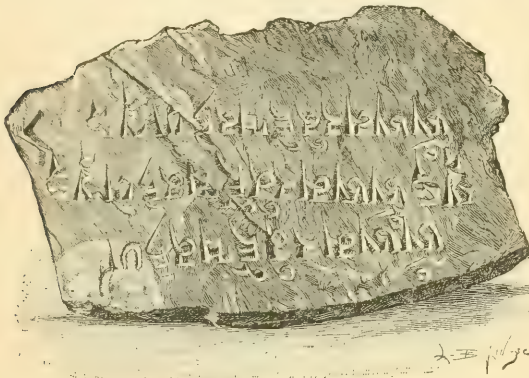
Milaraspa brings secular letters; his Hundred Thousand Songs.

The Hundred Thousand Songs of the

Venerable Milaraspa. The author was not only a poet, but a prophet and a worker of miracles. Modern criticism is surprised with the acuteness of his understanding and the incisiveness of his wit.

The Thibetans also have a sort of national epic called the *Djrun-Yg*. The story belongs principally to the province of Kham. The narrative runs for the most part in heroic prose; but this, like some of the Shakespearean dramas, breaks into verse in the dialogues, and

The epic of
"Djrun-Yg;"
pagan forms
of culture.



THIBETAN INSCRIPTION ON GRAVESTONE.
Drawn by Bazin, from a photograph.

more particularly in the songs. The epic is divided into three major parts. It is throughout a story of war. In the first part the invader Moso comes into Thibet with an army and conquers a part of the country. In the second part there is a national uprising and recovery by the Thibetans—a part not valueless to the historian and the scholar. The third part is an epic of the Chinese war. The work is especially popular. It may be called the text-book of the Thibetans, a sort of *Iliad* and *Odyssey* which the better classes at least are expected to have read and for the most part committed.

Before the beginning of the literary epoch—if so we may call it—in Thibet, there was a certain rude pagan form of culture. The usual devices of barbaric

peoples were employed for the purpose of making records and preserving a memory. One of these was the use of notched sticks, and another the employment of knotted cords for recording numbers and facts. Remnants of this old usage are still found in out-of-the-way places among the folks. There was also a kind of lore peculiar to nearly all mankind in a state of emergence from savagery. An age of superstitions, which may well remind the reader of those entertained by the North American Indians, preceded the age of the introduction of Buddhism and of the phonetic method of writing.

There goes a tradition that the alphabet was brought over from India by Tonmi Sambhota, the Thibetan Cadmus, who went into India in A. D. 632, and there familiarized himself with the literature and doctrines of Buddhism. More

Tonmi Sambhota
brings in the
alphabet from
India.

particularly he acquainted himself with the Sanskrit alphabet. He perceived that this would suffice in part, but not in whole, for the writing of the Thibetan vernacular. He accordingly selected from the Sanskrit letters such as were available for his purpose, added six additional characters, and carried back the whole to the court of King Srong, who had sent him on the mission. For awhile there was no difference between the typical letters of the Sanskrit manuscripts and those employed by the Thibetan monks. But at a later day a half cursive style was invented by which the writing of manuscripts was abbreviated, rounded into easier form and expedited with ligatures and the like, as has been done among nearly all peoples.

One of the most interesting inquiries which could possibly be instituted respecting the progress and amelioration of the different races of mankind would

be the establishment of a standard by which to measure the relative literary productiveness of each. In no other particular have the different branches of our race diverged more widely than in this. Some have been productive in a high degree; others have yielded but a

Comparative
scale of intel-
lectual activity
among races.

for the peoples of Asia and Europe. For the present our knowledge of the literary productions of the Turanian races is too limited to permit a generalization of the facts. We know that the Hindus have been among the most productive of races from a literary point of view.

Limited knowl-
edge of the lit-
erature of the
Brown races.



TENTS OF THE CHIEFS OF LASSA.—Drawn by D. Lancelot.

small intellectual harvest; some have given nothing in the way of mental products; many have presented the phenomena of arrested development; nearly all have shown a tendency to run in cycles of intellectual activity, to cultivate certain branches of learning, certain departments of thought to the neglect of others.

It were difficult to fix such a standard

The affinity of the Indian races with the Greeks and other Europeans has enabled us to estimate, with some approximation to truth, the relative fecundity of the Eastern and Western minds. But after we pass the Himalayas our information fails, and our estimate of the intellectual force and mental products of the Turanian peoples is deficient for want of knowledge.

Of the Thibetans we may say that their culture has had Lamaism for its center,

and that the literature of the race beyond the Buddhist pale has been limited and feeble. Nevertheless, the general opinion held by the peoples of Western Europe and America relative to the intellectual character and accomplishments of the races of the Asiatic plateau is much lower than the facts seem to warrant. In the formation of our opinions relative to the peoples of the East, and of the Turanians in general, almost every form of misinformation and prejudice has entered. We have had respecting them the prejudice of race, the prejudice of religion, the prejudice of nationality, the prejudice of remoteness, and, worst of all, the prejudice of sheer ignorance and distrust. No doubt all this aversion and depreciation has been—and is—mutual. The day of cosmopolitan tolerance and frank acknowledgment of whatever excellence may exist in every people of the globe is unfortunately still far removed, and its brightness seems to be too great for the blinking eyes of the current age.

Previous to the beginning of the eighteenth century Thibet was under her native kings. There were many vicissitudes of war and conquest too obscure and remote to detain us with the recital. In the year 1720 the country became a dependency of the Chinese empire. For a long time it has been attached for governmental purposes to the vice-royalty of Se-Chuen. There is a local as well as an imperial government. The reader may call up in analogy the outlying dependencies of the British empire. The relation is not unlike that existing between Canada or Australia and the home

government of Great Britain, or like that of Albania and the Turkish empire.

The imperial government of Thibet directs the military and foreign administration, while the home government determines all local, civil, and religious concerns. Two imperial delegates are sent out from Peking to represent the emperor in foreign and military affairs. One of these is a sort of imperial ambassador, and the other is secretary of legation. The appointment is made for a period of three years, when the governors are succeeded in office by others. Around the imperial ambassadors is organized a government consisting of commanders, paymasters, delegates, etc.

In like manner the civil and religious government is organized around the Great Lama, who may be defined as the pope of Buddhism. There is thus a double administration in Thibet, one foreign and the other native. There is, besides, a good deal of irregularity. Some of the provinces are more independent than others. Some have kept their native under-kings. Four of the principalities are governed directly and absolutely by delegates from the imperial government of China. It is the custom for the lama to send ambassadors to the Chinese emperor bearing presents and preferring requests. On the whole, the relations of the two administrative systems are more amicable and harmonious than might be expected of so complicated a system.

We shall not here speak at any length of the constitution and laws of Thibet—this for the reason that these are derived either from the Chinese empire or from the religious system of Lamaism, which we are hereafter to discuss. As

Prejudice has prevented a just estimate of the Thibetans.

Governmental relations of Thibet to Chinese empire.

Place and part of the Grand Lama in administrative system

Historical vicissitudes of country and people.

Constitution derived from China and from Lamaism.

for the foreign administration, that is determined in its method by the principles and usages of the Chinese constitution. The civil government of the lama is, like the administration of the pope of Rome, derived ultimately from the religion which it is intended to embody, protect, and propagate.

In entering upon a notice of the remarkable religious system which has its heart and organic power in Thibet, it may be of interest to glance, first of all, at the pre-Buddhistic superstitions of the race. The Thibetans have a tradition of the creation and of the origin of mankind older than the first preaching of the missionaries of Buddha and quite independent of foreign influences. Like the Chinese, they give to their country a descriptive name. Thibet is the Snowy Kingdom. In the prehistoric ages the demigod, Chenresig, sent to this favored country (all races think their own land the best!) an enlightened ape. In that far age Thibet was inhabited by the Srinmos, or Demons.

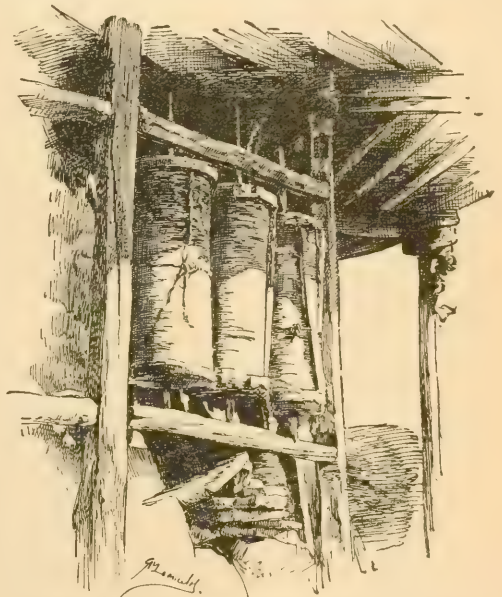
One of the female Srinmos was chosen by the great ape for his wife. They moved into the depth of a forest, where six children were born to them. These they abandoned to the dominion of nature. After some years the ape father returned and found, to his surprise and delight, that his progeny had increased to five hundred! The tribe, however, had encroached on the means of subsistence, and had reached the border line of starvation. The father, grieving at the distress and peril of his tribe, appealed to Chenresig, who became the patron and protector of the new clan. He threw down from Mount Tise five kinds of grain, upon which the ape men fed and flourished. More than this, *et mira-*

Pre-Buddhistic
superstitions of
the Thibetans.

Myth of the
great ape and
the origin of
the race.

bile dictu, the apish peculiarities began to disappear under the influence of the heavenly food! Great was the transformation. The ape men stood upright and uttered speech. They felt ashamed and clothed themselves about with leaves. Their bodily forms became human. The ancestral tails fell off, and the great race of the Snowy Kingdom began its career. It is noticeable that this belief in a simian ancestry is held in common by the Thibetans with many other divisions of the Turanian family.

We might here enter upon a historical sketch of the development of the Thibe-



THIBETAN SUPERSTITION—PRAYER MILL AT DOTOU.
Drawn by D. Lancelot.

tan stock; but the more particular study before us requires no more than an outline of the religious evolution—one of the most picturesque to be found in all Asia. The reader is perhaps aware that that great system of belief known as Lamaism is partly a religious and partly a political cult. Organically, the doctrine of the lama has taken the religio-political form so well illustrated in the

Religio-political
character of the
Lamaic system.

case of mediæval Catholicism. The parallelism between Lamaism and the Roman Church is so striking as to have attracted the attention of nearly all investigators; for the system of the lama is the organic and corrupt expression of that Buddhism which preceded it and which nominally constitutes its essence.

It will be understood that neither the Buddha nor the Christ concerned himself with the establishment of a Church. Each addressed his doctrines and persuasions to the inner life of man, and would fain overcome a moral and ethical resistance in the individual spirit. Each denied the purpose of establishing a temporal dominion. Each taught the application of new principles of conduct, the renovation of the moral nature, the substitution of an inner life for the outward form and ceremony of government. Each sought to insinuate himself into the nature of man, and made no effort to organize and wield the forces of society.

From this primitive concept of Christianity on the one hand, and Buddhism on the other, each in its turn departed. An evolution began in either case in the direction of a heirarchy and the construction of an ecclesiastical system. Each religion attained a conspicuous organic existence. Each became, first a religious, and afterwards a political and civil entity. The one finally fixed itself locally in the Italian peninsula of Europe, and the other in like manner, receding from Nepal and India, the place of its origin, established itself on the open table-land of Central Asia. Each was victorious in a place foreign to the spot of its birth.

At the head of the one organic power arose the pope, claiming spiritual and

temporal dominion over mankind in the name and by the authority of the founder of primitive Christianity. At the head of the other arose the Dalai Lama, or Grand Lama, claiming to be the Avatarian representative of the Buddha on earth and the lawful ruler of his people. About him and the rival Bogdo Lama, also claiming to be a supreme pontiff, was organized a celibate priesthood, each member of which was called a lama, and altogether constituting a college, or heirarchy, not unlike that of Rome.

In the hands and under the teachings of this ecclesiastical organization the spiritual doctrines of the Buddha passed, in Thibet and Mongolia, into that form of politico-ecclesiasticism known as Lamaism, or the religion of the lama. With it, if we mistake not, the modern student is more concerned because of its striking analogy with the Roman Catholic evolution in Europe than from any other circumstance. The subject opening before us from this point of view is one of the broadest and most profound in the intellectual history of mankind. The writer scarcely knows at what angle to attack it with most prospect of success.

Let it be assumed that the reader is already acquainted with that ancient form of religious belief and mythology known as Brahmanism. In a former part of the present work that subject was sufficiently elaborated. There came to pass a time in the history of the East when the Oriental mind wearied of its own vagaries and would fain be brought back to a contemplation of the truth in its simpler and more appreciable elements. In the religious history of

Similarity in doctrine and of the Buddha and the Christ.

The Grand Lama becomes the pope of Eastern Asia.

Interest of Lamaism in analogy with Roman Catholicism.

Parallel of the Christian and Buddhistic evolutions.

The ancient Brahmanism; coming of Gautama.



AMBASSADOR AND SUITE BEFORE THE DALAI-LAMA.—Drawn by V. Pranshnikoff.

India there arose a revolt against the corrupted and depraved Brahmanism, which had become the mere astrology and witchcraft of antiquity.

Marvelous stories gather about the event. There was a voluntary incarnation of the divine nature. There was an immaculate conception; a miraculous

birth; a prophecy by a saint when the child was presented to his father; an alteration in the course of nature by which a pleasant shadow fell ever on his cradle; a coming of sages and wise men from far countries to worship the infant redeemer of mankind.

The world knows how this child was at length surnamed the Buddha, meaning the Enlightened One. He it was who was destined, after the manner of the Christ in his relations with the elder Judaism, to lead a revolt and reformation. It is not our purpose here to narrate what is known of the personal history of the Enlightened One. It was his mission, so he said, to go to the sacred city of Benares and to establish there the Kingdom of Righteousness,



GAUTAMA SIDDHARTHA.

It was in the fifth century before our era, at a place called Kapilavastu, about a hundred and fifty miles north of Benares, that Gautama Siddhartha was born.

to give light to those who sat in darkness, and to open the narrow gate of immortality to men. Strange were the vicissitudes through which the

great teacher passed. At length his people heard him. They followed his doctrines and his cause. After many exhortations to his followers he sat down at last under a tree, died, and entered into Nirvana.

Mission of the
Enlightened
One to mankind.

But what were his doctrines? It were long to attempt an answer. Perhaps the cardinal element in the Buddhistic teaching was the doc-

Doctrine of ar-
ahatship; men
may become
arahats.

trine called *arahatship*. The Buddha insisted that there

was a process of moral and mental self-culture by which deliverance from all the sorrows of life might be attained. By this its haunting mysteries might be dispelled. By this the dark problem of destiny might be either solved or obviated. By this a change of heart might be had whereby the believer should have no more storm and distress, but only peace. He who would accept this system of moral and mental discipline and elevation should be called an *arahat*; and the practice and keeping of the doctrine should be *arahatship*.

Thus began Buddhism in India. In course of time, however, doctrinaires arose who began to say that *arahatship* was a thing so sublime as to be discovered only by a Buddha. What, therefore, should he be called who sought after enlightenment and elevation, and

Bodisatship in-
vented; Great
Vehicle substi-
tuted for Little.

was *not* a Buddha? He, said the doctrinaires, should be a *bodisat*, or a seeker.

Many might be bodisats. The true doctrine for the mass of men was bodisatship. The bodisat might transfer his soul to a new life in the birth of his

child, and the child would be a bodisat like the father. Thus came to pass the doctrine which its advocates called the Great Vehicle. The old simple teaching of the Buddha himself was henceforth designated as the Little Vehicle. As the instrument of the Great Vehicle a vast literature arose, like that of the



ARAHATS—TYPES.
Drawn by H. Vogel, from a photograph.

Church fathers of the West. The bodisats corresponded to the saints of the Roman calendar. They were multiplied, and the system of imaginary sainthood expanded and flourished.

It was Buddhism in this elaborated and corrupted form that the monks at length carried across the Himalayas and

planted in Thibet and Mongolia. The decline in the old ethical system of the

Planting of the revised system in Thibet and Mongolia. founder had already taken place before Buddhistic doctrines were preached

beyond the mountains. It is a strange coincidence that the year of the Hegira, namely, 622 A. D., witnessed the formal introduction of Buddhism into Thibet. The fame of the favored religion had already reached the country, and the king, Srong Tsan Gampo, sent his

The period from the beginning to the middle of the ninth century is designated in the Buddhist histories as the time of the introduction of religion. **Buddhism and the old paganism; monastic orders founded.**

Here again we have social phenomena like those attendant upon the propagandism of the Christian monks in the countries of the West. The old pagan race of Thibet was disturbed by the preaching of the new system, and a century of turmoil ensued, which ended by



BUDDHIST TEACHERS.—LITTLE AMBAN AND SUITE.—Drawn by A. Paris, from a photograph.

favorite minister, Sambhota, to India, to acquaint himself with the sacred books, to learn the language in which they were written, and to bring them back into Thibet for the illumination of the people. It required about a century to effect the firm establishment of the new religion in place of the previously existing paganism. But by the middle of the eighth century the work was done. Buddhism came, however, in the guise of the Great Vehicle, and the deterioration of doctrine and practice went on in the Snowy Kingdom as well as in India.

the exile of the monks from the country. The latter, however, were not easily to be put out. They sought to return, and did return on their mission. Time and again they entered the country, and as often were they persecuted. There was an age of persecutions and of martyrdom. It was not until near the close of the tenth century that the monastic orders were established in favor in Thibet. Perhaps the flail of trial and persecution, as happened in the Western countries with the Church fathers, beat out somewhat the wheat from the chaff,

and the Buddhistic Church was planted in a form better for peace and purity than might have been expected of a system so greatly deteriorated by the hierarchical manipulations of fifteen centuries.

It was thus that the religion of the Buddha became the religion of the Thibetan race. After the introduction of the new faith and its establishment in the country the old pagan dynasty waned. A sort of mediæval feudalism supervened in which the heads of clans, availing themselves of conditions arising out of the new religion, established their castles in comparative independency. At the same time great abbeys were developed as the seats of study and refuge for scholars and religious enthusiasts.

Here again the parallel with the history of Christianity is apparent. The monks at the head of the abbeys became the rivals of the secular chieftains. They also came to be regarded as the protectors of the common people against the persecutions, oppressions, and robberies of the nobles. Next came Genghis Khan, one of the most remarkable of men, founder of the empire of the Mongols, organizer of a great secular and military power among the nations of Asia. After him arose his grandson, Kublai Khan, greater than his ancestor, extender of imperial sway, ruler of a dominion more extensive than that of Alexander or Cæsar, more vast than that of Victoria or the czar.

Kublai Khan accepted Buddhism. He yielded to the influence of the Thibetan hierarchs who had now taken the name of lamas. He united his power with that of the great abbots in completing the organization of the Church. He

Feudalism supervenes; establishment of the abbeys.

Rivalry of monks and chieftains; the Great Khans.

Kublai joins the Buddhists; a papacy arises.

favoring the temporality of the lamas in Thibet. He adopted the policy of acknowledging their political ascendancy on the condition that they in turn should recognize the suzerainty of the emperors of China. Thus out of the confusion of the Middle Ages the Buddhistic papacy of the Asiatic plateau arose, just as the Roman papacy arose and triumphed in the West.

The reader must needs be surprised at these extended and by no means arbitrary parallelisms in development. Nor is the list of identities in the progress of Christianity and of the Christian organic state on the one hand, and the

Further parallels of Buddhism and Christianity.



BUDDHISTIC IMAGES.

Drawn by Gotorbe, from a photograph.

empire of Buddhism on the other, completed with the institution of the Asiatic papacy. The likeness continues. Buddhism ran the same course of abusive evolution in the East as did the Roman hierarchy in the West. The abbot of Sakya obtained hereditary recognition. The rule of celibacy was broken. Corruptions came in with wealth and power, and a reform was necessary in order to save the Buddhistic faith from extinction by its own excesses.

Then it was, in the after half of the fourteenth century, that the Buddhistic reformation broke out. The leader of it was Tsongkhapa, who corresponds in the religious history of the East to Luther in the West. Tsongkhapa was a

Tsongkhapa leads the reformation of the East.

monk, a student, a religious enthusiast, a hermit, a seeker after the higher forms of religious truth. He began his public career in the year 1390, and continued

He, like Luther, became a great author. He wrote the *Sumbun* and the *Lam Nim Tshenpo*, which became the great textbooks of the Thibetan reformation.



THIBETAN LAMA—TYPE.
Drawn by Barbant, from a photograph.

The preaching of Tsongkhapa had respect to the restoration of the ancient rules of the monastic orders, the observance of celibacy, the acceptance of at least the better and purer parts of the Great Vehicle as the bottom principles of religion. He succeeded in making an issue between his party and the party of the temporal abbots. The ecclesiastics of Thibet divided on the question. The followers of Tsongkhapa put on yellow garments of a simple pattern, and wore them as the badge and distinguishing mark of the reform. Thibet was shaken by the movement. The voice of reformers was heard in the streets of Lassa. They set themselves against the superstitions, the absurdities, the ceremonies, and mum-

to preach and to agitate the people until his death, which happened in the year 1419. Many followed him. His disciples increased to thirty thousand. Monasteries arose in attestation of the efficiency and permanence of his work.

meries of the Church, just as the evangelicals of the sixteenth century planted themselves against the Romish doctrines and traditions.

Bottom principles of the reformatory movement.

The Eastern reformers as well as the

Western held that the existing usages of the church were largely the product of superstitions and abuses that had crept into the organization through the caprice, the weakness, and vainglory of the hierarchy. Tsongkhapa placed everything upon the restoration of the ten *paramitas*, or cardinal virtues. He instituted the national fast. He insisted that each year should be begun with a week of prayer. Though he was unable to find warrant for some parts of his reform in the teachings of the Indian Buddhists, he would nevertheless justify the same by right reason and the principles of piety.

The reformer broke down as well as he might the middle wall of partition between the monks and the laity. Laymen were permitted by him, as they were *not* permitted by the Catholic Church of the West, to participate in the business and to share the responsibilities of the Church. Many of the ceremonies, under the influence of the reform, became strikingly like those of the Catholic Church. Even high mass might find its parallel in the ceremony instituted by Tsongkhapa and his followers.

In one particular the Thibetan Luther did not proceed to the extremity of his Western antitype. The latter struck at the supremacy of the pope, and would undo to a great extent the papal system of Church government. Tsongkhapa did not go so far. He would restore religion to its original intent. He would reform the priesthood, but at the same time he would retain the system with the Sakaya Lama at the head. The Thibetan pope was to be retained as the representative of the national religion.

The reformed doctrine made much headway. The yellow monks gained constantly upon the red-hooded priesthood of the country. The yellow hoods were the reformers. In the course of a half-century the latter were clearly in the ascendant. They obtained possession of the whole moral force of the Church. They were acknowledged by the imperial government of China as the rightful representatives of the Buddhist faith. Then it was that the two chief abbots of the reform party gained



BUDDHIST CHAPEL.

Drawn by H. Vogel, from a photograph.

from the Chinese emperor a recognition as the heads and governors both of the ecclesiastical and political rights of the people.

The first of these two pontiffs was henceforth known as the Dalai Lama and the other as the Pantshen, or Bogdo Lama. The first was abbot of the great monastery of Gedun Dubpa, at Lassa, and the other held a like relation to the monastery of Krashis Lumpo, in Farther Thibet. Thus were instituted the

The Dalai Lama and the Pantshen; relations of the two.

offices of the Grand Lama, called by the people the Glorious King, and of the Minor Lama, whose title is the Glorious Teacher. The latter is subordinate to the former. The former is the pope of the Thibetan Church. He represents it in both its spiritual and temporal dominion; but the other has great influence, and is second only in authority to

firmly in Thibet, and has spread out its authority over Magnolia, China, and many other wide regions of Central and Eastern Asia.

The office of the lama; question of celibacy.

The office of lama is not hereditary. Here, again, the analogy is strong with the usage of the Roman Church. To admit heredity would, indeed, be a great scandal to either; for the priesthood is celibate. How, but by election, may a celibate body recruit its forces and choose its officers?

There was a time when the lamas of Thibet married and lived in wedlock until after the birth of an heir. Then the marriage was discarded. This curious method admitted the hereditary principle in the hierarchy, but the principle was one against which the reform of Tsongkhapa was strongly directed. That leader succeeded in reëffirming and making real the usage of celibacy.



AN OBO, OR PRAYER-HEAP OF STONES.

Drawn by Barbant, from a photograph.

the Greater. The Grand Lama has his residence in the great monastery at the capital, an establishment which corresponds to the Vatican of Rome. The other is a bishop of high estate, exercising episcopal rights and a measure of temporal authority over the people of Further Thibet. He is, as it were, a semiindependent cardinal and primate of the Church.

The system of Lamaism thus established and perfected has fixed itself

Henceforth the lamas must be chosen by some rule other than the law of descent. As in the case of Rome, ecclesiastical selection was resorted to.

When either the Grand Lama or the Pantshen Lama dies an election is held, not, indeed, an election from among adults, but from among the children—the male children — born immediately after the decease of the pontiff. The election is held, or made, by that one of

Manner of choosing the successor of Grand and Pantshen Lama.

the lamas who survives the other—this, by and with the aid of the Chutuktus, or abbots of the principal monasteries of the realm. These, of course, correspond to the cardinals of Rome, and the meeting of the abbots for the purpose of electing a lama corresponds to the college convened for the choice of a pope.

The usage runs thus: When either the Dalai Lama or Pantshan Lama dies, the names of all the male children born immediately thereafter are submitted to the surviving lama. By him the Chutuktus are convened. Then follows a week of holy time. Prayers are made, and many formalities observed, in order that the divine will may be properly declared. The names of the eligible children are put into a golden box, which was provided long ago by one of the emperors of China. This is to say, that *three* of the whole list of names are selected and submitted to the ordeal of the box. The rest are eliminated by the college, under the supervision of the lama. As it respects the three names submitted to the final test, the choice is made by lot. The lama draws from the golden casket one of the three names, and that name is the name of the lama that is to be. Each of the other two is regarded as honored from having participated in the divine competition, and each receives a reward from the college of five hundred pieces of silver.

The reader must understand that the secret of Lamaism is the belief that the lama, whether he be great or small, is an incarnation. This does not signify that the divine nature directly, as in the case of a Buddha, becomes incarnate,

but that the soul of some one of the bodisats, or saints of Buddha, long since dead, has returned from Nirvana and become re-

The lamas an incarnation of former bodisats.

incorporated in mortal form. The lama thus regards himself as the living expression of a former bodisat.



THE PANTSHAN LAMA—KHOUTOUKHTA.

Drawn by E. Ronjat.

The candidate for the priesthood would fain be accepted as the representative of some former saint.

The right of determining whether or not this is so rests partly with the Chutuktus and partly with the Grand Lama, whose decision in such matters is final.

Tendency to extend the doctrine to the minor priesthood.

The tendency to extend the doctrine of reincarnation to the lesser priesthood

is strong. The small monasteries covet the distinction accorded to the large. The myth of incarnation hovers with more or less definiteness over almost every monastic establishment in Thibet and Mongolia. Nearly every one claims in its tradition to possess among its residents some living representative of a Buddha, or at least of a bodisat.

Under the principal hierarchy of the Buddhistic Church there is a minor order of ecclesiastics, varying in rank and degree, and answering to the priests, deacons, deans, and doctors of Western Catholicism. For these minor orders there is no direct claim of incarnation; but they are held in high esteem by the people, and are regarded as men of sanctity and divine communion. The under priesthood participates in the great ceremonies of Lamaism, and furnishes the point of union between the sovereign pontiffs and the people. At the annual feast held in Lassa the priests, deacons, and doctors join in the procession. They surround the lamas in the temple, and by their demeanor and the part which they perform in the ceremonial remind the traveler of the like officers of the Roman priesthood.

The question of dress and regalia also presents a history strongly analogous to the like facts in the annals of the Catholic hierarchy. At the first the monastic garb was simple to a degree. The Buddhist preachers who first taught the doctrines of the Enlightened One clad themselves in humble attire. The disposition, however, among the monks to distinguish themselves by a uniform led naturally to a development of higher and more elaborate styles of dress. The costume of the lamas and the under priesthood became one of the abuses against

which the reformers of the fifteenth century cried out, and over which they for a time prevailed. But the reformers themselves traveled the same road as their predecessors, and the priests of Lamaism now clothe themselves in magnificent regalia, holding that the same is a proper concomitant of their divine office and emblematic of the sanctity of their lives.

It is of the highest interest to the reader to note that in addition to this Buddhistic system of religion, developed in the form of Lamaism, there is in Thibet an older religious creed known as Bonism. This seems to have survived from the pre-Buddhistic paganism. The adherents of the Bon faith are known as the Bonpos, or the sect of the Black. In this case the color of the hood has determined the name. It will be remembered that the lamas, with whom Tsongkhapa contended in the reform of the fifteenth century, were distinguished as the Sect of the Red, and that his own followers, or reformed Lamaists, became known as the Sect of the Yellow, from the color of their hoods and cloaks.

In the Bon religion the deity is worshiped under a pagan name and tradition. He is represented by an idol which is placed in the center of the Bon temples. There he sits squatting, after the manner of a Buddha. In his left hand he holds the vase of wisdom, and his body is wrapped about with a red scarf. The name of Bon, with its appended descriptive words, is said to signify the Superior Human God.

Scholars have been able to detect two stages in the development of the Bon faith. The first goes back to the fifth century B. C., when the philosopher Shonhon lived and taught the

Thibetan hierarchy; likeness to Roman priesthood.

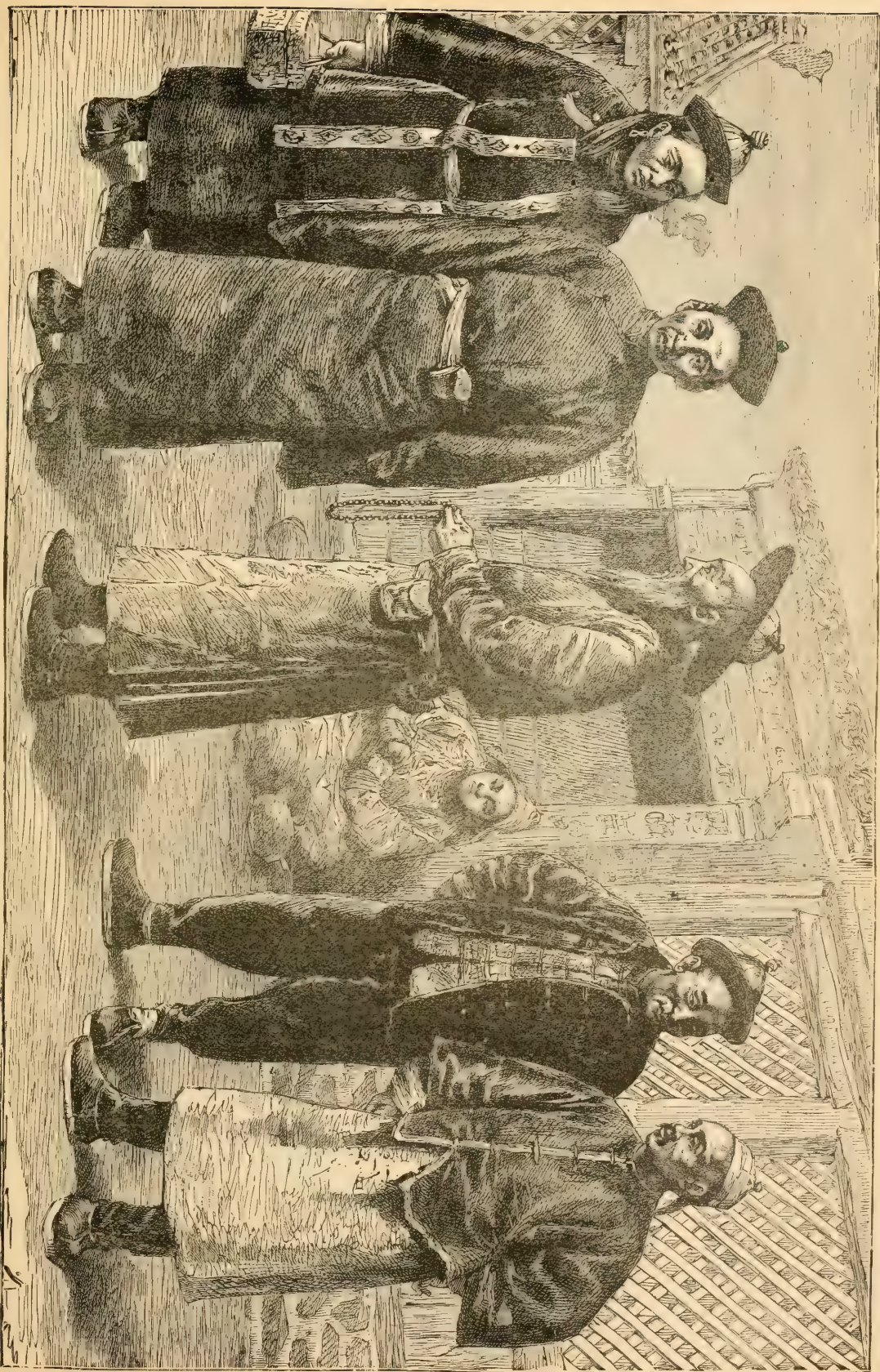
order of ecclesiastics, varying in rank and degree, and answering to the

Sect of the Black; worship of the pagan Bon.

Dress of the priests; abuses of costume and regalia.

the like facts in the annals of the Catholic hierarchy.

Two stages in Bonism; the Bon pantheon.



people. In the third century B. C. wise and holy men came in from Cashmere and taught the doctrines of the *true* Bon.

fourth the Messenger Demon, named Rgyal-po, whose effigy of the wooden log, decorated with rags, may be seen in the Bon temple of Lassa. So on to the end of the category.

The faith of the Bonpo, however, has not been able to hold its own against the insinuating influences of Buddhism. Just as the old pagan beliefs of Western Europe, though surviving the overwhelming conquest of Christianity, have nevertheless yielded to it and accepted its modifications, and still assert themselves in the folklore and mythological relics of the modern nations of the West, so have the Bonpos retained the primitive mythology and superstition of the Thibetan race, though in a form so weakened and modified as to be but half-recognizable through the shadows of more than twelve centuries of Buddhistic overlap and tradition.

In concluding the present chapter on the Thibetans we may properly re-



THIBETAN—TYPE AND DRESS.
Drawn by Riou, from a photograph.

The later period is coincident with the age of the introduction of Buddhism. In the contention with that system the sacred books of Bon were written, and his religion amplified and organized.

The pagan character of the doctrine is easily discovered by a glance at the pantheon of the Bonpo. There are eighteen superior gods and goddesses, most of them being of a demoniac or satanic character. The first is called the Red Wrathful Razor Spirit, the second the Black Wrathful Razor Spirit, the third the Tiger God of Glowing Fire, the



LANDLORD AND VISITOR.
Drawn by Bazin, from a photograph.

mark briefly upon the general characteristics of the race. The Thibetans are

typical Mongoloids. They are not, however, entirely homogeneous. They are broken up into tribes, and those around the rim of the plateau have been considerably modified by intermixture with other races. Thus in the extreme northwest the Turkic influence has changed somewhat the ethnic character of the native Mongols. On the east a like change has been effected by the Chinese. Communication with India—though the same is difficultly effected across the immense wall of the Himalayas—has brought in from that direction a Hindu modification, so that, on the whole, the traveler may expect to observe a considerable ethnic variation in his progress across the country.

This variation is expressed, first of all, in the stature of Thibetans of the different tribes. In the western part of the plateau where, under the general law that mountaineers are the tallest, the people

Variations of person in different provinces.

are, on the contrary, of low stature, being on the average but little more than five feet in height. In Great Thibet—in the central parts—the average stature is medium, and in some parts rather tall. In person the Thibetans are strong, though not heavily built or robust in appearance. They have something of the slender build of all Asiatics. The eyes are black and have a slightly oblique position in the countenance. This feature, however, is not strongly marked as in the case of the more remote Orientals. The hair is dark, the mouth large, beard wanting, complexion a reddish-brown, expression intelligent and lively.

It is conceded that the Thibetans are, on the whole, a people of average talents. Among the better classes excesses of temper and passion are not often witnessed.

Kindness and simplicity are cardinal virtues. Truth is regarded as the foundation of good character.

The national amusements are music and dancing. Talents and moral traits of the people.

It is said that the best of all the inhabitants of Thibet are the people of the province of Amdo, including the country between Kham and lake Koko-Nor.



AN UNDER CHIEF—TYPE.
Drawn by Riou, from a photograph.

It has been noted that on the side next China the people are more immoral than in other districts. It is from Amdo that the learned classes of the Thibetans are chiefly derived. This includes the majority of the lamas, the doctors of the schools, and the leading officers of the government.

It is noticeable that on the borders of Burmah the inhabitants have features and complexions approximating the

European standards. In this part of the country the language also grades off

Approximation to Burmese type; the northern savages.

somewhat toward the Burmese. In some of the northern valleys, on the other hand, tribes are found which have advanced but little beyond the savage state. The people in these situations have dark complexions and other marks of a lower level of life. Their clothing is fabricated of skins, and their life is spent either in outdoor adventure, in

country the Thibetans have attained a fair measure of social development. They appear, indeed, to have a large measure of social instinct and sympathy. Social development; superstitions of death and burial.

Every marriage and birth is made the occasion of some festival or celebration. All the principal acts of life are observed with ceremonies. Even death is not wholly lugubrious. The belief in transmigration is very strong and popular. When one dies, the friends assem-



BORDER SAVAGES AROUND A CAMP FIRE—TYPES.—Drawn by Riou, from a photograph.

cave dwellings, or under the out-jutting precipices which border the valleys. It is said that some of these tribes have no knowledge of weapons, and that in the chase they adopt the method of concealing themselves by springs of water, where they lie like panthers until game approaches, when they spring upon it with a clutch like that of a wild beast. It has been noted by antiquarians that in these situations stone implements are still employed like those of the prehistoric ages of Western Europe.

In the more enlightened parts of the

ble and pluck out the hair on the crown, so that the *karma*, or spirit, may easily make its exit.

As to the body, it is disposed of in one of several ways. There is a general preference, very rational and accepted by Lamaism, of incinerating the dead. The scarcity of fuel, however, hinders this method. In case of death the lama of the district decides in what manner the body shall be put away. Sometimes it is interred in the earth. In other cases it is committed to the river. A fashionable method is to ex-

pose the corpse to beasts and birds of prey. In such cases the work of disintegration is assisted by undertakers whose business it is to cut up the body in such manner as to expose it easily to the birds and beasts. When the flesh has been devoured, the bones are generally gathered and given to the river. It is customary, however, to retain certain bones, as those of the finger joints, and to keep them as mementos and heirlooms in the family!

The bodies of the lamas are buried in the earth. In this case the corpse is not laid prone, but placed in a sitting position. The knees are bound together and drawn up closely to the chin by means of cords, and thus the body is lowered into its resting place. A singular usage holds in the case of the cremation of distinguished personages. The ashes of such are carefully gathered and are made into an effigy of the dead. This reduced ash-mummy is preserved as a monitor in the family.

We have already spoken of the great preponderance of the priestly life among the Thibetans. The aspect of priestly life; estimates of population. Lassa, every fourth or fifth man whom the traveler sees is a lama. Monasteries and theological schools are seen on every hand. As to the aggregate number of the population,

much uncertainty exists, as is the case with the greater part of the Asiatic peoples. The expedient of a general census for ascertaining the extent and character of the tribes has not been generally and efficiently adopted. The estimates made by foreigners are necessarily inadequate because of the irregu-



OLD THIBETAN WITH PRAYER WHEEL.
Drawn by Thiriati, from a photograph.

larity of the distribution of the people and the nomadic life of many of the tribes. Within the last two decades Chinese officers have placed the number of the Thibetans as low as four million. From this figure, which is doubtlessly far below the truth, the estimates made by Russians and other foreign authorities have risen to more than thirty mil-

lion. The time, no doubt, is near at hand when the universality of the railway and consequent ease of transit into all parts of the habitable globe will make mankind far better acquainted than ever before with the aggregate force, numbers, distribution, and emplacement of the different families of men.

The striking and picturesque aspect of the Lamaic priesthood has, until recently, greatly befogged the understand-

Erroneous notions respecting Grand Lama and his adoration. ings of the Western peoples relative to the beliefs and usages of the Thibetans.

Until a late day it was supposed that the Grand Lama was the object of national worship—that he was the god of the race. The belief prevailed that the Thibetans were worshipers of the lamas, and that in this instance at least we had a case of a real and live idolatry. The appearances of the national ceremonial were such as to give warrant for this gross misapprehension.

In this case, however, as in so many others, the appearance of the thing was

Adoration of the high priest a mistaken appearance. deceitful. The Grand Lama, true enough, was regarded as an incarnation

of the divine nature. He was at the lowest the avatar of one of the bodisats, or saints. Perhaps he was a Buddha, or one who by the possession of the inner illumination and peace had become enlightened, even as the Great Buddha became before he sat down under the bo-tree, and entered into Nirvana. This estimate of the nature and character of the lama might well make him an object of veneration, but hardly more so than was the pope to the mediæval worshiper.

The traveler in Rome, not well informed of the nature of things, trusting only to the judgment of his senses, and witnessing at any time within the last eight centuries of time the genuflections

of faithful Catholics before the holy father, their prostrations, their kissings of his feet, their manifest self-abasement in his presence, might well report

Similar error might arise from homage to the pope.

that they were worshipping him. There is indeed a sense in which such acts are worship. It might be difficult for the Catholic casuist to show that the act and manner of the faithful, admitted to the presence of the pope, do not constitute a worship. And yet it can hardly be broadly and generally said that Catholics worship the pope, or that they have ever done so in the past.

What is true of the ceremonial round about the holy father is true in a smaller degree of that about the cardinal, the archbishop, the bishop, even the

Reverence done to priests of every order and faith.

priest of the Church. These facts give us once more a clear and accurate analogue of the condition of affairs at the seat of the Grand Lama, and indeed throughout the Buddhistic countries. There is a sense in which adoration has been rendered to the lama, as the possessor of the divine nature; but there is another sense in which the conduct of faithful Buddhists before him has been totally misapprehended.

As matter of fact, the lama, whether great or small, is a priest. Such he has been from the first. He is regarded by the people as the representative of the unseen power. But we may suppose that there has never been any real confusion in the mind of the intelligent Buddhist respecting the adoration which may be rightfully bestowed on the lamas and the worship of the invisible Spirit of the universe. The case before us is a strong illustration of the error which has been almost universally entertained by the races of mankind respecting the usages and beliefs of one another.

CHAPTER CXXXII.—THE BURMESE.



HAVING selected the Malayo-Mongoloid division of the Brown races of mankind as the principal line of our present investigation, we have found upon

that line, journeying eastward above the range of the Himalayas, first of all the Thibetans. To these we have devoted the preceding chapter. Following the same line of dispersion we now turn to the south and east, and descending over the mountain wall toward the principal peninsula of Southeastern Asia, we come naturally to Burmah.

The two countries of Thibet and Burmah are indeed hardly separable by geographical demarkation.

Place of Burmah
and origin of
Burmese race.

If we consider ourselves at the junction of the San-

Poo with the Brahmapootra, and place our face toward the sea at the mouths of the Ganges, we shall find to our right hand the great plateau of Thibet and to the left the descending slopes of Burmah. If we mistake not, it was from this plateau that the primitive tribes of Brown men descended to the southeast and planted the Burmese race in the country which still bears the name.

On the whole, the people whom we are now to consider do not differ ethnically by a wide departure

Likeness of Bur-
mese to Thib-
etans; race soft-
ened by climate.

from the Thibetans. The

latter are more nomadic, more in a state of nature, than the former. They bear also the character of highlanders. The desiccating influences of an arid, cold, and windy climate are plainly written upon the race. The Burmese, on the contrary,

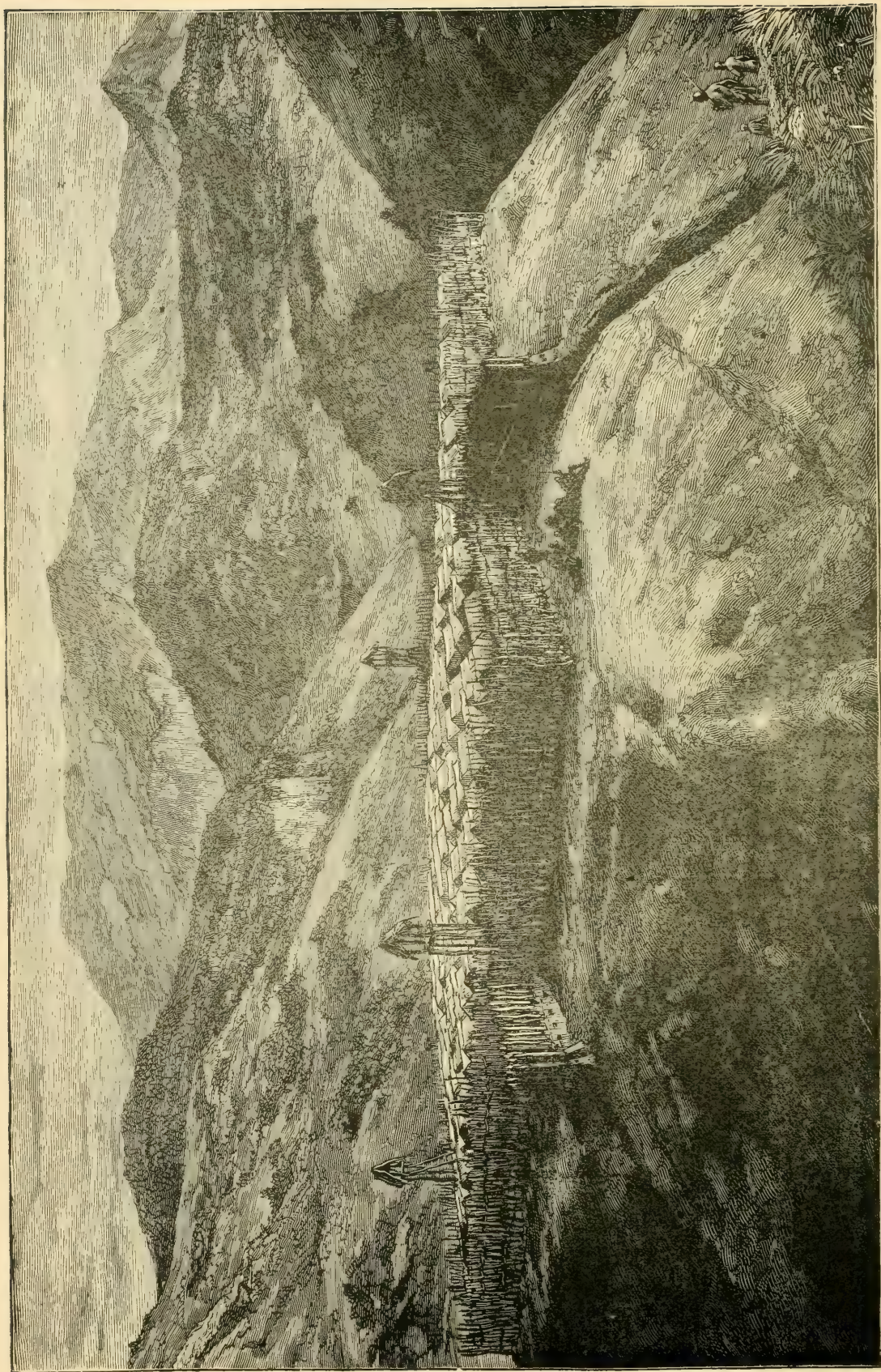
have been softened by the mild influences of a lower latitude and slighter elevation from the sea. Humidity also has played its part in affecting the national character. There is, as it were, something of the suppleness and pliability of both body and mind, something of the ease, content, and comfort which we always note in native races inhabiting seagirt islands of the Southern ocean or the tropical coasts of the world. Burmah is a country in which the influences just named meet and contend with the effects produced on the human constitution and character by the aridity and elevation of the highlands, mountains, and plains of the interior.

Burmah is, politically, an independent empire. It is a transmontane region lying beyond the mountain range which forms the nat-
Burmah forms the eastern limit of Aryan dispersion.

ural limits of Bengal on the east. The country has a remarkable situation, ethnically considered; for it forms the easternmost boundary, the ultima Thule, of the Aryan excursion toward the rising sun. Here it is that British enterprise has carried the Indo-European race to the furthest mark of its adventure in Asia.

We are not, however, in this connection to consider British Burmah, or the peoples whom British conquest has planted in this remote Oriental foothold. Our inquiry looks to the Burmese proper, and, first of all, to the country which the native race has inhabited from the earliest ages of recorded annals.

The seat of the empire of Burmah has an area of about a hundred and ninety thousand square miles. Its lowest line of latitude is $19^{\circ} 30'$; its northernmost



VIEW IN BURMAH.—CITADEL OF MUONG NGAN.—Drawn by Eugene Burnand.

28° 15' N. The longitudinal reach is from 93° 2' to 100° 40' E. The length

Area and boundaries; the principal rivers.

from north to south is, approximately, five hundred and forty miles, and the breadth from east to west a hundred and twenty miles. The country slopes downward from the mountains, which consti-

have not yet successfully contended with the obstacles of nature.

The products of the upland of Burmah are sufficiently varied and abundant for the support of a great people. We may note, however, that the gifts of nature are, on the whole, of that kind which,

Products of Burmah do not conduce to ethnic strength.



COCOANUT PALM GROVE AT TAYNINH.—Drawn by A. de Bar, from a description.

tute the great backbone on the north, in a southerly and a southeasterly direction. Four principal rivers gather the waters of the upland and carry them in swelling channels southward to the bay of Bengal. The volume of water in the Irrawaddy and the Salwin is sufficient for commerce; but the channels are unfavorable to navigation, and the Burmese

according to the philosophy of history, do not most favorably affect the development of mankind. This is to say that the native crops, being easy and abundant—furnishing large amounts of the carbohydrate foods—do, not by their difficulty of production or the stimulus of their nitrogenous product, favor the development of ethnic energy or the

evolution of a high and vigorous civilization.

First of all is the crop of rice, of which there are said to be more than a hundred

Rice and other cereals; native and cultivated plants.

varieties, and which constitutes the leading staple.

To this must be added large crops of wheat, millet, corn, the pulse

another plant having a like quality in its leaves. Cotton and indigo are likewise indigenous to the country, but have not been sufficiently improved by cultivation. Most of the citrus fruits grow well, particularly toward the south. Yams and sweet potatoes yield full crops, but are not cultivated in the highlands.



MANNER OF LIFE.—ADVANCE OF THE KHAS.—Drawn by Eugene Burnand.

products, cotton, indigo, and tobacco. In those parts of the country which descend to the lowlands sugar cane flourishes; but the plant has never been sufficiently improved or well-cultivated to produce a fine article of sugar. The cocoa-palm grows in many parts of the country, and the tea plant is native to the hills. This is not, however, the same species that flourishes in China, but

The mineral products of Burmah are rich and varied. All the precious metals are found in considerable quantities. Tin, lead, antimony, and bismuth are abundant in different districts; so also coal, petroleum, limestone, and marble. Many precious stones are found, particularly the sapphire, which is highly prized. The iron mines yield well, but the process

Richness of mineral products; valuable forests.

of smelting is not well understood. The marble product is equal to the best of Europe. Amber is produced in so great abundance as to make its value in the market but slight. All the common resources of the earth, including an abundant supply of petroleum, are found in quantities to meet the demands of high civilization.

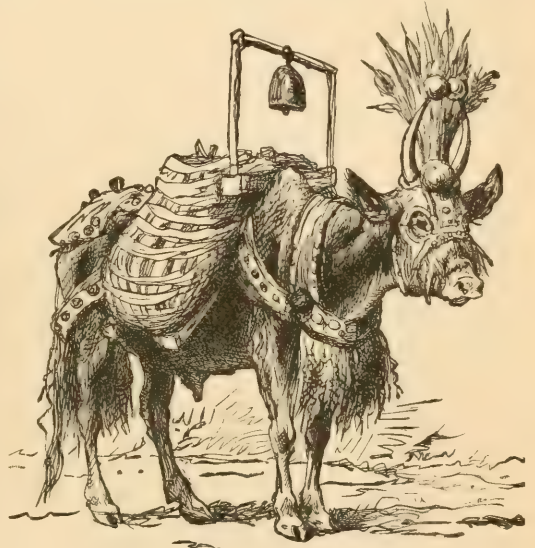
One of the principal sources of natural wealth is the rich and abundant forest. Than this hardly a finer is to be seen in all Asia. Particular mention may be made of the teak woods of the province of Pegu. This district was coveted by the British, and conquered by them principally because of its valuable timber. The Burmese forest yields not only its wood, but also many of those juices and extracts which are so highly prized in the practical arts. Among these may be mentioned lac and varnish, which are nowhere else in the world more abundant than in Burmah, or of better quality.

Special mention may be made of the fields and mines producing precious stones. As said above, the finest of these are the blue sapphire. After this may be mentioned in order the ruby, the amethyst, the topaz, the chrysolite, etc. As an example of the abuses of despotism, the fact may be mentioned that the emperor owns, or holds, all the lands and rivers producing these natural treasures. Every gem of a value of fifty dollars and over is a perquisite of the imperial treasury. The mines are guarded with the greatest vigilance, and no stranger is permitted to visit them. The workmen are under direction of the officers of the government. Some of the mines, however, are, as it respects stones of the smaller valuation, farmed out to contractors on condition of giving all the superior products to the government.

Precious stones
a monopoly of
the crown.

The domestic animals of the Burmese are elephants, horses, oxen, and buffaloes. To these may be added goats, sheep, and asses. But none of these are numerous or greatly prized. The elephant is regarded as a royal beast, and is hardly seen in service beyond the limits of the court. The white elephant is greatly prized; he is sacred to the empire. The horse is employed for riding,

Domestic animals of the Burmese; their uses.



OX TRAINED TO CARRY BURDENS.

Drawn by Eugene Burnand.

but not for draught. For the latter service oxen and tame buffaloes are in demand. It has been noted by travelers that while a reasonable measure of attention is given to the animals here named, and pride shown in their possession, the smaller animals, such as dogs and cats, are left to starve and prowl about in the manner so frequently witnessed in the towns of the Levant.

There is no mistaking the ethnic character and classification of the Burmese people. They have evidently a Mongolian extraction. They are, as we have said, but a variety of which the others are

Mongoloid character of the race; conditions of life.

Thibetans and Himalayan tribes. They call themselves *Ba-ma*, which is supposed to be the origin of the word Burmah, as pronounced by the Western peoples. We shall hereafter look more attentively at the race characteristics and peculiarities of the Burmese.

As we have said in commenting upon the social system of the Thibetans, the sexual relation and domestic life in Burmah have been deduced most largely from the national religion; that is, from Buddhism. The domestic state differs considerably among the various tribes, for there are many. On the side next to China marriage and the marriage estate, the family and its constitution, approximate considerably to the like facts in the social life of the Chinese. The same may be said in the mountainous countries adjoining Thibet, where marriage has the same form as that of the people on the north, from whom the highland Burmese are hardly distinguishable.

Polygamy is permitted. In some districts the polyandrous usage is prevalent. Nearly everywhere concubinage prevails, and it is one of the features of the domestic life that the man regards his concubines as a part of his available property. These he uses in many ways to his advantage. He receives them in compensation for debt. He gives them to the court *in case he is fined!* In the low regions of Burmah, adjoining the British provinces, monogamy is the rule in marriage.

The social estate of the Burmese is marked by considerable elegance. The people have a more vigorous imagination than most Asiatics, and the sexual relation seems to be clad about with a measure of ideality and chivalrous senti-

ment. The marriage ceremonial, as in Thibet, is always an occasion of festival and jubilee, according to the rank and wealth of the parties. There is much of Oriental content about the Burmese family. While the woman does not gain so great an ascendancy as in Thibet, she is nevertheless looked upon in marriage with respect and affection—a circumstance by no means too common in the eastern and southern parts of Asia.

The language of this people is another striking example of Turanian speech. It is monosyllabic in character. It shows little capacity in grammatical development. Like the Thibetan, it is considerably infected with Chinese elements. More than the Thibetan, the words of Burmese, like the Chinese, depend for their meaning not upon the phonetic elements which appear in them, but upon the manner in which they are intoned in utterance. The same word, so far as its literal expression is concerned, may have many meanings as it is uttered in this way or in that by the speaker.

To the ear the language is not unmusical. It has no sibilant, or letter *s*; but in lieu thereof a character and sound nearly identical with the digraph *th* as it is pronounced in English. The meanings of the words are specialized to a degree that we do not find in any other than Turanian forms of speech. The same word is differentiated into many meanings, according to the circumstances under which, or the persons by whom, it is used—a feature of the language in strict analogy with many of the dialects of the North American Indians. In some instances the man and the wife express the same idea by means of dif-

The marriage system; concubines as property.

State of society; position of woman.

Burmese language has the Turanian characteristics.

Special linguistic features; speech by castes.

ferent words! Thus the word “to eat” as uttered by the husband may not be the word “to eat” as spoken by the wife or the child. Again, the word “to ride” as uttered by the husband or the shopkeeper may not mean “to ride” when spoken by the daughter or the sailor. When it is said that “the king sleeps,” “the prince sleeps,” or “the priest sleeps,” the word expressing the act may be different, according to the rank or relation of the subject. These features express most strongly to the linguist the fundamental identity of Burmese with the languages of Northern Asia and the native tongues of the New World.

Some additional peculiarities of Burmese may be noted with interest to the

Intonation and diacritical marks indicate distinctions. general reader. The writers of the language have adopted the method of distinguishing between words spelled alike but having different pronunciations and meanings by the use of pointing. A dot is placed over the given word to denote that it is intoned long. Two dots after the word show that it is to be pronounced short. Other distinguishing marks are employed officially for the purpose of marking differences not otherwise discoverable by the eye. There is much philosophy in the language, as for instance in this, that one kind of words are used for generic and another for specific meanings.

As in the case of most monosyllabic languages, a given word in Burmese may be used as noun, adjective, or verb. The adjective, however, is distinguished to the eye by a mark. The affix *to* denotes plurality. The beginnings of grammar are seen in the attempt to confer person and number upon verbs by means of affixes. In the verb four

Efforts to evolve a grammar of Burmese.

moods and three tenses are recognized. The distinction of voice is indicated, strangely enough, by the degree of aspiration in pronouncing the word. Adjectives become adverbial simply by repetition. It must be noted, however, that the monosyllabic character is maintained; for one part of the adverb is not root and the other termination, but both parts are equally significant.

As in the case of the Thibetan the Burmese tongue has been influenced in its vocabulary, and still more largely in its literary forms, by contact with the Pali, or sacred tongue of the Buddhists. This modified Sanskrit has been carried abroad wherever Buddhism has made

Foreign influences in the language; Western analogy.

ကသ္မာတံသဒ္ဒဟန္တိ သဗ္ဗေ အဝိနာသေတွာ
အနုတ္တိဗြိဝံလသိဝံ ဒေဝေါ သကေကဋ္ဌာတ
ပုတ္တိ ဒတွာ လောကဗျေက္ကကပေမေသိ။

PARAGRAPH OF PALI (PARENT OF BURMESE).

its way, just as Latin has been disseminated by the agency of the Church throughout Europe. There is thus in Burmah a sacred Hindu language as well as the Burmese vernacular. The former preceded the latter as the vehicle of literature; for it was the Buddhist priests who in Burmah, as well as in Thibet, were the fathers of letters. Here again the analogy with the literary development of Western Europe is conspicuous. The Latin monks taught our pagan forefathers the rules and practice of polite literature. In like manner the Buddhist pilgrims taught the Turanian pagans the rudiments of culture.

With the conversion of the Burmese to Buddhism, literary production began in the country. The sacred books were rewritten and annotated for the people. Hymns were composed, and annals

written as early as the twelfth century.

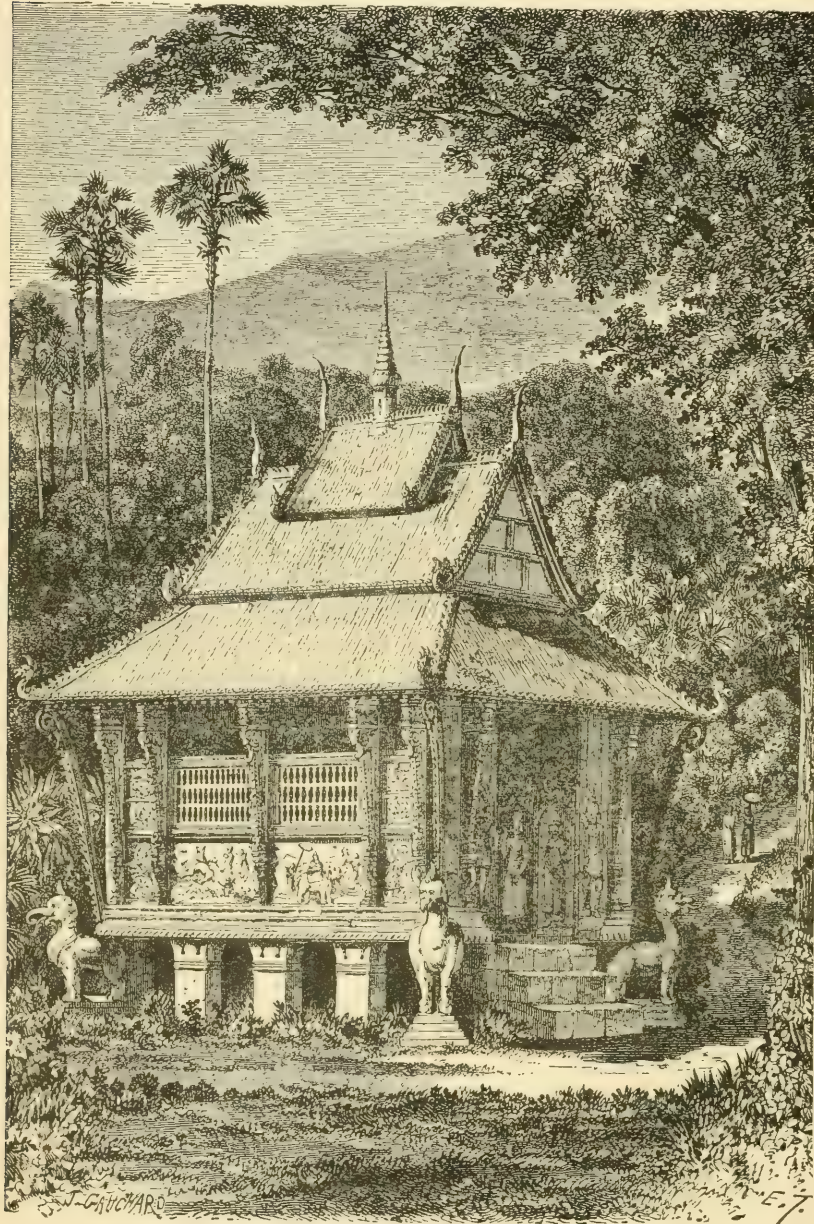
Appearance of literature; preference of writing materials.

The Pali became largely infected with the vernacular, and at length the native speech began to be used as the vehicle

erature was the drama. There was a kind of composition much like the Old English masque. Puppet shows, operas, and farces were cultivated as well as the more serious dramatic forms. The

comedy descended to a low level, and the people seem to have delighted in coarse and immoral dialogue on the stage. They appear to have had always a strong passion for dramatic exhibitions, and at the present time it is not uncommon to have plays on the Burmese stage so long as to occupy several days in their presentation.

There is another feature also in which the literary development of the Burmese may well remind the student of the corresponding fact in the history of the English-speaking race. The Burmese had their chronicles and annals as far back as the first years of our era; and it is not unlikely that these works, notwithstanding the



PAGODA OF LAOS.

Drawn by E. Therond, after a sketch of Delaporte.

of literary composition, for which the Burmese have shown some aptitude.

One of the first forms of Burmese lit-

erature was the drama. There was a kind of composition much like the Old English masque. Puppet shows, operas, and farces were cultivated as well as the more serious dramatic forms. The comedy descended to a low level, and the people seem to have delighted in coarse and immoral dialogue on the stage. They appear to have had always a strong passion for dramatic exhibitions, and at the present time it is not uncommon to have plays on the Burmese stage so long as to occupy several days in their presentation.

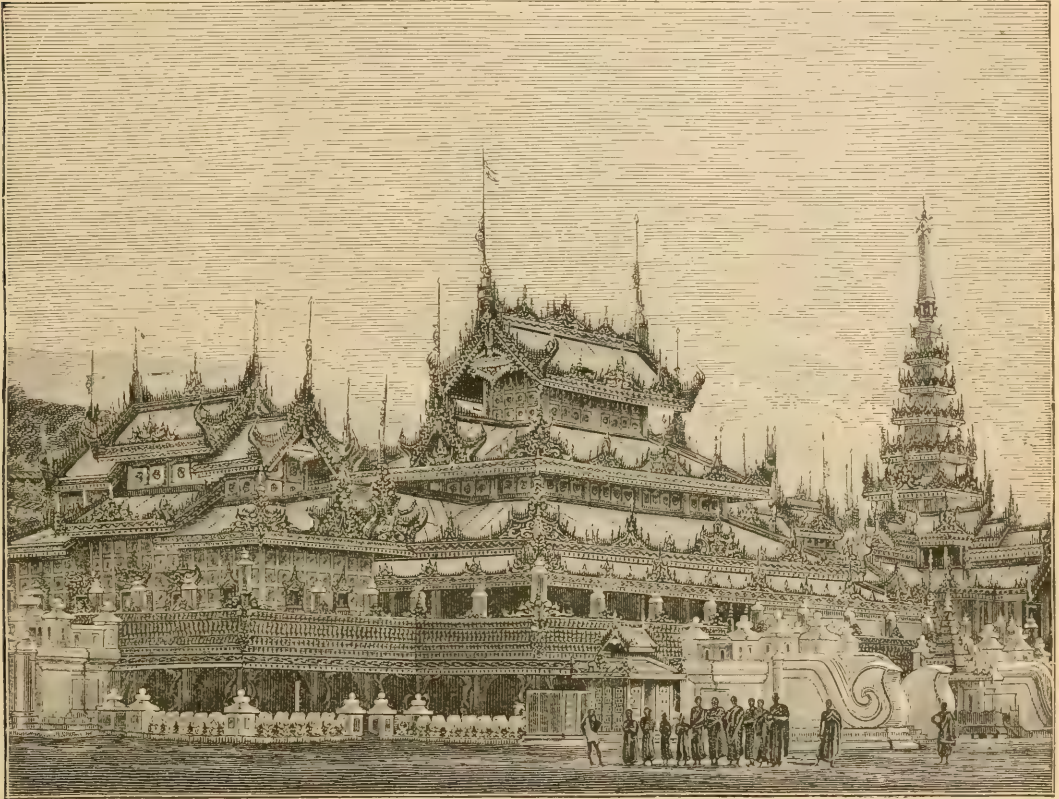
There is another feature also in which the literary development of the Burmese may well remind the student of the corresponding fact in the history of the English-speaking race. The Burmese had their chronicles and annals as far back as the first years of our era; and it is not unlikely that these works, notwithstanding the

prevalent vices in all such products, may prove of great value in determining the history of Southeastern Asia.

Literary taste and desire have never been wanting to this people. The monasteries and colleges have large collections of books. The manufacture of paper from the pulp of the bamboo has been understood for several centuries, but the art has never reached such perfection as in the Western countries; nor has the use of paper ever been popular with the Burmese scribes and literati.

Between the years 1835 and 1837 the American missionary, Adoniram Judson, translated the English Bible into Burmese, and at the same time awakened the curiosity of Western scholars to know more of the tongue of this people. Judson was able also to publish a Burmese dictionary, which was brought out in the year 1852. German scholars

Judson's work
in translation;
his dictionary.



ARCHITECTURE.—PALACE AT MANDALAY.

On the contrary, these continue to prefer the palm leaf as the material on which to record their thoughts. The elegance of the Burmese palm leaf manuscripts—if so they may be called—has been noted with admiration by scholars and antiquaries. For the commoner kinds of temporary composition writers use a sort of black tablet, or slate, and a steatite pencil—a kind of writing that may be erased at pleasure.

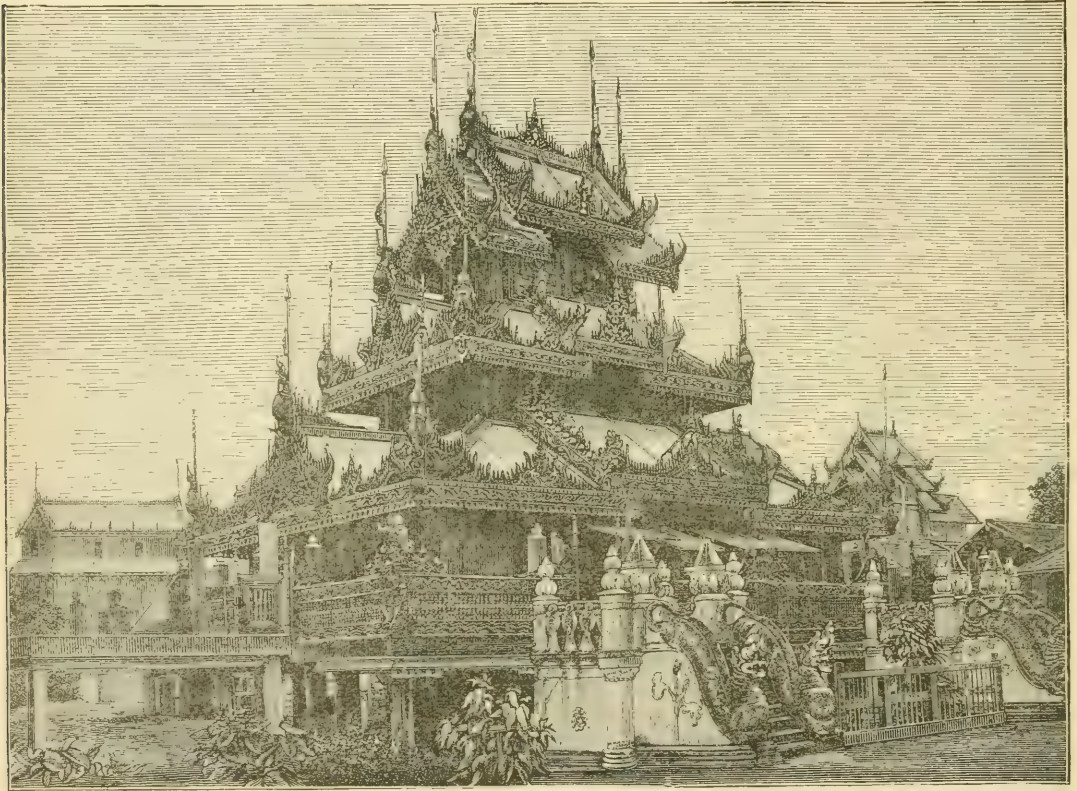
took up the study, and Burmese became the doorway swinging outward for modern linguists into the broad field of the Turanian languages. The most noticeable feature in the literary development of the race in the recent period has been the emergence of the ancient vernacular and its ascendancy over Pali, even as a vehicle for the expression of religious thought.

In the matter of technology and the

arts, the Burmese are among the foremost races of Southeastern Asia. It

Manner of building and derivation of style. would appear that the early architecture of the country was derived in large part from India. Possibly both races gathered their fundamental ideas of building from some common and remote source quite undiscoverable to human inquiry. It is fortunate for the race that the coun-

people, seem to have invented and disseminated the prevailing architecture of the greater part of Southern Asia. In the case of Burmese building, it is easy to discover the Indian touch and design in most of its features. Two things are to be observed, however: first, the large variation which the Burmese have made in adopting the Indian style; and, secondly, the claim which they may well



BURMESE IMAGE HOUSES.

try of its habitation is, most unlike Thibet, well wooded and timbered. Nevertheless, the building has from primeval ages been mostly of earth materials.

Here, too, we touch another analogy and likeness to the evolution of our race in Europe. As the Greeks invented and transmitted to their sister races of Southern Europe building forms and art forms, so the Hindus, that is, the ancient Indic

present to have invented and first used for themselves the pointed arch as an element of strength and beauty. It is believed by critics that the introduction of this kind of arch into the building of Hindustan was made from Burmah, so that the two races may be said to have borrowed from each other.

The older architecture of Burmah is, notwithstanding the abundance of timber, mostly of brick or stone. It is only within the historic period that the ar-

Analogy of Greece and India in architectural influence.

chitects have chosen wood as the material of their structure. Wood building may be said to have come with the Buddhist temples and monasteries. There was an efflorescence in architectural design corresponding with the adoption of the new religion. Henceforth the palaces and temples became rich and ornate in a measure never known before.

Brick and stone were not wholly discarded with this change, but their use was reduced to a minimum. Wood seemed to give opportunity for the emancipation of the architects, and the splendor of the carving and gilding and design may well remind the traveler of the barbaric glory and luxuriance which followed in the train of the Mohammedan conquest in Africa and Spain. Nor will the reader forget that the latter event, pressing with rough hand its way to the West, was almost exactly coincident in time with the spreading conquest of Buddhism in the East.

The mediæval, as well as the modern, Burmese architects rivaled those of India and, as we have said, the Islamite builders of Damascus or Cordova in their inventive skill and fancy. No woodwork is, perhaps, more elaborately and even whimsically done than that which adorns the façades and inner shrines of the Burmese temples and palaces. It is not mere fancy which displays itself. The work rises into a broad ideality. Allegory is present in the carving. Here is an apothegm, there a caricature, and yonder a poem done in wood.

The effect is everywhere heightened by gilding. No buildings in the world have a finer display of gold leaf than the temples of Burmah. This work extends back into the Middle Ages. It is clear

that Buddhism was followed by an architectural development in the countries of its conquest like that which went in the train of Catholic triumph throughout the West. Old and ruined cities in different parts of the country of unknown date and origin display in palace and temple a richness of architecture that might well compare with that of mediæval Italy.

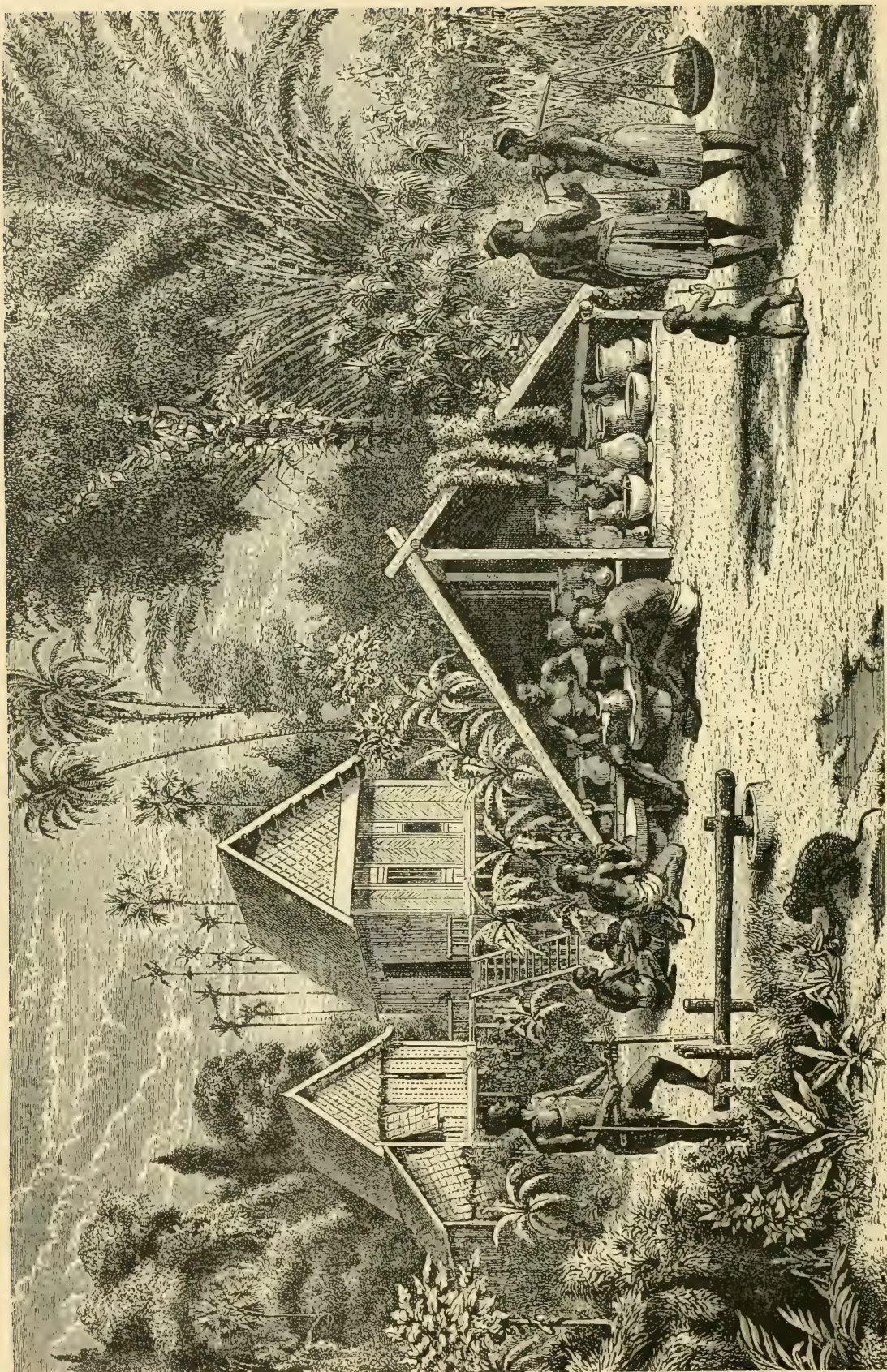
The critic in architecture notes, however, in the Burmese buildings two errors of construction which have greatly prejudiced the work as a whole. The

Weakness and want of elevation the architectural faults.

first of these is the weakness of the structure. The building is much lacking in strength and solidity. It is light and beautiful, elaborately decorated, rich in the expenditure of gold and workmanship, but not strong or enduring. The occasional earthquakes to which the country is subject have injured or destroyed many of the most famous of the architectural monuments. The place of these, however, has been taken by others. As in Thibet, the monasteries, Buddhist colleges, and temples of Burmah are innumerable. These arise in every town, and even in out-of-the-way places, until the eye is wearied with their multiplicity.

The second fault in Burmese architecture is its want of elevation. Perhaps the fear of earthquakes has done something to prevent high building; but superstition has done more. There is a national belief that it is a circumstance of ill omen that anyone shall *walk over the head of another!* In buildings of more than one story this must needs occur. There is, therefore, a great dislike to buildings of many stories, particularly if they are buildings of habitation. The temples and palaces are of

Earthquakes and superstition the causes of such error.



POTTERY AT SANIABOURY. — Drawn by L. Delaporte, from nature.

fair elevation; but the invariable aim of the builders is to make them of but one story, or to arrange the structure in such manner that none may walk over the heads of others.

The manufactures of Burmah are in analogy with those of Thibet and China;

Skill of the Burmese in fabrics; pottery and metal work.

but the proximity of the country to Indo-European enterprise has given to

its industries something of the Western character. One of the most important kinds of manufacture is weaving. This has the usual excellence of the East. The factories are supplied with hand-looms, operated by women. Though the machinery is imperfect and curiously Oriental, the product is of a high degree of fineness and elegance. Silks of beautiful patterns and delicate texture are produced in great abundance, but the work is regarded as inferior to the unrivaled products of China and India.

The manufacture of pottery and earthenware is practiced in many cities; but this industry also is behind that of the Chinese from whom the Burmese import their porcelains and china ware. Metallurgy is in a low grade of development. The smelting of iron is understood, but not the making of steel. The manufacture of articles of steel, however, is carried to a good degree of perfection. The Burmese pride themselves on their making of bells. Some of the largest and finest works of this description in all the world are the product of Burmese foundries.

Another branch of industry, well developed and successful, is the working of gold and silver. All the more important Burmese towns have goldsmiths and silversmiths whose products could hardly be equaled in all Europe and the West. Gem cutting is also successfully practiced. The taste of the people demands display and

elegance. The national costume admits not only of fine fabrics, but of elaborate decoration with gold and jewels. Another class of art work is the execution

Other art work in precious metals and stone.

of marble statues and bric-a-brac. In its products of marble, Burmah is the Italy of Asia. None finer is found in the world. Great is the demand for marble effigies of the Buddha, and the statuaries of the Burmese cities find constant occupation in supplying not only the temples and monasteries, but also the private homes of the people.

Out of the manufactures and products of the country, assisted by native enterprise, a large foreign commerce existed in Burmah for many centuries; but the

Britain usurps foreign commerce; internal trade.

British conquest fell like a paralysis upon this part of the national enterprise. All the maritime districts were conquered in the war with Great Britain, and the foreign commerce was necessarily transferred to the conquerors. On the side of China the ancient trade continues; but the Western efflux of exports has fallen into the hands of the dominant people.

Burmah has, however, maintained her domestic, or internal trade. One of the means by which this is promoted is the establishment of annual fairs, where merchants from different parts of the country assemble, not only to acquaint themselves with the products of other regions, but to make purchases of the same for their respective markets. This usage has done much to compensate for the loss of the foreign trade.

The government of Burmah is a hereditary monarchy. We may call it kingdom or empire as we will, though the latter name seems more consistent when we consider the despotic character

Absolutism of the monarchy; rule of descent.

of the administration. The government is absolute to a degree that could hardly be paralleled in any other country. The choice of the king, or emperor, is, in the first place, limited to the reigning family. The descent of the crown is determined by primogeniture, and is accepted as a thing inevitable. The accession of a new prince to the throne vacated by the death of his father, brother, or uncle seems as natural and necessary as the return of day or the succession of a season. The king, once established on the throne, does his will. Upon his own

and the other privy. All questions of national policy go first to the privy council and must pass the affirmative judgment of that body and the emperor before they are sent to the public council. The former body consists of only four members, who answer by remote analogy to the cabinet of a free government.

The public council also is composed of four ministers. Besides these two official organs of the government there are several great officers of state. The purser of the empire is one of the most important. After him come the royal

armor-bearer and the master of the elephants.

It may well surprise to note the extent and absolutism of the imperial prerogative. The emperor's councilors and officers of state are subject to his will in a degree that would seem absurd and horrible in any government of the West. The king has the power of arbitrary arrest over the greatest official of the empire. He may direct



JUDGE, CLERK, AND ATTENDANTS—MANNERS.

purpose and desire no limitation is laid except the remote and improbable circumstance of an insurrection against the dynasty.

Out of the nature of things it has been found necessary in the despotic govern-

The two councils of state; other organs of government.

ments of the East to organize an administration.

Though the method of the government be personal and its aim be the advantage and glory of the reigning sovereign, it is impossible that he should administer authority without the organized aid of others. There are two Burmese councils of state: the one public,

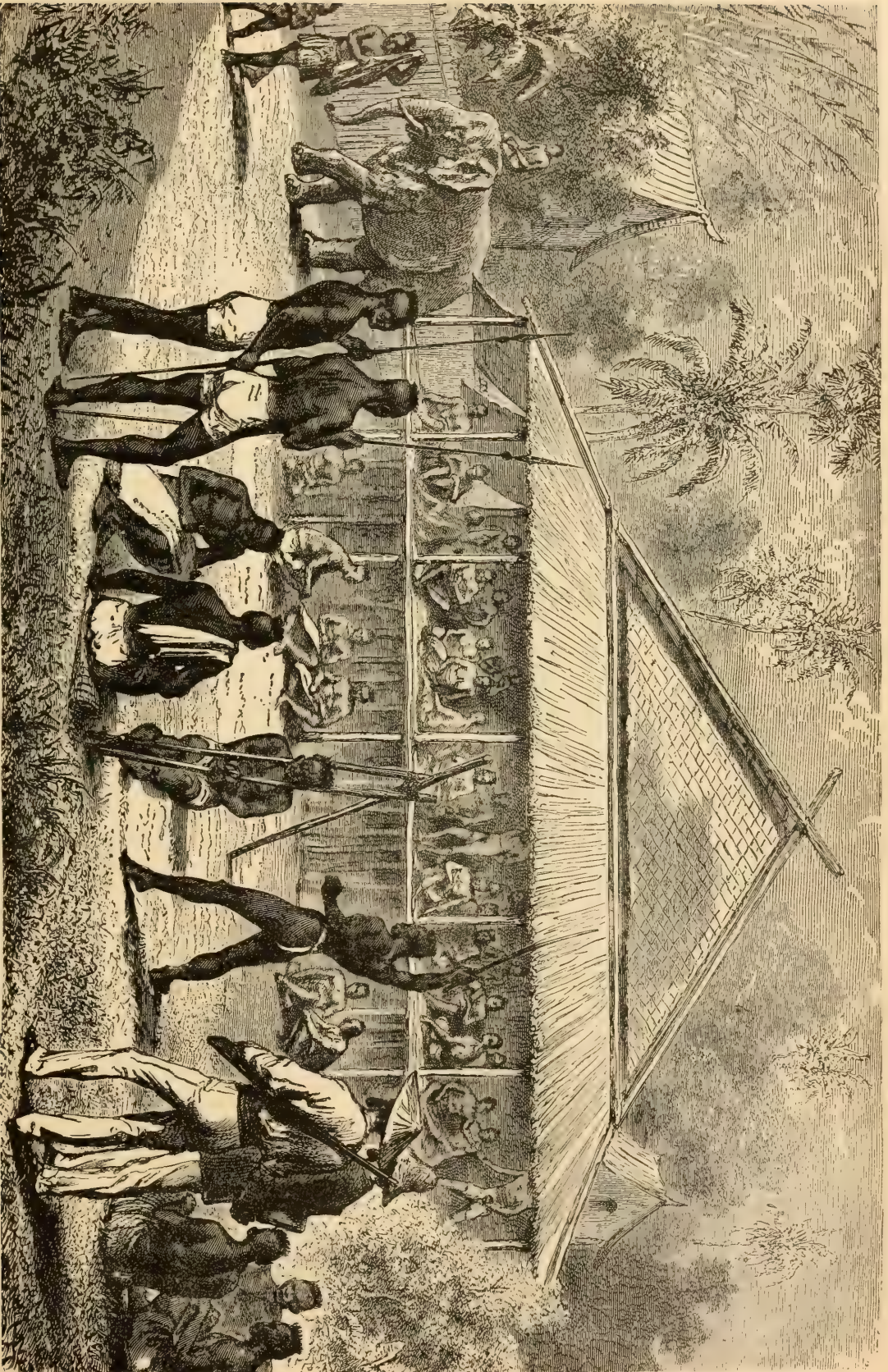
the public executioner to seize a minister and to lay him on his back by the highway, with a weight on his breast—an

object of derision and insult to all passers by! Even such disgrace as this does not incapacitate the officer, but is only a mark of his sovereign's temporary disfavor!

Burmah is organized for governmental purposes into states and provinces. These in turn are divided into districts and municipalities. The governor of each province is appointed by the emperor,

Power of the emperor over his officials.

Provincial organization; abuses of the administration.



PUNISHMENT.—Whipping with Rods.—Drawn by Janet Lange, after a sketch of Delaporte.

and is empowered to administer the law in the same arbitrary manner as his master. There is, however, an appeal from the judicial decisions of the provinces to the councils of state at the capital.

Perhaps there is, on the whole, no more abusive system in the administration of any nation of the earth. The upper officers of the government, and they of the provinces, are not paid any salary, as that would have to be drawn from the national, that is, the imperial, treasury. But in order to make up for this lack, the officers in question receive an allotment of land or an assignment of laborers who must work for them in the manner of slaves, without compensation. The under officers support themselves by fees, perquisites, and extortions. The bribe is the common argument with them all. The courts are corrupted to the very bone and fiber. The offices of the judiciary are more sought than any other, because they are regarded as most profitable!

In one respect Buddhism has triumphed more absolutely than Christianity. In the countries where the former is prevalent, the constitution and laws are derived almost immediately from the religious code. Among the peoples of the West, on the other hand, the old laws of Rome, long and firmly established before the empire was affected by Christianity, have survived all conquests and vicissitudes, and have been accepted as the basis of civil conduct and jurisprudence by every well organized state in Christendom. Even the lawyers of Justinian were not greatly concerned to modify by the light of Christianity the ancient jurisprudence of the republic and the empire.

In the Buddhistic countries, however, the code has been largely derived from

Buddha and his followers. The constitution and laws of the Burmese, for instance, are ascribed in their origin to Manu, the progenitor—Laws of Manu brought from Ceylon; punishments. according to the Brahmans—of the human race. Tradition has recounted the bringing into Burmah of the ancient constitution from Ceylon. But however this may be, the origin of the code is religious, not secular. As might be expected, the statute is cruel and barbarous according to its date and origin. Capital crimes are many, and the modes of execution are such as to reveal the temper of the barbaric ages and the cruelty of the ancient gods.

The mildest form of the death penalty is beheading, and this is prescribed for only the more moderate kinds of crime. After this follows crucifixion Horrors of death penalty; whipping and torture. and the breaking of limbs, after the manner practiced by the Romans. The higher forms of crime, such as the robbery of temples, desertion from the king's army, and insurrection, are punished by disemboweling, or consignment to the mercy of ravenous wild beasts. Even in the punishment of misdemeanors the cruel methods of whipping and imprisonment are preferred to the more rational and humane forms of fine and expiation. Torture is a common circumstance of judicial trials, though the motive in this case is generally to obtain money from the sufferers rather than the confession of crime.

One of the peculiarities of Burmese official society is the absence of hereditary rank. Such rank holds only of the royal family Hereditary rank; social distinctions and badges. and the noble houses. But nobility does not of itself bring the right to hold office. All functionaries are subject to displacement at the will of the king. There are many badges



BONZES (PRIESTS) IN VILLAGE OF BASSAC TYPES AND MANNERS.—Drawn by Eugene Burmand.

of rank graded downwards from the sovereign to his common subjects; but these are of *social*, and not of political or civil, significance. The badge of rank is one of the most inviolable things in the society of the country. The article, whatever it is, which designates the birthrank or social standing of the given person, is inviolable; and he who takes away or counterfeits the badge of another, or usurps the rank of another by wearing insignia to which he is not entitled, may be legally slain at sight.

The general result of the Burmese constitution is the division of the people into classes—the establishment of caste.

Establishment of classes and insignia of orders.

The stratification of the social order has not been complete as in India; but the evolution of caste has progressed so far as to present a marked contrast with anything that may be witnessed in Europe. Thus the mere acquisition of property by a merchant entitles him to royal registration in the class designated as rich men.

Being so registered, the nabob acquires certain prerogatives which are recognized by the king, but which at the same time subject him to the peculations of the government. In this manner also the priests are registered as a distinct class of society. Their yellow insignia distinguish them from persons of all other ranks. The yellow has become a sacred color, and the peculiar dress of the priests may not be worn by others without sacrilege.

Below the higher orders of society—the rich, the hierarch, the soldier—are the laboring classes. In no

Theory of the royal ownership of labor.

other country of the world does the theory of the state ownership of labor hold so strongly as in Burmah. There is no free labor properly so called. The king, without

positively owning his subjects, may, according to the constitution and usage, summon them at any time and for any purpose to his service. He has certain property rights in all the men and women of the kingdom.

The Burmese administration does not admit the right of any one to expatriate himself from the country. Men may go abroad only by special act and permission of the sovereign; women not at all. This is true of those who pass for freemen. The Manu code, and after it the Dhammasat constitution, recognize seven kinds of slaves, beginning with prisoners of war and graded downward through outcasts, undertakers, jailers, executioners, lepers, and prostitutes. The social condition of all this wretched mass of humanity is dreadful. The sight of it is to European sense and sentiment sufficiently appalling to turn back the beholder, with something akin to admiration, to the vicious classes, unfortunates, and outcasts of the Western nations.

Seven grades of servitude; prevalence of Buddhism.

The religion of the Burmese is Buddhism. The doctrine and institutions of that great faith, including as it does about forty per cent of the whole human family, are presented in Burmah in comparative purity. This is to say that the evolution and organization of Buddhism have here been as natural as in any other country. Burmah, like Thibet, is given up to religion, and the ceremonial of religion to a degree which may well astonish the traveler from Europe or America.

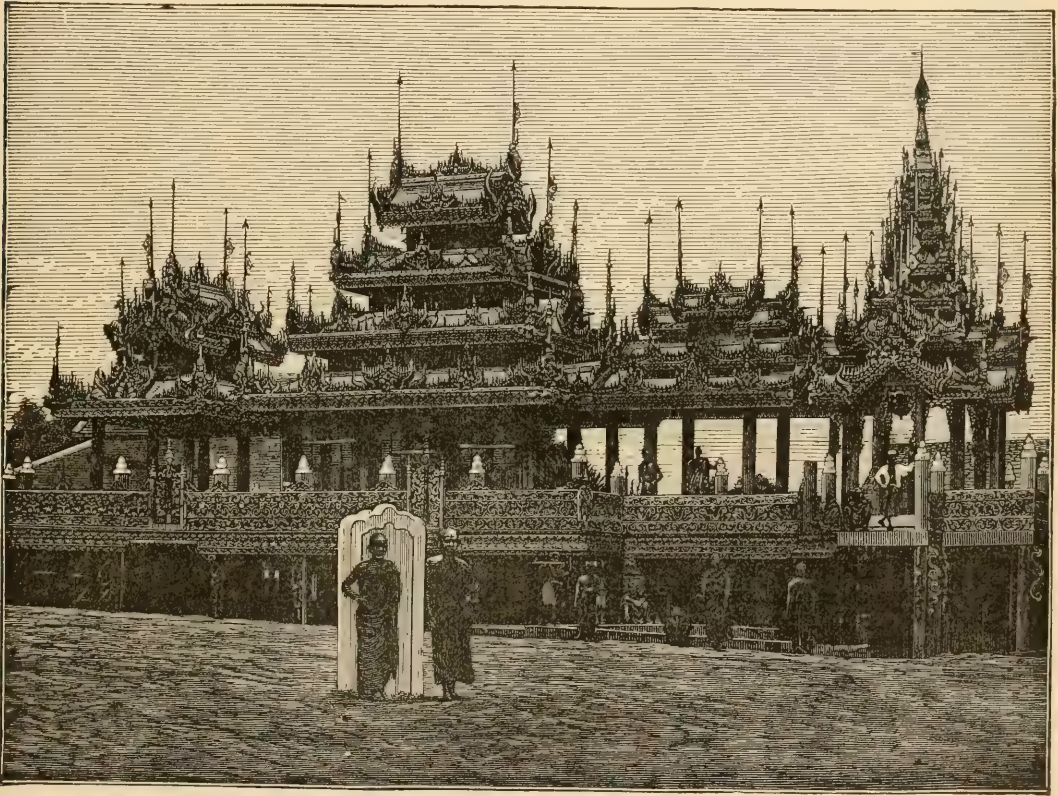
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What shall be said of a people where every man must at some time in his life spend a season in a monastery? From that duty no Burman is exempt. This does not imply that all have the intention of becoming monks or priests.

All Burmese must be monks for a period.

The vast majority enter the monastic life only for a short period. But this vicissitude is by no means regarded as a hardship. Such is the temper of the race and such the peculiar character of Buddhistic teaching that the season of retirement and monkish discipline is generally expected with pleasure and accepted as an epoch of rest from the anxieties and sins of life. It is univer-

natural religious development. This may be said also of Christianity. Missionaries for more than a half-century have beaten against the bulwark of Asiatic prejudice with little effect. Local success has been achieved here and there. The Burmese government and the dominant classes of society have set themselves with great persistence against religious innovation, and all attempts at the gen-



BURMESE MONASTERY.

sally regarded as an honor of the highest kind to be permitted to wear, even for a few weeks or months, the yellow insignia of the monks.

The Mohammedan propaganda has never been able to make much progress in Burmah. It would appear that the channels of Islam have flowed somewhat northward, leaving Southeastern Asia but little disturbed or diverted from a

eral conversion of the people from Buddhism have proved ineffectual.

In the times of trouble between Burmah and Great Britain religion has been one of the sources of antagonism. As a general fact the Asiatic governments in such crises can but regard Western missionaries as dangerous promoters of a foreign influence which must needs imperil nationality. The wonder is that

Do missionaries endanger existing order in pagan countries?

Prejudice against Islam and Christianity.

the great Oriental nations have so much tolerated, as they have done, the presence of missionary establishments in the respective countries of the East.

The answer is yes and no. Not purposely do the emissaries of the cross in these far lands transgress the true limits of their mission. We may be-

lieve that, though the missionaries are as a rule enthusiasts and zealots, they strive to direct their energies simply to the moral state of the people among whom they labor; but out of the nature of the case the missionaries are regarded by the Orientals as representatives of their respective nationalities.

The world—at least the world of thought—knows well what course the Christian nations have pursued toward the Orientals. The history is a story of perfidy, treachery, selfishness, mercenary lust, cruel disregard of justice, lawless encroachment, and depraved appetite



MISSIONARY RESIDENCE AT MUONG-NGAN.

Drawn by Eugene Burnand.

Let us generalize for a moment upon this question. Do the Christian missionaries endanger the peace and independence of the Oriental empires?

which, for shamelessness of exhibition and hardship of results to the peoples of the East, makes up a book of annals at which the future must needs blush

and hide its face behind the curtains of universal reproach. No wonder that

Policy of Christian nations respecting the Asiatics.

the Orient, while it has recognized the power and progress of the Occident,

has at the same time learned to despise and abhor its methods.

What must the Oriental think of the Christian religion when that religion is tested by the national policy and practice of the peoples who profess it? The most intelligent men of the East are constrained to believe that the insinuating plea of the missionary is merely a Jesuitical trick, a subterfuge for gaining information and influence to the advantage of the nations from whom the Christian apostles have emanated. The wonder is, under all these circumstances, that a single missionary has been left alive in any of the countries stretching from Siam to Siberia, from Turkistan to the Japanese islands.

The policy of Great Britain, and even that of the United States, in the inter-

Course of Western powers toward Chinese and Japanese.

course of these representative Western nations with the empires of Eastern

Asia has been, and still is, of a kind to awaken not only the profound abhorrence, but the unmitigated disgust of every humane and intelligent being in the world. Such hypocrisy, deceit, sheer selfishness, greed, bigotry, political knavery, arrogance, unmixed injustice, and conscienceless treaty-breaking as the whole English-speaking race has practiced by its national authorities within the present century in its intercourse with the Chinese, and in a measure with the Japanese, empire, are well calculated to turn the just sentiments and sympathies of the rest of mankind, aye, even of ourselves, not only against our nations and peoples, but against the institutions, laws, and religion which

have constituted our boast and gonfalon before the world.

These remarks apply with force to the attempted introduction of Christianity into Burmah. Adoniram Judson, one of the greatest and best missionaries of

Attempt of Judson to evangelize the Burmese.

this century, entered Burmah as early as 1815, and wrought there with an earnestness deserving of the highest success; but the prejudice of the people, particularly of the ruling classes, was against him. Great Britain was a Christian nation. Great Britain must needs make quarrels and conquests along the Burmese coasts until she had possessed herself of the better parts of the country.

This aggressive policy was coupled in the Burmese mind with the efforts of Judson and his followers. The missionaries at the outbreak of the war with

How the Eastern races must regard Western missionaries.

Great Britain were seized and thrown into prison. With the settlement of national affairs which has ultimately supervened, toleration has been granted to foreigners in the matter of their religious faith and practice. But for the rest, neither the sword of the Prophet nor the persuasion and blandishment of the Christian missionary have prevailed. Burmah—still flecked with paganism—remains an appanage of the Buddha.

Neither literature nor education among the Burmese has passed beyond the religious pale. The Buddhist monks and priests are the scholars and teachers of

Monopoly of education by priest and monks.

the people. The intellectual condition of Burmah may well remind us of mediæval Spain or France. The ecclesiastics have the intellectual possession of society; but it can not be truly said that they are neglectful of their office. Each monastery has its school, and since the monasteries are everywhere, so also

are the schools. Education, such as it is, is therefore common—general.

It is claimed that the Burmese are, on the whole, as generally taught in the rudiments of learning as are the peoples of Central Europe—excepting always the Germans. The theory of education

Theory of Bur-
mese educa-
tional system.

fully taught in the primary schools. The Pali prayers and songs must be learned by heart. Then the stories of the saints of the Middle Ages are read and many times committed. This is followed with grammar, and then with some general knowledge of events, biography,

Things taught;
quickness of
Orientals in
deduction.



SOUTH BURMAN NOBLEMAN AND WIVES—TYPES.—Drawn by Janet Lange, after a sketch of Delaporte.

is that all of the boys shall be taught to read and write. The religious purpose is dominant, however, and there is no real secular instruction. The first text-book, or primer, put into the hand of the Burmese boys is by a figure designated as the Great Basket; that is, the basket of instruction, in which the beginnings of things are stored.

The doctrines of Buddhism are care-

philosophy, and a modicum of common science.

Like all the Orientals, the Burmese are quick in logical deduction. The syllogism seems to be native to the Orient, while induction is a stranger. This mood of mind leads to logic and to disputation. The intellectual history of the East presents constantly the recurrence of the dialectical, or disputations,

FAMILY OF THE BURMESE FRONTIER-TYPES.—Drawn by Emilie Bayard, after a sketch of Delaporte.



spirit. The reasoning of the East is as fruitless and bootless as the mediæval scholasticism of Europe.

The population of Burmah has been carefully estimated at between nine and

Extent of population; manners and ethnic features.

ten million of souls. The Burmese are, on the whole, a race well differentiated

and established in their ethnic peculiarities. They are strongly Mongoloid in character. The complexion is a deep brown, the hair black, the eyes slightly angular. The movement of the body is characterized with that suppleness, that peculiar kind of litheness in action so characteristic of the Orient, so uncommon in the West.

The manners of the people are agreeable. There is less austerity than may be marked in Thibet and Tartary. The people are not tall, but rather below the medium stature. Though active and alert, the flesh is well laid on, and the limbs and person are round and full. The cheek bones have the characteristic prominence which belongs almost without exception to all people of the Turanian race. The men have a slight beard—slight as measured by the European standard—but more plentiful than that of the Thibetans on the one side or the Siamese on the other.

The national costume is picturesque and elegant. The male dress differs but

Costumes of men and women; the headdress.

little from that of the Chinese. First of all, there is

a white linen jacket called the *in-gie*. This is furnished with long sleeves, and is worn by both sexes. In the male costume a robe of satin or velvet is added, descending well to the feet. The woman's outer garment falls only to the thighs, but under this the dress gathered about the waist descends to the feet and falls away *en train*. In both sexes there is an outer sash, which is

doubled in the case of the woman, passing over each shoulder, and under the opposite arm. The man's sash is fastened with a boss on the left shoulder, and passes around the body under the right arm, to be tied behind and fall in the manner of regalia.

The headdress is peculiar to a degree. The upper classes wear a kind of crown, or diadem. That of the woman is not unlike the circlets of royalty in Western Europe. Over it, however, rises at the front an elliptical arch, pear-like in shape, and set to the diadem with jewels and gold. The man's crown runs up in many points around the circlet, but the center rises cone-like, and is bent back and truncated at no great height above the head.

The dress of the peasants is by no means so elaborate or elegant. Black and white are the colors mostly worn. The yellow is, as we have said, the distinguishing color of the priestly garment and regalia; none others may wear it. Among all classes the disposition is to use as much personal adornment as the wealth of the wearer may supply. The material of the clothing is for the most part muslin and silk. Woolen goods are not, as a rule, needed in a country the greater part of which has a semitropical climate. Gold ornamentation is much used, particularly by the upper classes, and on all public occasions. Full dress requires as much gold and as many gems as the household treasury is able to supply.

Clothing of the lower classes; decoration of the person.

One of the effects of the study of the nations is to extend and liberalize the estimate of the reader respecting the numbers, character, and importance of the different races of mankind. In Burmah we find a people one third as nu-

Liberalizing tendency of ethnic inquiry.

merous as the population of the modern kingdom of Italy. They are not without refinement, and not without promise of a higher form of the civilized life. How seldom, however, is the name of Burmah and the Burmese heard in the journalism, or even in the historical writings, of the West! How little disposed are the publicists and scholars of Europe and America to consider this far-off Oriental nation in making up the equipoise of mankind!

Doubtless we are at the threshold of the beginning of the reäscendency of

Promised reäscendency of Oriental races.

the Orient. The system of religion and philosophy which has prevailed in a

great part of Asia for many centuries has given to the society of the East a fixedness and unprogressive character from which it can with difficulty break away. Strange it is that material evolution has become the agent of deliverance. India already has more railways than Spain. The time is at hand, aye, at the very door, when railway communication shall be opened up into every valuable country of the globe. Let this be recorded to the credit of the aggressive and enterprising races of the West. Let this be set down as the distinctive fruit of that scientific inquiry and application by which Europe and America have to a certain degree been disenthralled; for these also have long been in bond to religious superstition and philosophical intolerance.

The same vehicle of emancipation has been thrust like a plowshare into Asia and the islands of the sea. One may sail directly from the Mediterranean to India, to all the Orient, to the distant shores of all continents. The iron rail has reached even the plateaus of the illimitable and barren East. The snort

and shout of the locomotive have been heard beyond the Himalayas, and they shall presently be heard to the rivers and the ends of the earth!

The era of intercommunication brings also with its coming the magical telegraph. The century will go out with the virtual intercourse by instantaneous message of all the nations and peoples



E. RONJAT.

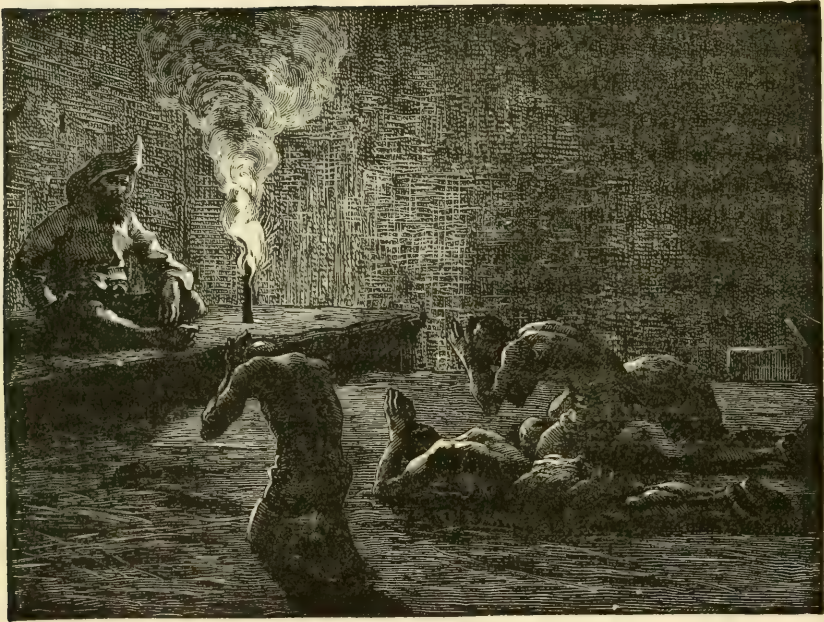
ACTOR OF COCHIN—TYPE AND STAGE DRESS.
Drawn by E. Ronjat, from a photograph.

of the globe. Against this no counter-vailing prejudice can stand. What has Buddhism in common with a locomotive? What shall a Brahmanical priest say any longer with a telegraphic wire stretched across his shrines and along his sacred rivers? What shall the lamas and priests of Thibet and Burmah, clad in white or clad in yellow, do

with an express train before their temples and a visiting delegation from France or the United States knocking at the doors of their monastic schools?

Not much longer can the hard prejudice and unyielding conservatism of the old systems of thought prevail against

the beneficent inroads of progress and the sacred proclamation of change. Old things pass away, and all things become new under the touch of thought and the wave of amelioration that washes with lavish and sunny waters the shores of ancient empires and kingdoms.





BOOK XX.—THE INDO-CHINESE.

CHAPTER CXXXIII.—THE SIAMESE.



WE are now descending rapidly into the peninsular part of South-eastern Asia. Our ethnic and geographical lines bear us down well to the south. We

pass the twentieth parallel, and drop into the country of Siam. The excursion seems remote, but not too remote to be followed by the sympathies and interest of the inquirer; for the Siamese also are men and kinsfolk of the common human race.

First of all, let us view the geographical situation. Naturally, Siam includes the broader peninsula of that name reaching from sea to sea. Politically,

Geographical position and relations of Siam.

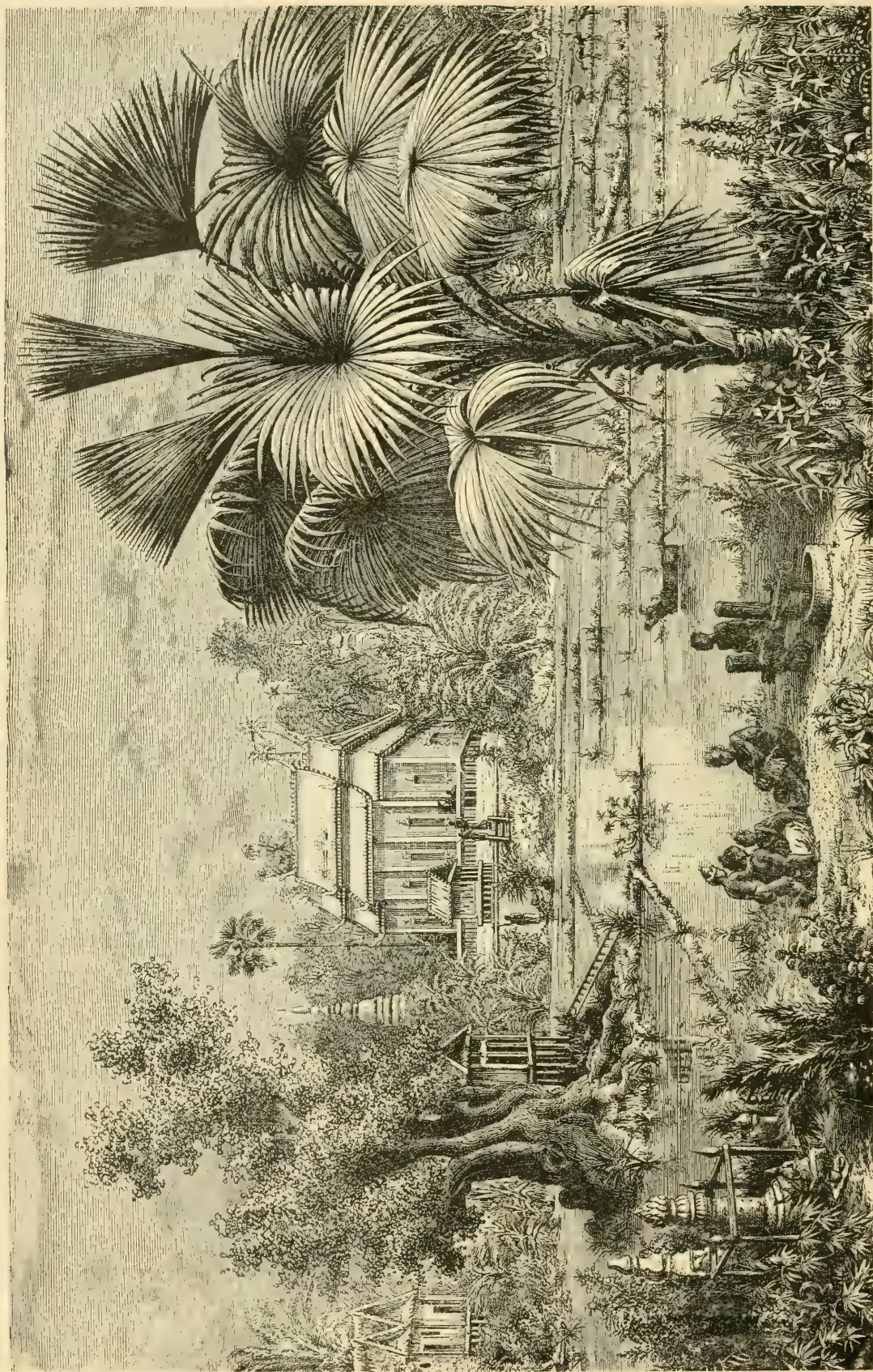
however, the country has been narrowed on the west by the extension of European authority along the coast through almost ten degrees of latitude. On the east also, next the China sea, the kingdom of Annam preëcupies the coast and shuts in Siam to the region of the interior. Only the gulf of Siam on the south furnishes a sea line for a coun-

try which were otherwise the Greece of Asia.

Cosmographically, Siam may be said to include the greater part of the Indo-Chinese and a large part of the Malay peninsula. The extreme limits of the country reach from the northern angle thrust up between Tonquin and Burmah, in the latitude of twenty-one degrees north, to Singapore on the south. The strait of Malacca opens eastward at the parallel of one degree north. So that the extreme length of Siam is nearly twenty degrees. The whole country lies within the tropics.

In scanning the physical features of this country, what first impresses our attention is the analogy of some parts to Egypt. The valley of the Menam river is virtually a Nile valley. Here the country is low, and to add to the likeness, there is a recurring flood extending from June to November of each year. Such is the abundance of waters gathered at this season in the highlands and mountains of the Shan states and carried down through the two great

Analogy of the country to Egypt; the inundation.



SIAMESE LANDSCAPE.—PAGODA AND RICE FIELD AT MUONG MAI.—Drawn by L. Delaporte, from nature.

divisions of the river, namely, the Menam proper on the east and the Meping on the west, that the whole lower country, having an area of several thousand square miles, is totally inundated.

The lowlands are thus annually fertilized. Art has added to nature by channels cut through the country in the Egyptian manner for the retention and distribution of the waters. The large accumulation of mud and sand at the

ing in a serpentine way through all the eastern provinces of Siam, down through Cambodia and French Cochin China to the delta of the Cambodia, as the river is popularly called. The two other principal streams are the Pechaburi and the Kharayok. On the whole, the running streams, except in the center and highland of the peninsula, are well distributed, and the general situation seems to invite and promote in every manner



ON THE MENAM IN PALEMBANG.—Drawn by Vauzanges, from a photograph.

delta of the river tends also to hold back and retain the floods. Thus is prepared the vast submerged district in the valley where the rice of Siam is for the most part produced. Nor is there any place on the earth better calculated for the immeasurable production of this cheap staple.

At least three other fine rivers drain the country. The principal of these is the great stream Mekong, lying far to the east, taking its waters from the extreme north, far up through the independent Shan states to China, and wind-

the establishment and large evolution of the civilized life.

It is presumed that the reader is familiar with, or may easily inform himself concerning, the geographical features of Siam and of those natural resources upon which civilization must feed if it will

Plants and fruits
and forests of
Siam.

flourish. It is hardly needed to enumerate the products of the country since they are so nearly identical with those of Burmah and China. Of course, the native resources in plant and fruit and grain tend perceptibly to the tropical character. Along the coast may be seen

Principal rivers
besides the
Menam.

the famous mangrove, the pandanus, and the thickets of rattan. All of these are regarded as important elements in the natural production of the country. Here also the palm tree rises with a beauty that may hardly be equaled except in the tropical islands. The cocoa-

and other sub-Himalayan regions. Here fine timber lands abound. Here vast woods of oak and chestnut and pine cover the hills. Here also the fruits of the temperate regions take the place of those of the tropics. Here some of the most valuable timber woods, dye woods, and



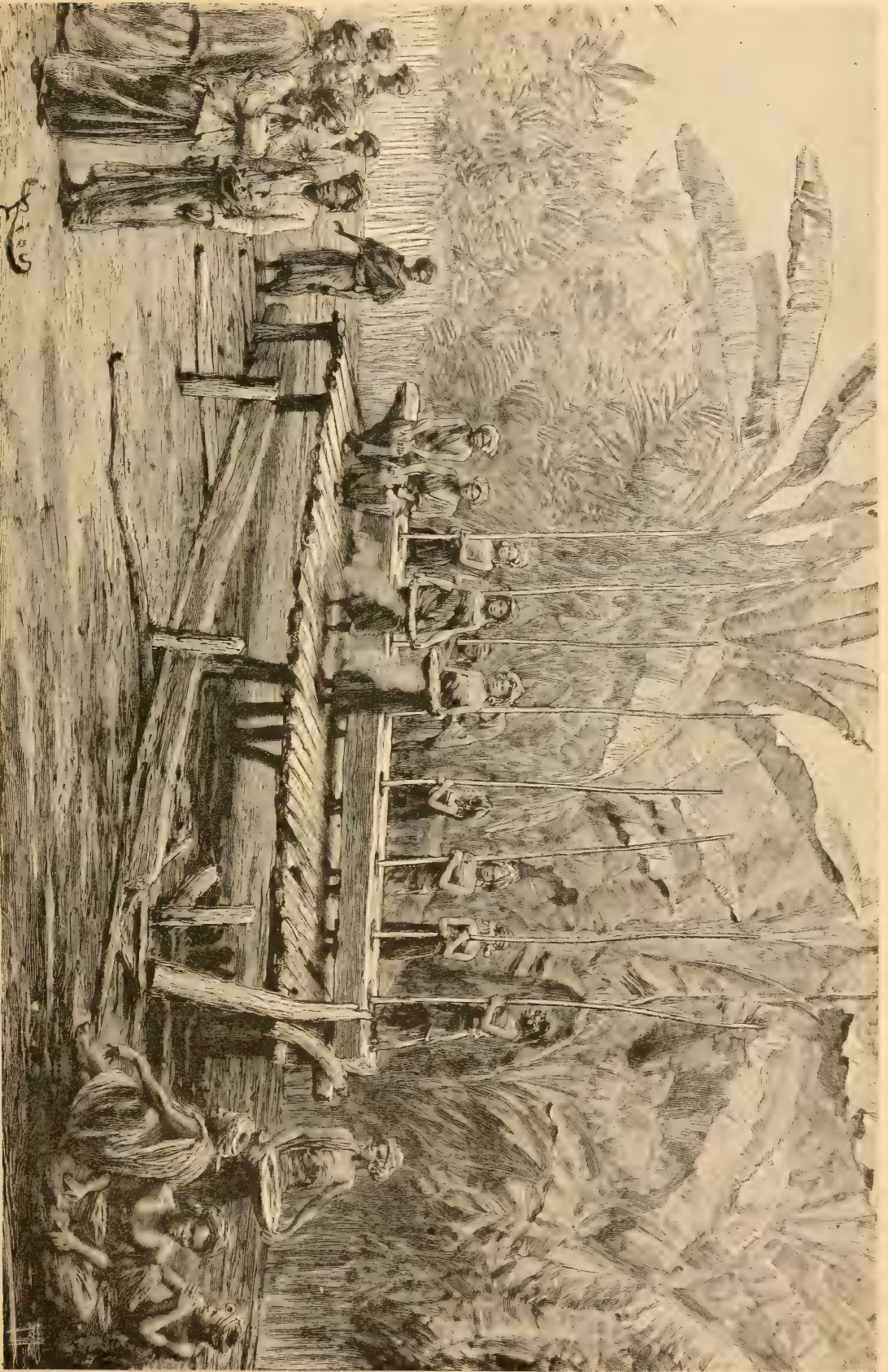
RICE MILL AT GOCONG.—Drawn by Robin, from a photograph.

nut also flourishes in both the native and cultivated state.

Nearly all of the tropical and semi-tropical plants spring luxuriantly in the better parts of Siam. This is said of the lowlands toward the south, the valleys, and the more humid situations. As the traveler leaves these localities, penetrates the interior, and reaches the highlands, the tropical appearance of the landscape gives way to a forest like that of Burmah

resin woods of the earth are found in commercial abundance. Here valuable spices perfume the air. Here in some places the forest is open and tall, and here, toward the coast, the woodland descends into thickets of bamboo and other canes.

We have already spoken of the production of rice as the great staple of the country. The manner of rice-growth is well known. Water and a level alluvium,



WINNOWING RICE IN PALM GROVE.—Drawn by Rion, from a photograph.

together with a subtropical climate, are the essentials of the product. River

banks with a deep soil are the best of all situations. Rice the staple; its planting and cultivation.

The supply of water must be seasonable. The ground must be kept covered with the fluid for a considerable season. The grain is sown broadcast in shallow water or drilled in small channels or trenches into which the water has been admitted. If this is not done the water is admitted afterwards, and must stand on the sown seed until it is well sprouted. At length the field is left dry, and in case of drilled rice the ground may be cultivated. But the water must be readmitted at intervals until the time of the harvest.

Perhaps of all the cheap carbohydrate foods, rice is most abundant. It is one of the greatest foods of men; but it is greatly deficient in albuminous and nitrogenous elements. It is with difficulty that flesh-forming and nerve-forming materials can be gathered from it. But as an ordinary force-producing food, nature has given nothing more abundant, and when we consider the case of commerce, nothing more nearly universal.

A matter of great importance in determining the aggregate value of a coun-

try, and the measure of its reactions upon the people who inhabit it, is the Effect of mineral wealth on a people; possibility in Great Britain.

extent and variety of its mineral wealth. The minerals of a given region of the earth may, indeed, determine the character of its industries, and if of its industries, then of the national estate and manner of life. Reflect for a moment upon the utterly changed condition of the history and tendencies of the British nation if the iron and coal of Great Britain were removed. Great populations and a peculiarly energetic form

of industrial enterprise follow everywhere a rich distribution of minerals.

This is true in all countries. Siam is well favored in this respect. Mines of gold, copper, iron, tin, and lead are distributed abundantly in several districts of the country. Many of the ores The Siamese mines; reasons of backward development.

of these metals are of unusual purity, and the emplacement is generally of a character to provoke and facilitate the work of mining. The best gold mines are in the provinces of Tringany and Pahang; but those of Bantaphang are also important. The sandy deposits of the river Mekong contain much free gold, which may be gathered by the simple process of washing. The iron mines are richest in the provinces of Lom and Muly Prey. Silver is found in the largest supply in the valley of the Mepik. As in our own Western mountains, several of the metals, such as lead, copper, and silver, are found in the same matrix.

Two circumstances, however, have prevented the advantageous working of the Siamese mines. One of these is the small knowledge of metallurgy, the unskill of the people in such matters, the want of enterprise. The other is the universal and prevailing jealousy against foreign skill and capital. For these reasons only a modicum of the mineral wealth of the country has been developed.

The Siamese are by no means dependent upon the products of the earth for the materials of existence.

The trade of the country is extensive and valuable. Foreign trade of Siam; articles of exportation.

The commerce of Siam looks to the north. The lines of interchange are established for the most part through the Shan states into China. Siam is a market for Chinese exports, and these

are sent down to the south and west by means of caravans. It is from this quarter that the silk goods, opium, and tea consumed by the Siamese are mostly derived. In exchange they are able to give raw cotton, white elephants and elephant products, saltpeter, etc.

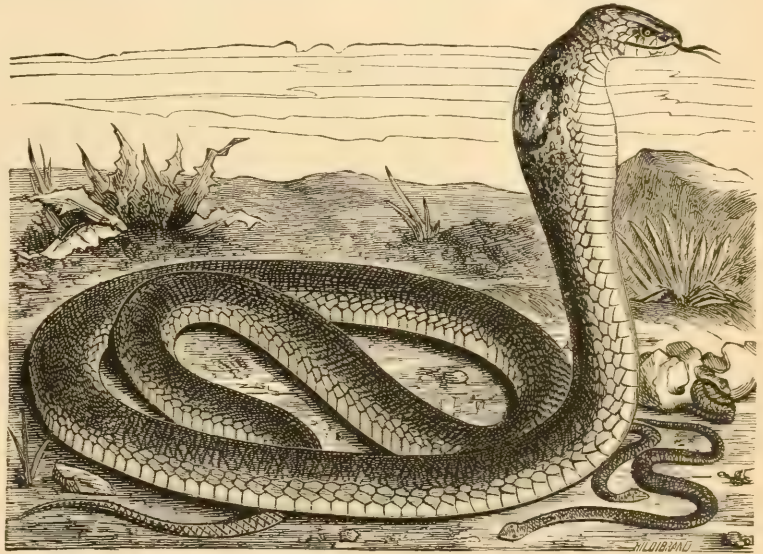
The Shan states are famous for the production of cattle and horses. The latter are a breed of ponies much demanded in China and other countries. The Chinese are dependent in many parts upon Siam and Burmah for their supply of timber. Other Siamese exports are sugar, tobacco, indigo, beeswax, many minerals, horns of several kinds of animals, rough potteries, and the like. Salt, also, is one of the staple products of Eastern Siam. The rivers of the country abound in valuable fishes, and these are cured and sent abroad in great quantities. China herself is hardly better adapted to the production of silk than are many districts of Siam; but the

people of the latter country have by no means mastered the manufacture as have the Chinese.

On the whole, the country is well situated for the development of a varied and picturesque form of the civilized life. But the temperature is too tropical to bring out the highest energies of man. The earth yields too readily and abundantly to stimulate the productive industries. In such a situation men fall back upon the easy conditions of the

Energies of the Siamese impeded by climate.

natural world, and make but little progress. Out of their native orchards they gather custard apples, and are satisfied with a portion of rice. They inhale the fragrance of their spice woods and indulge in the small trade of dyestuffs and rattan. They domesticate and train with much pride their cream-colored elephants, the great albino of the manepoch of the world, and are satisfied to see their sovereign mounted upon his back. Metallurgy is, as a rule, too hard for such a race. A people of this type will be more concerned to invent a



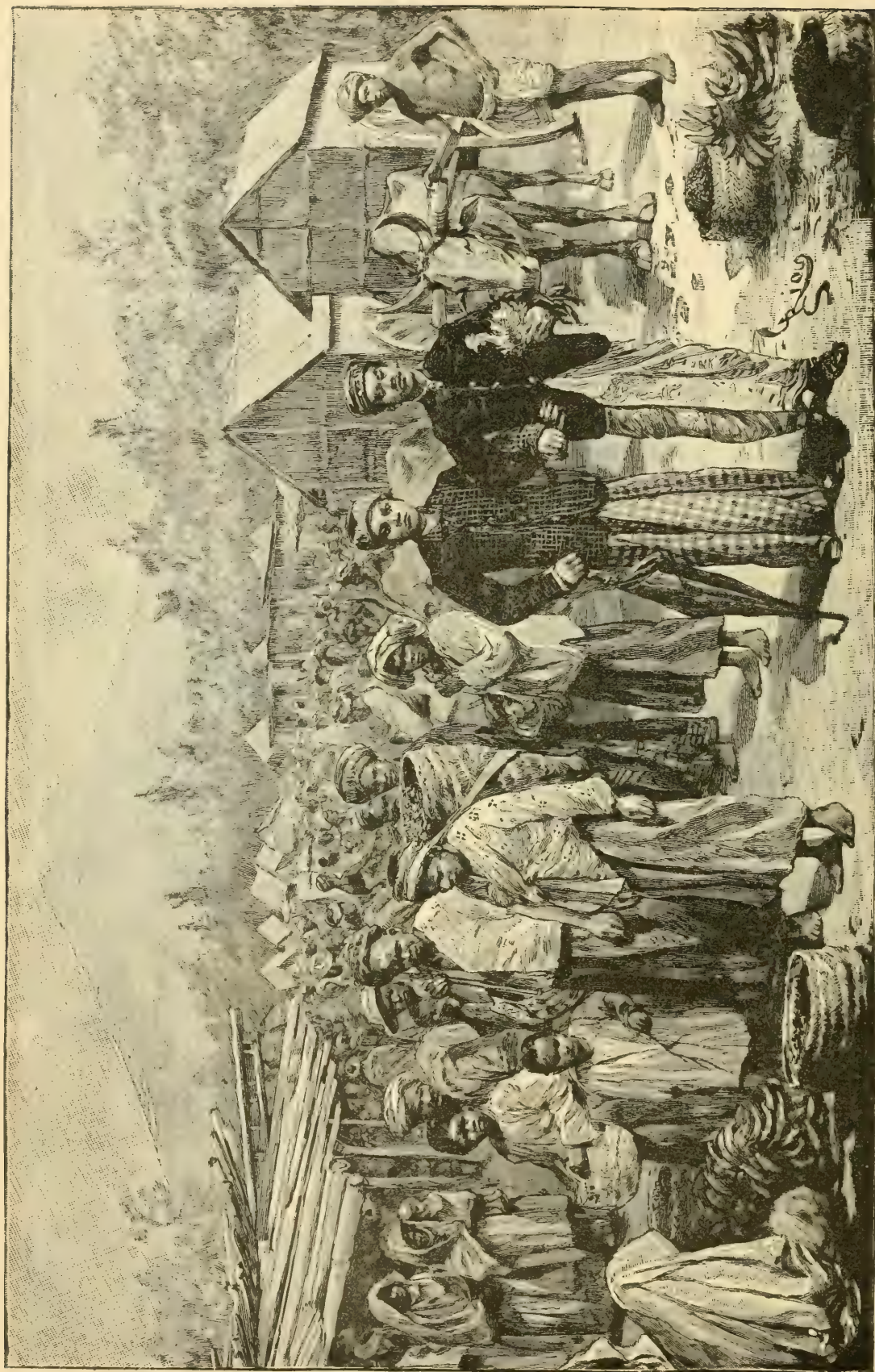
THE NAJA WITH YOUNG AND EGGS.

Drawn by Robin, from nature.

means of defense against the crocodile, the python, and the cobra de capello, than to discover a new method of smelting the metals.

The social and domestic institutions of the Siamese are derived, as are those of independent Burmah and Thibet, from Buddhism. That constitutes not only the religious, but the social standard of the country. The principles governing the sexual relation and the institution of the family are common to the Siamese

Social forms derived from Buddhism; slavery prevalent.



MARKET PLACE OF PAGER-ALAM.—Drawn by Riou, from a photograph.

and the other Brown peoples of South-eastern Asia.

We may pause to notice, however, a single aspect of the domestic state, and that is slavery. The slave condition is general throughout the country. Nor is it regarded as a great hardship. It appears that the state of servitude nearly everywhere in Siam has its foundation in debt. The debtor becomes the bondman of the creditor. The servitude is sometimes perpetual and sometimes

abolished in a part of the country, but not successfully or universally. A notable provision of the Siamese statute looks to the continuance of slavery as a punishment for crime. The convict under the law may elect his punishment: death or servitude. The usage also holds of reducing certain aboriginal tribes to slavery by foray and capture. The slave market still exists, and servants may be purchased openly by auction, both in Cambodia and Siam Proper.



ARCHITECTURE.—HOUSE OF THE SIBRAYAC.—Drawn by Riou, from a photograph.

limited by the payment of the existing obligation. The process of becoming a slave is either voluntary or compulsory, generally the former. The whole family of the debtor may become the slaves of the creditor until what time payment is effected—this of their own accord; or they may be forced into such relation by the law.

Within the present quarter of a century public opinion has been aroused against the fact and principle of servitude, and the late emperor issued a decree against it. The institution was

It is claimed by travelers and eye-witnesses that the domestic estate of the Siamese is, on the whole, comfortable. The people are of a joyous disposition.

Cheerfulness of the people; manner of building.

They amuse themselves. Public sports are the order of the day. Holidays are popular, and are greatly observed. The dwellings of the people are unpretentious. Those of the poorer classes are huts. In many places these are built on piles, after the manner of the lake dwellers; but in this case the precaution is against inundation, or as a protection from reptiles.

Attempts at abolition; the slave market.

The hut-like character of the houses—the fact that they contain but a single story—is explained, as in the case of the Burmese dwellings, by the popular superstition that it is disgraceful for one person to walk over the head of another. The Siamese house is slight, being constructed for the most part of bamboo. In some parts of the country, particularly in the Mekong valley, dwellings are built on floats, so as to rise and fall with the annual inundation.

The public buildings are not unpretentious. The palaces are built of bricks, stuccoed with white. Much gilding is employed, and the abundance of carvings and designs in wood reminds the beholder of the like facts in the architecture of Burmah.

As to the style of building, that seems to have been modeled rather after that of India than copied from the Chinese manner. The royal abodes and those of the nobles are of great extent and much beauty. Acres of ground are inclosed and paved and planted with flowers and shrubs. High walls surround the inclosure. The family constitutes a sort of royal tribe. Polygamy is excessively practiced. The wives of the emperor and of his great officers are numbered by the score and hundred. Royalty is high, absolute, worshipful. The ground where the emperor's feet are planted is sacred. The inferior through all the grades of society approaches his superior in the manner of a suppliant. Thus the princes come before the emperor. Thus the nobles are approached by the underlords, the underlords by the people, the people by the slaves. The latter until recently numbered nearly one third of the whole population.

The language of the Siamese is designated by themselves as the *phasa thai*.

This is said to signify the “language of the free.” Strange satire upon the varying signification which the races of mankind give to the cherished word freedom! The “language of the free;” a monosyllabic speech.

The name *Thai* is the native name of the country. More fully the people call their land *Muang Thai*, signifying the Kingdom of the Free. The language is spoken through the greater part of the Indo-Chinese peninsula. On the north it is heard as far as the Shan states and the borders of Burmah. On the south it is spoken to the boundary of Cambodia. On all sides it is graded off by dialectical departures into the surrounding tongues.

The first and leading feature of Siamese is its monosyllabic character. Perhaps there are no polysyllables except such as have been imported with the Pali ritual and from other foreign sources. As a general fact, polysyllabic words thus transferred to a monosyllabic speech are broken up into a sort of agglutinative form by the people.¹ Whitney has happily described the character of the language as being “monosyllabic and isolating.” He also notes the great inferiority of Siamese to Chinese in the matter of distinctness and construction, and points out the striking feature of difference between the former and the Burmese, consisting in *prefixing* auxiliaries in the case of Siamese, and *affixing* the same parts in the Burmese tongue.

The language of Siam agrees, how-

¹ This phenomenon is strongly illustrated in the attempt of the Chinese in our country and everywhere to speak the English language. It is clear that they attempt to syllabize it. Thus, for instance, American is pronounced *Mel-lee-kan*. English on this obdurate tongue becomes almost *Ing-kee-lee*, or at best *Ing-kee-lis*. Their own philosopher they call *Kung-fu-lse*. And so in all cases do they break the English polysyllables into fragments approximating the nature of their own tongue.

Interchangeability of parts; grammatical features wanting. the same word for different parts of speech. There is a complete interchange

One of the most interesting features of the language, and perhaps its only picturesque feature, is the making up of monosyllabic compounds to express simple ideas. The language is not full, and many single objects have no name

Compounding of words to express simple ideas, picturesque feature, is the making up of monosyllabic compounds to express

တူဝ်ကံတူဝ်ကတံတင်လင်ဖြူးမိင်ကွပ်
 နံကံယွှပ်။ အိုင်လင်အိအိလုံဟံးမး၊ ဂိအံ
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 ပက်ဟပ်၊ ဂိပ်ဝခါထွက်ဂိအံအံယွှပ်။
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 ထိုင် ဂိပ်လိအိအံယွှပ်ဂိပ်အံယွှပ်။ လိအိ
 အံဝခါဖြူထွက်အွဲဟူထိတ်ယွှပ်။

SPECIMEN OF SIAMESE.

It appears that modern Siamese took form and regularity about the twelfth

century. At that time Siam secured her independence from Cambodia. In doing so the Cambodian alphabet was retained, but at the same time religious and social intercourse was opened with India and Ceylon. Under these influences the language, by a dialectical divergence and by foreign impact, took a development of its own and became essentially what we find it to-day.

As might be anticipated in a language of the kind, the Siamese alphabet approaches the character of a syllabary. It has forty-four consonants and twenty vowels. Among the latter the semi-vowels and the diphthongs are numbered. Perhaps no language in the world grades its vowel-sounds with more distinctness. This is necessary; for the meanings of the words are developed by such slight shades of difference as would be entirely overlooked, even in the most elegant pronunciation of any Indo-European language. Thus, for example, the word *khai* may mean either "fever," "to open," "fortress," "camp," "egg," "sells," "rough," "who" (interrogative), according as it is differently intoned. The evolution of the verb begins with a word expressing the verbal notion; but this, instead of budding out into a polysyllabic development for the different moods and tenses, receives only auxiliaries, each of which retains its individual meaning and independence.

The student of the literatures of Europe and the West will have noted the coincidence of their beginning at a certain period in the Middle Ages. He might almost be led to believe that there was operative in the thirteenth and fourteenth centuries a kind of cosmic influence inducing the human

mind to undertake literary production. The fact referred to is still more remarkable when we find it extending itself into far-off Asiatic countries. It was about the fourteenth century that literary expression began to be cultivated in the Indo-Chinese peninsula.

Beyond the date just referred to there was in the national history an epoch of barbaric attempts. The present method of writing is referred for its introduction to the year 662 A. D. The first strong literary impulse seems to have arisen from the conversion of the people to Buddhism. The sacred books of India were translated into Siamese, or rather Cambodian, and these stimulated the production of religious treatises.

The Siamese, however, broke into poetry, which form of composition includes the best of their literary work. It is claimed by those who have investigated the matter that in description, and the like, the Siamese poetry is superior, its chief fault being a certain grossness in reference to the acts and passions of men. It is also noted that the poets seek after tawdry and florid ornamentation in their verse. Fiction they also cultivate, and proverbs, and the recital of tales and traditions.

Polite letters of the Siamese; check to Indian culture.

It appears that the conquest of the mind of the East by the Hindu apostles received a check at the borders of Siam and Cambodia. While the religion of the Buddha penetrated these countries and became predominant, the other forms of Hindu thought were arrested. It thus happens that while the religious literature of the country is unmistakably of Indian origin, the legal lore is native Cambodian or Chinese in its character. There has been in Siam a larger development in this particular than in Burmah or Thibet. The reader will

General date for the beginnings of modern literature.

not have failed to note that wherever there is a predominance of religious dogma in a country, that is, wherever a religio-political society has been evolved, there the development of natural jurisprudence has been arrested.

We have already said something, in connection with Siamese trade, of the manufactures of the country, and have thus referred incidentally to the practical arts. One of the principal develop-

Skill of the Siamese in working metals.

alities of China are confluent. Sometimes the one element predominates and sometimes the other.

As to architecture, we are able to judge of that by an excursion through Bangkok, the capital. Like Buda-Pesth, this picturesque and populous city lies on the two sides of a great river. The Menam answers in the comparison to the Danube. The river between Bangkok and the sea is navigable for large ves-

Bangkok like Buda-Pesth; the native architecture.



VIEW OF BANGKOK.

ments in the artistic direction is in the work of casting and enameling metals. The Siamese workmen have produced metallic statues as much as fifty feet in height. They have also distinguished the art of their country by their skill in *repoussé*. Critics have noticed in examining such work that here the influence of Western design and the convention-

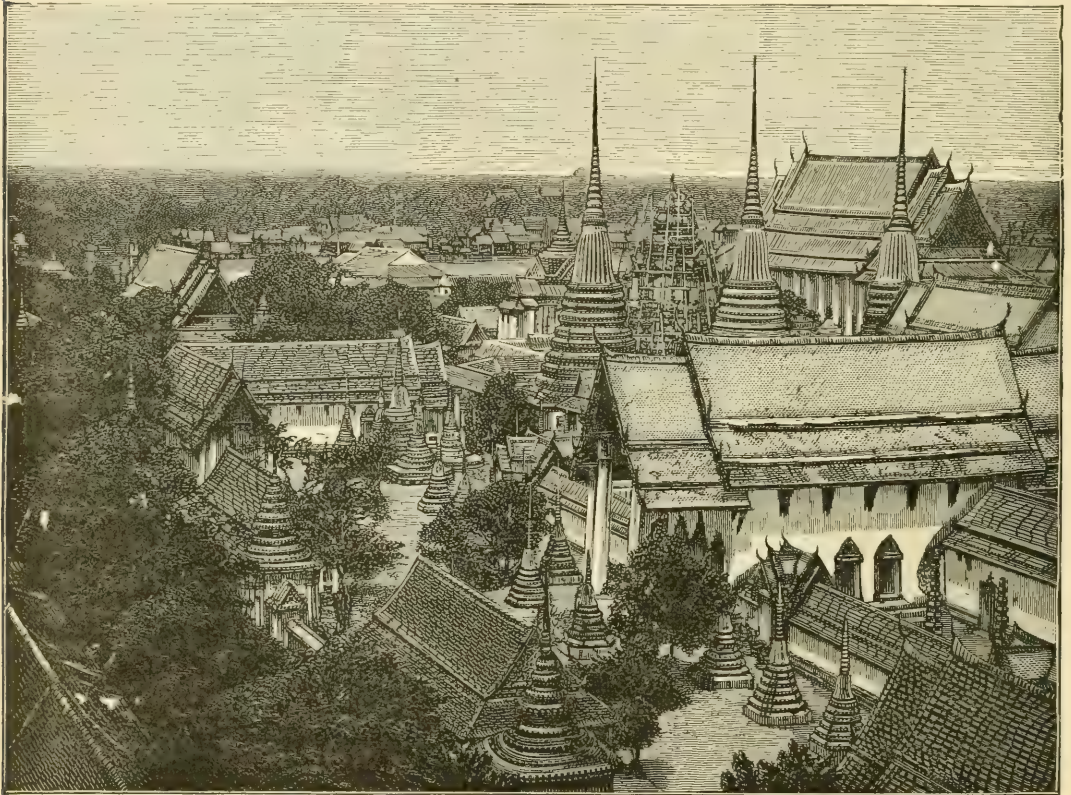
sels. The city is virtually on the sea level, being only twenty miles above the estuary. It is a kind of inland Venice; for the canals alternate with the streets.

Here we see displayed in its perfection the native architecture of Indo-China. The houses are low, and for the most part built of bamboo. Their quality is lightness. The traveler may well

imagine that they could be carried away one by one by a company of workmen. Many are built like lake dwellings, on piles, whereby they are lifted above the water. Others are floats, having rafts for their foundations. One of the peculiarities of all the cities of this part of the world is the massiveness of the inclosing walls and the strong contrast afforded thereby to the lightness and frag-

strongly built of stone, gilded and ornamented till they have all the splendor of the gorgeous East. In some cases the gilding extends over the entire structure. The temples are not of great height, but are sufficiently elevated to show conspicuously above the level of the city. More than a hundred such edifices are included within the limits of

Contrast of public and private buildings; temples and palaces.



TEMPLES AND PAGODAS OF BANGKOK.

ile character of the buildings within. The wall of Bangkok is thirty feet in height, and as much as twelve feet in thickness. It is surmounted at intervals with towers and strengthened with bastions, after the manner of the great wall of China.

Here, again, we observe the striking contrast between public and private buildings. The palaces and temples of Bangkok are beautiful to a degree,

the capital. The royal palace is another such edifice as we have described in connection with the capital of Burmah. Herein the spirit of the East is completely prevalent. Here is a hall of audience, and here a throne room, where the sovereign meets his subjects in a manner that may well carry back the memory of the reader to Persepolis, Susa, and Babylon.

The architecture of Bangkok is far

more uniform than the population is homogeneous. Indeed, the city is one of the most heterogeneous of all Asia. Almost every nation of the East has contributed its share to the population.

Heterogeneity of the inhabitants of Bangkok.

The Burmese element is strong, while Pegu, Cambodia, Cochin China, the Malay peninsula, and Indo-Portugal have all contributed a considerable increment to the city. The aggregate has reached approximately four hundred thousand souls, of which, perhaps, the foreign elements number about one fourth. It is in Bangkok that the commercial and manufacturing enterprises, the arts and industries, of the Siamese are displayed at their best estate.

Siam, or *Siyam*, meaning—according to tradition—the Land of the Brown, that is, the Brown people, is ranked as an independent kingdom. The head of the state is a hereditary monarch, absolute in his authority; but the descent of the crown is not

by primogeniture. With the king are associated five ministers, constituting an

advisory cabinet. This body, embracing a Foreign Minister, a Minister of War, another of the northern provinces, a fourth of Agriculture, and a fifth of Justice, constitutes the king's privy council.

Character of Siamese monarchy; councils and underking.



KING OF SIAM IN ROBES OF STATE.

There is also an under council, composed of thirty members. With the

king there is also associated a secondary monarch, answering vaguely to the vice president in a free government. The monarchy is dual; but the second king is insignificant. It is a form of authority not well understood by Europeans.

Government is by edict and proclamation. There is little check upon the individual will of the monarch; but as a

Slight check of opinion; the Siamese provinces. rule he desires to stand well in the estimation of his people. True, he may

maintain his authority by means of a soldiery; but the laws of human nature are fixed, and he who reigns will generally desire the affections of his subjects more than their fears.

All the countries of Indo-China are divided for governmental convenience into provinces. Of these Siam has forty-one. The extent, influence, and population of these are very variable. The governments established over them also differ in character and prerogative. The office of provincial governor is rather judicial than executive. Indeed, in absolute governments the distinction between administrative and judicial functions is not easy to draw.

Each of the Siamese provinces is in turn divided into local governments.

Local governments; bane of an official nobility. The villages and towns are organized into municipalities, each having its

headman, or mayor. These officers are appointed by the central government, but the wishes of the people are consulted in such selection. The country throughout is afflicted with an official nobility corresponding in character to the mandarins of China. It is a sort of office-holding hierarchy, aristocratic, and little checked by the popular will. In some cases the lords of the country are hereditary, but in other cases they are, as it were, lords by courtesy.

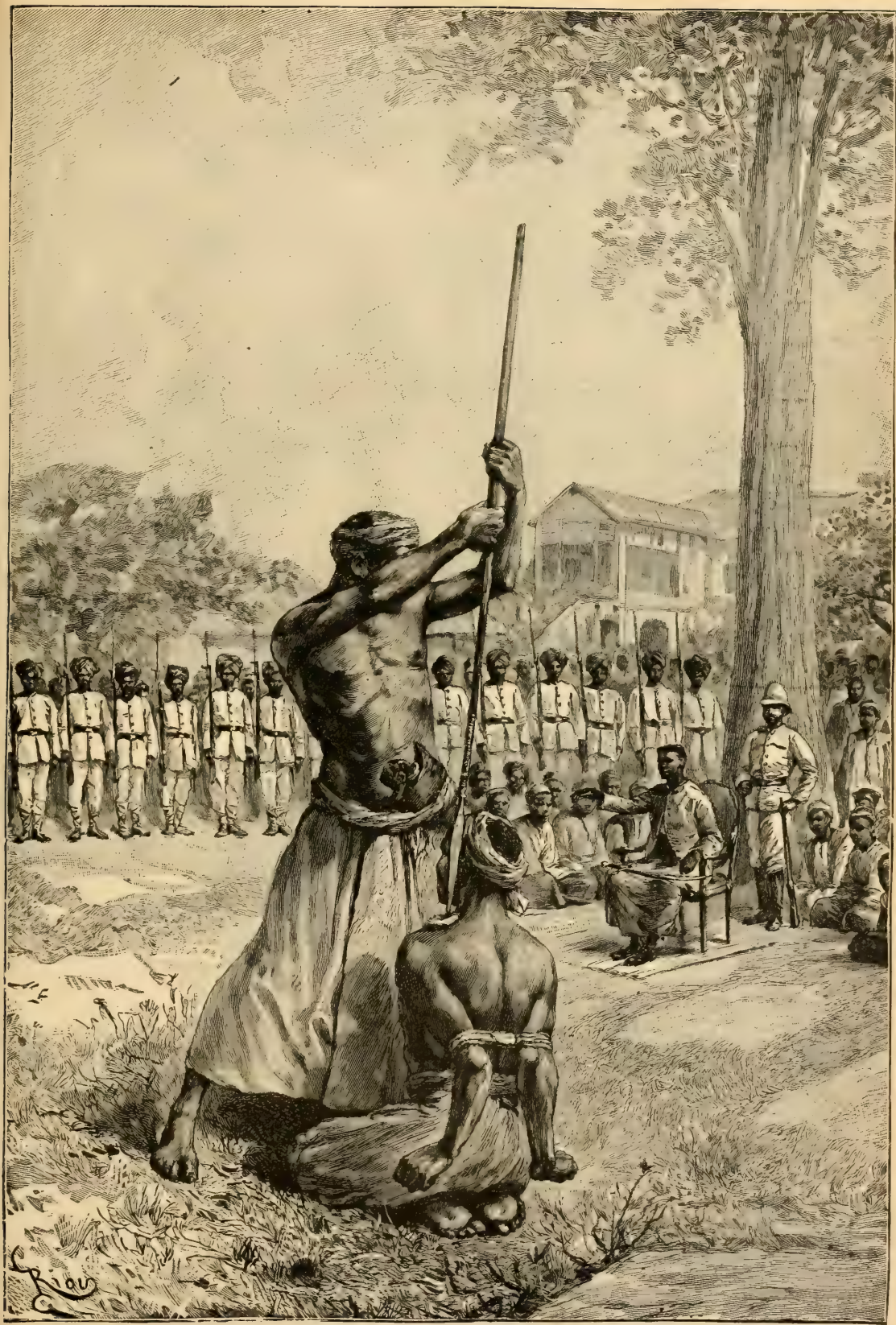
We have referred above to the double source of the Siamese statutes. The ecclesiastical code came with Buddhism out of India, but the secular laws are mostly in accord with those of China, Derivation of the statutes; common law influences.

and are presumably derived from that country. Here, as in almost every government of the world, we find the jurisprudence resting on a concrete of barbarism. The common law principles, more than has been supposed, creep up through the formal statutes of almost every people. The old laws of Siam were prevalent down to the middle of the eighteenth century, when Ayuthia was captured and pillaged, and the capital transferred to Bangkok. Subsequent to that event the constitution and statutes became more regular and formal.

One feature of the judicial administration of the country may be noted with wonder, and that is, the total exclusion of the vicious classes and the illiterate from the right to testify in court. Features of justice and the slave code. Who-

ever is of bad character is excluded. So also the maiden is excused for reasons of modesty. Another usage is that of the ordeal to which prisoners are not infrequently subjected. In the slave code we may note with interest that provision of the law which makes the master liable for the acts of the incidental or temporary slave, but not for those of the slave absolute.¹ Another

¹ The true principle in this case seems difficult to discover. The Siamese law runs as though a man should be liable for the act of his hired hand, but not for the act of his horse. From one point of view it would seem that the opposite rule ought to hold. But there are good reasons also for the principle as above. Thus, the hired man may be regarded as *the agent* of his employer; hence liability. Again, injury done by a slave may be regarded as an *accident*, since the slave is not supposed to have will or choice of his own.



feature of slave law is that which opens an avenue of emancipation to all who will enter upon the monastic life. This holds for both men and women.

In our notices of India, in an early part of the present work, and subsequently in the sketches of the Thibetans and Burmese, we have already spoken at length of Buddhism as the prevailing religion of the East. One marked feature of the conquest of this great system is that it has compromised to a considerable extent with preëxisting forms of religious belief. In scarcely a single country of all Asia, or the approximate island kingdoms, is Buddhism professed in its native Indian simplicity. Everywhere in its progress it has been modified and adapted somewhat to the old forms of thought.

This is true in Siam. After the first evangelization of the country by the Buddhist monks the religious development ran a course like that displayed among the Thibetans. A kind of papacy was established until the reign of King Phra Mongkut. That monarch previous to his accession had been a monk. Like Luther, he organized a reform. The Siamese reformation is called the *Dhammayut*; but the old party was not exterminated.

The Siamese were thus divided between two sects of the common faith.

Nor has Brahmanism ever been totally extinguished. The Brahmins (nearly all from Hindustan) still support an occasional temple, and their influence is maintained by the ancient superstition of the race. The Brahmins are the soothsayers and astrologers of Indo-China, and to them the curious and the superstitious repair, much as the people

of the West go to the gypsy tents to obtain information respecting the mysteries and fortunes of the future.

The reader may well be surprised to find in this remote quarter of the world, and among a people so widely differentiated from those of the West, the prevalence of beliefs that carry him back in thought to the time when the early Italian tribes had not yet combined into the Roman people. The beliefs in question have respect to local divinities. There are demons and spirits in divers places. In the rural parts of Siam the belief in such divinities overmasters the national religion.

By such faith in local gods of the earth nearly all of the affairs of the people are influenced. To these deities popular superstition builds shrines and even erects temples. Some of the spirits belong to the ground, others to the waters. Some are good, and others evil. The bad deities bring disease and witchcraft. They turn men into wild beasts, they enter into the bodies of the living, and sometimes remain there after death! Of a certainty such sprites and devils must be propitiated with offerings and prayed to and worshiped.

As in Burmah and Thibet, the religious life predominates among the Siamese. Here, as in the north, the traveler notes the multiplicity of priests and monks and nuns. He looks with wonder across the seven-mile area of house-tops in Bangkok, and beholds rising above the mass the spires and gilded domes of more than a hundred Buddhist temples. The influence of the religious order is paramount. The ecclesiastics control the rich, and draw from them great gifts and revenues. In every age and country superstition hath profit!

Buddhism has compromised with religious conditions.

quently in the sketches of the Thibetans and Burmese, we have already spoken

him back in thought to the time when the early Ital-ic tribes had not yet combined into the Roman people. The beliefs in question have respect to local divinities. There are demons and spirits in divers places. In the rural parts of Siam the belief in such divinities overmasters the national religion.

Prevalent belief in local deities and spirits.

Course of Buddhist development in Siam.

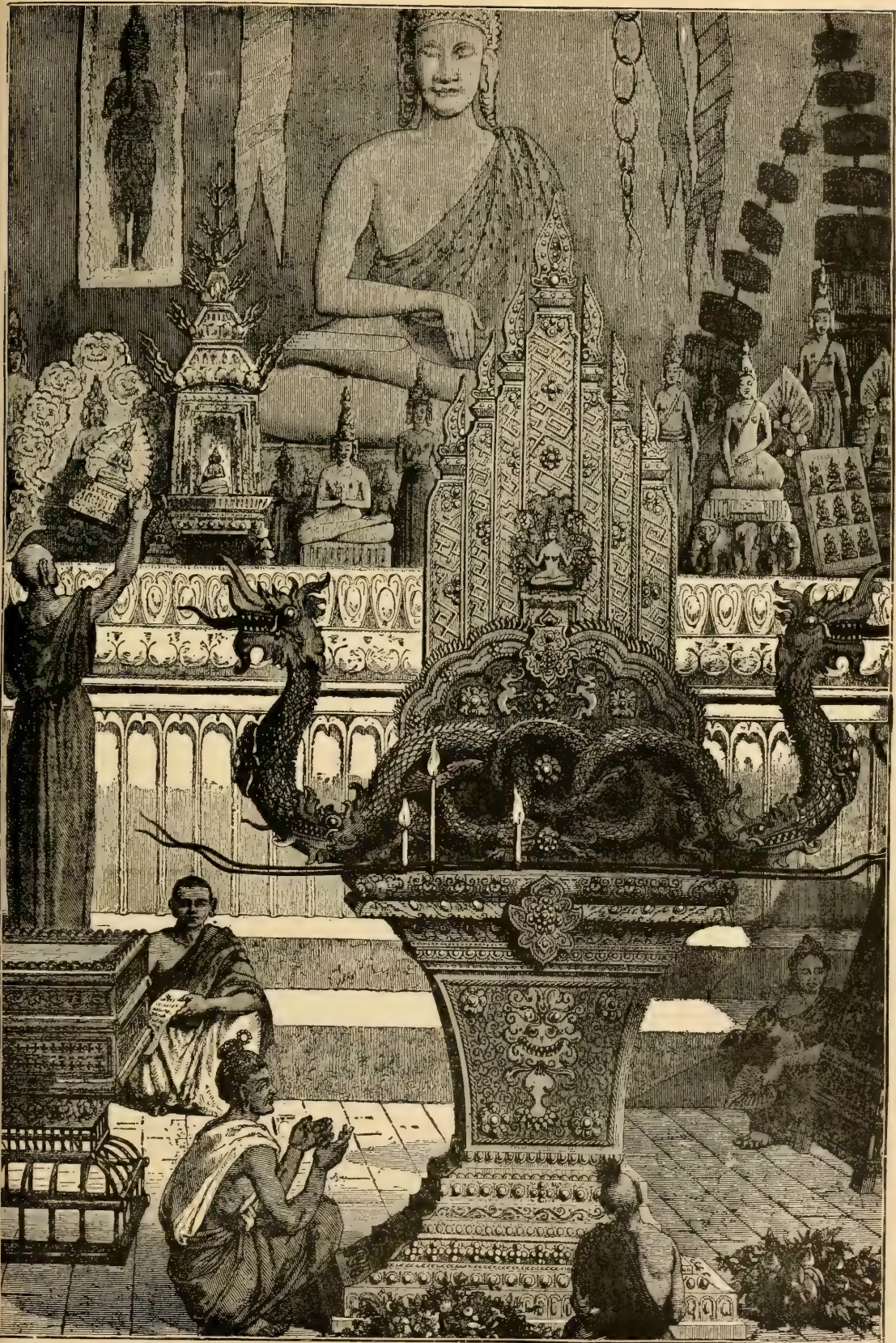
Buddhist monks the religious development ran a course like that displayed

predominance of the religious over the secular life.

Remains of Brahmanism among the people.

Nor has Brahmanism ever been totally extinguished.

The Brahmins (nearly



LIBRARY AND INTERIOR OF PAGODA OF LAOS.—Drawn by E. Therond, after a sketch of Delaporte.

Consequent upon this condition of society we note the prevalence of feast days and religious jubilees among the people. observed. The first day of the plowing season is another holiday. At this time the priest goes to the field and starts



LANDSCAPE AND TRAVEL.—DEPARTURE FOR MUONG LIM.

Many of the festivals are set by the phases of the moon. The feast of New Year is also a great occasion universally the plow. At the same time the aristocratic ladies of the province follow in the furrow, dropping seed. It is consid-

ered meritorious or auspicious to gather the grain thus dropped by the court

Religious jubilees; feast day of the dropping seed.

ladies and to replant it. Such planting must needs have the preference of nature

and bring forth more abundantly! On the festival days the people pour out from town and countryside, and the occasion is awaited with anxiety. With

will understand that the exact countings made by census officers in Europe and America are unknown in the Orient. The estimate for Siam Proper is six or six and a half million. The Laos contains a population of about three million, and to this we must add fully a million for the Malays.

The people are strongly concentrated



LAOTINS—TYPES.—Drawn by Janet Lange, after a sketch of Delaporte.

the coming of evening fireworks and jubilees and processions conclude the period of recreation and mirth.

With our progress to the south and east we here begin to touch the immense population of the Oriental empires. Siam has perhaps an aggregate of ten or eleven million of people. The reader

Numbers of the people; concentration in the river towns.

along the Siamese rivers and in the great cities. The highlands are inhabited, but not thickly. The national character can best be studied and understood by observation in the river towns. There is no mistaking the ethnical classification of the race. The Mongolian character is strongly prevalent. The type, though considerably varied by foreign influences,

declares itself in every part of the kingdom.

The typical complexion is an olive brown. The stature is medium; the head and face large and well emphasized in the features. Here we find, first of all, that great width of the face, peculiar to Southern Asiatics, across the line of the cheeks. The forehead is narrow, as if it would approach a point, and in like manner the chin. This outline de-

Ethnic features of the Siamese; foreign admixture.

aborigines, such as the Kouis, have survived and contributed by intermixture to modify the common type.

The manners of the people are not disagreeable to the stranger. The Siamese leave on the traveler's mind an impression of lightness and happiness, which may not well be spared from the life of a nation. To a degree, nature holds dominion over the race. Children

Lightness of disposition; dress and habits.



SIAMESE TYPES.—Drawn by Francois Courboin, after a photograph.

termines the lozenge-like contour of the features as a whole. The hair is black, coarse, Indian-like; the beard scanty, and in most cases plucked away. The oblique eyes, so noticeable in the Thibetans, still present in the Burmese, here give place to orbits of a more Caucasian type. The nose is somewhat flattened, the lips protuberant, but not heavy or gross. The large intermixture of foreign elements has modified and unfixed in some districts the prevailing ethnic features; but on the whole the physiognomy and person are as above defined. In the Laos and a few other provinces the

are not clad until they are seven or eight years of age. The priests in their yellow robes and with shaven heads may be seen abroad mingling with the people or thronging the monasteries. The nobles of the court and public officials wear rich silks and ornaments of gold. The dress of the common people consists of a cotton cloth, descending from the waist, a jacket, and a hat of straw. Women add to this apparel a scarf about the shoulders. The national custom is to stain the teeth black. Usage prescribes the plucking out of the beard in youth and the shaving of the head twice

a month. This does not include a tuft on the crown, which is left, bristle-like, standing up to the height of two or three inches.

In the way of virtues, it may be said for the Siamese that they are a peace-loving and polite people. Their intercourse among themselves and with

On the other hand, it may be justly charged that the Siamese are indolent, greedy of gain, and gluttonous in food and drink. Their intemperance has been marked as a serious national vice. The moral character is marred by mendacity and craft. To these vices we must add superstition, servility, and indeed



SOIRÉE OF SIAMESE GIRLS.—Drawn by Emile Bayard, after a sketch of Delaporte.

strangers is marked with decorum and deference. The natural affections prevail in the family and among kindred. Sympathy is shown for the poor and the unfortunate. Though no general provision has yet been made for the deaf, the blind, the dumb, yet much special and personal kindness is shown to such unfortunates.

Manners and intercourse; prevalent virtues and vices.

nearly every form of error and sin belonging to the half-developed stages of human life.

Many circumstances might be cited to show the slow emergence of this race from barbarism. Thus, for instance, the Siamese measurement of time is still made by the lunar month of twenty-nine and a half days. In dividing the calen-

Primitive calendar of the Siamese.

dar, the month is made alternately of twenty-nine and thirty days. — The year is thus reduced to three hundred and fifty-four days. The error arising from this source is permitted to run for a cycle of nineteen years, when a span of between seven and eight months is intercalated. The years are made into a cycle of twelve, and to each of these the name of some animal is given. It requires, owing to the intercalation, a period of sixty years to bring around the calendar to the place of starting.

Another feature of the semicivilization of the Siamese may be noted in the prevalent land system. He who first clears a piece of land becomes its legal holder. The chief revenues of the kingdom are derived from land taxes and from a tax on the products of the ground. But he who reaches the age of sixty is exempt from taxation. He who has three sons, possessors of tax-paying property, is exempt. He who is hopelessly injured or incurably ill is not assessed. If the government exercises its right to levy upon the laborer, then he is excused from the poll tax.

One of the peculiar features of the civil and legal life of the East is the view which many Oriental peoples hold respecting the responsibility for crime. If we mistake not, the trait referred to is Turanian; but something of the same kind is discoverable in the ancient legislation of Israel.¹ The peculiarity in

Law of realty; taxation and exemptions.

¹ This is illustrated in the case of the crime of Achan. Joshua, in ferreting out the sin, took first the tribe of Judah out of all Israel. Of that tribe the clan of the Zarhites was chosen. Then the Zarhites were passed by families, and the family of Zabdi was taken. The inquest then proceeded man by man until Achan, grandson of Zabdi, was marked as the criminal. . . . "And the place is called, The valley of Achor unto this day."

question is the making of the *family*, and even the *neighborhood*, of the supposed criminal to be accountable for the act committed. Sometimes both the family and the neighborhood are punished for the crime of the undiscovered individual. We shall find this usage recurring in China and throughout the nations of the East.

Another marked feature of the Siamese constitution is the limitation of the king's right over the land.

In other respects his absolutism is scarcely abridged; but it stops with the land. The people may at any time be summoned by royal authority to serve in the army; both life and personal property seem to be exposed to the will of the sovereign; but real property—the right thereto—inheres in the people. It is perhaps one of the prime misfortunes of the West that the right to possess the land appears to be conceded by the sovereign or the state instead of remaining absolute in the people themselves.

A third peculiarity of the administration of law in Siam is the blending of civil and criminal causes. There is little distinction between crime and misdemeanor. This is shown in the application of punishment. Though capital punishment is recognized and much practiced—though other kinds of vindication for the broken law are employed—there is in the courts but slight discrimination between the civil and criminal character of the offense.

Limitation on king's right to landownership.

Failure to discriminate between civil and criminal causes.

This usage makes room for extending the principle of fine to all kinds of violation. Here again we find what is doubtless a general feature of Turanian jurisprudence; but it is a feature which was common to nearly all the Aryan races in the barbarous stages of their

development. This is the ending of criminal prosecutions by fine—a process which tends to augment the revenue of the crown, but is in other respects vicious in the last degree.

Since the after part of the sixteenth century the nations of the West have been much concerned with the affairs—much interested in the peoples—of the Indo-Chinese peninsula. Many have been the efforts to introduce Christian institutions and practices in those countries. At the same time, like interest has extended to the peninsula from the great empires lying to the northeast.

Interest of foreign peoples in Indo-Chinese races.

Both China and Japan have sought, the one to maintain and the other to establish, a commanding influence in the countries of Indo-China. At the same time Ceylon has sought to cultivate intimate relations with Burmah, Siam, and Annam. On the whole, China has been most successful in establishing influential relations with the states of the South. Indeed, there is a certain dependency of the latter on the former—a dependency which hardly stops with ethnic affiliations, but extends to international affairs and to a well-marked deference of the court of Bangkok to the majesty of Peking.

CHAPTER CXXXIV.—CAMBODIANS AND ANNAMESE.



E now follow the line of the Mongolian dispersion along the Malayo-Mongoloid channel into the bottom of the great peninsula of Southeastern Asia.

Here we arrive at the ancient kingdom of Cambodia, or, as it is spelled by a more careful scholarship, *Kamboja*. Let us generalize and say that this low-lying region, resting southwestwardly upon the gulf of Siam, is the Lower Egypt of Asia.

The country has a breadth of nearly four degrees of longitude, lying between the meridians of 103° and $106^{\circ} 40'$ E. from Greenwich. The depth of the

Physical character and situation of Cambodia.

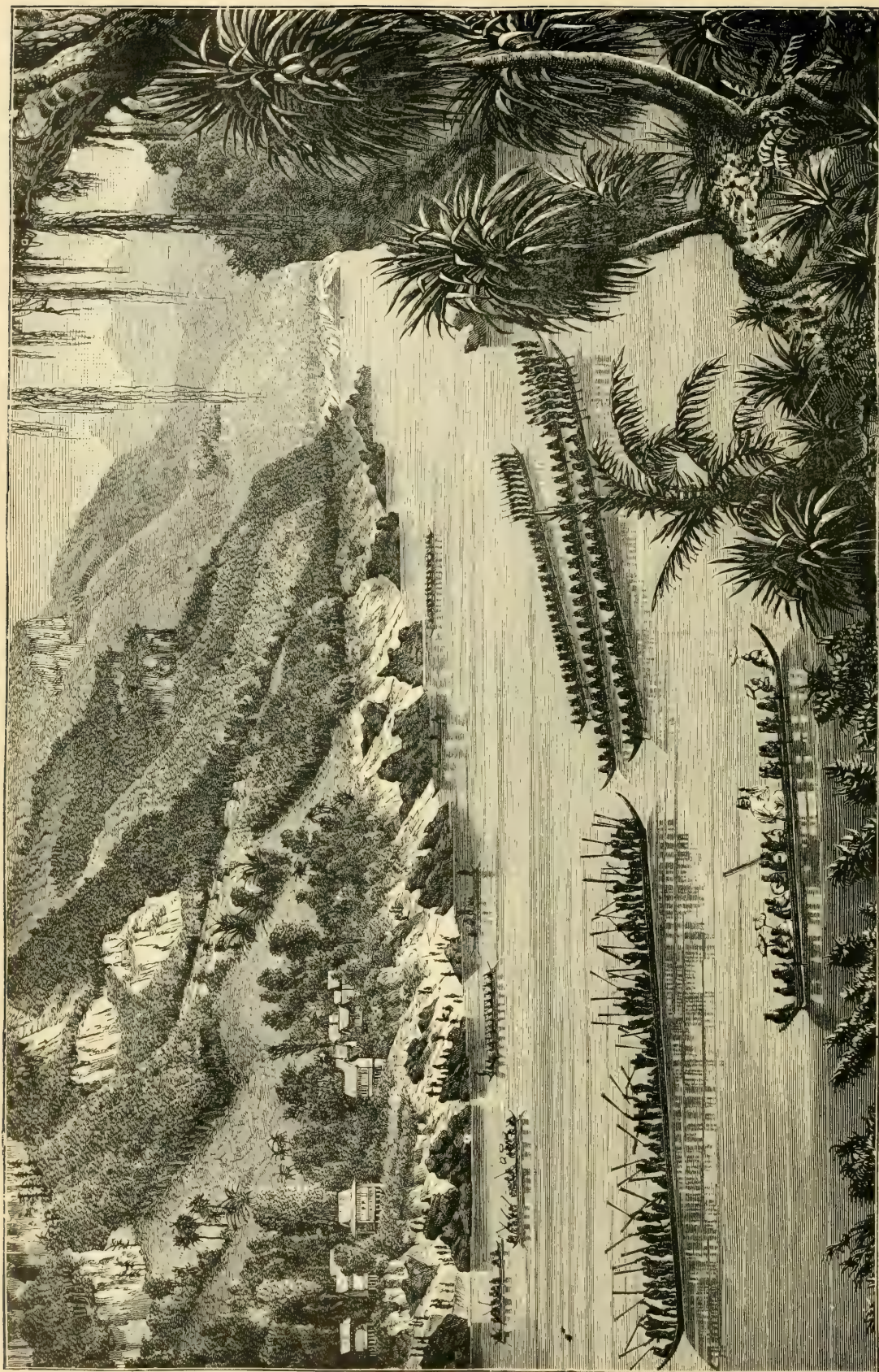
country is about two degrees of latitude on the average. Politically, Cambodia is bound around on the north and east by the Siamese and Annamese provinces. On the south the French delta forms the limit, and on the west the gulf of Siam

through a distance of fully two hundred miles.

Cambodia is completely tropical. Only in the extreme east do the mountains arise to any considerable height. For the rest, heat and humidity master all the other elements of nature. We are here in the heart of the territory annually inundated by the Mekong. Between the mountain range on the east and the coast highlands on the west is a broad open valley traversed by the great river, presently to divide into channels and diffuse itself through the delta.

Annual inundation of the Mekong valley; fertility of soil.

With the middle of June the Mekong, like the Nile, begins to swell. He grows turbid and overflows his banks. From September until November there is a flood spreading far and wide for miles. Every year the sandy loam, like that of Lower Egypt and the country at the head of the Persian gulf, is saturated for weeks together with the life-giving water. As it relates to products of the



BARGES ON THE MEKONG.—Drawn by L. Delaporte.

earth, no other situation of our mundane continents and islands is more favorable to fertility and abundance.

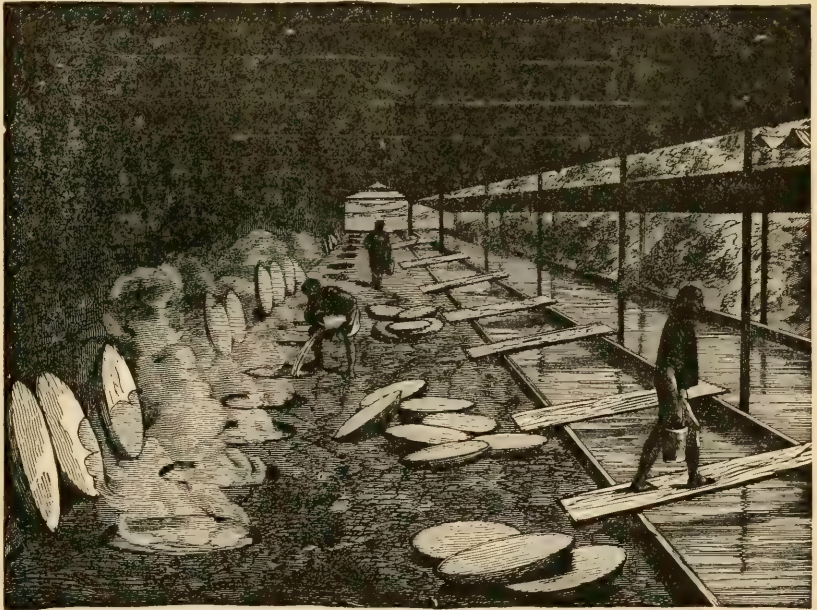
The student of human annals, even if he have not as yet carefully applied his thought to the evolution of the civilized life, must have noted the *priority in time* of the ancient states and communities established on the low-lying plains about the mouths of great rivers. In the primeval ages such situations are most favorable of all to the progress and perpetuity of peoples. The primary seats of the human family were in localities of the kind described. Not that the beginnings of man-life on the earth were here, but rather the beginnings of the civilized estate. Let us, however, glance at the particular conditions of life furnished in the alluvial and tropical region before us.

Such is the fertility of the valley of the Lower Mekong, or Kamboja, that the rice crop yields itself abundantly for nothing more than the sowing. Nature prepares the ground. She furnishes the needed supply of water and all the conditions of luxuriant growth. All the other products peculiar to such garden spots flourish amid the same life-giving conditions. From the cereals and vegetable growths proper we advance to an equal variety and plentiful yield of

Earliest civiliza-
tions estab-
lished in the
deltas of rivers.

thought to the evolution of
the civilized life, must have
noted the *priority in time*

tropical fruits. Here the orange, the citron, and the olive abound. Here the fig orchards flourish with little care. Here the banana is weighted at all seasons with its abundant fruit. Here the palm flourishes, with the mulberry and the almond. Here sugar cane springs from the earth with such vigor and richness as to remind the traveler of our own Louisiana plantations. Here the flash of the sunlight distills into the pepper and the tobacco plant their highest qual-



SALT WELLS OF CAMBODIA

Drawn by A. Marie, after a sketch of Delaporte.

ities. Here the dye woods stand in thickets and forests. Here the strong spices of the Malay archipelago begin to diffuse their intoxicating fragrance on the air.

It is needless to point out the easy conditions of life in such a situation. Not satisfied with her abundance of vegetable products, nature adds her minerals of greatest value to the store. There are mines of both silver and gold. Lead and zinc and antimony are found in

Richness in
grains and
fruits; tobacco
and spices.

nothing more than the sow-
ing. Nature prepares the
ground. She furnishes the

Abundance of
minerals; coun-
tervailing influ-
ences.

special deposits, and also in connection with the silver ores. We have already referred to the quantity of free gold which may be found in the sands of the Cambodia. To all this we must add the usual variety of precious stones.

Let us note, however, the countervailing influence of the natural world on the faculties of man. Nature, though she invites the human race to such situations, capriciously provides against their highest development. Here the struggle of man with his environment is not sufficient to develop his better powers of mind or body. Here we may not expect the stalwart frame or the vigorous and ambitious intellect. In every age and among every people snow and courage have gone together; hardship and strength; nitrogenous food and audacity.

The general conditions of climate and product are so easy in Cambodia that the human frame relaxes and the mind becomes quiescent. Such circumstances also favor the easy multiplication of the race. A country of the kind will become densely populated with a facile and quiet race, little disposed to adventure, and but feebly incited by the motives of wealth and political power. A people so produced becomes the favorite material of priestly predominance and despotic rule.

The impulses of enterprise are so weak among the Cambodians that the trade of the country has fallen into the hands of foreigners. The commercial affairs of the seaports and capitals are managed by Chinese and Burman merchants, and by other adventurers from abroad. The products of the country are drawn away through these channels and a measure of foreign values returned to the people. But the move-

Results of conditions on faculties and frame.

Feebleness of commercial enterprises.

ment is feeble, and the reactionary effects of trade upon the common life scarcely discoverable.

The social and domestic institutions of the people of Cambodia are modeled after the common type of all the Buddhist-Mongolian races. Polygamy is the rule of the country; but multiple marriage is not absolute. Here the influence of the Chinese is strongly noticeable in giving to the first wife preëminence over the others. Her children also have first rank, and are the heirs of the estate, to the exclusion of those born of secondary wives. If the latter are permitted to share the property of the father, it is by special provision made in their favor. This usage reduces the polygamous practice almost to the level of concubinage. Polyandry disappears as we descend from Thibet into Indo-China. Polygamy is not universal, though universally permissible. Convenience, preference, wealth, and several other circumstances determine whether or not the marriage shall be multiple or single.

Buddhistic-Mongol system of society; polygamy.

For the rest, the social institutions of the Cambodians do not much differ from those of Burmah and Siam. Slavery is still prevalent. About one third of the people are in servitude, either temporary or perpetual. The supply is kept up from three or four sources. Prisoners taken in war become slaves. Those born of perpetual slave parents are also servile by the fact of birth. The chain follows the parents. In a few instances native barbarians—aborigines, if so we may call them—are taken and converted into slaves. Debt, as in Siam, is one of the prevailing causes of servitude. The debtor sells himself to the creditor; not himself only, but also, if he will, his wife and children. All kinds of servi-

Slavery and slave laws of the Cambodians.

tude, however, are terminable by purchase. The slave may buy his own | We need not here enlarge upon the aspects of a social life which is common



MERCHANTS TRADING AT PAGODA GATE IN MUONG MAI.—Drawn by Emile Bayard, after a sketch of Delaporte.

freedom—if he can. The will of the master can not interfere with this right; | throughout a large part of the East. The domestic estate repeats itself with slight variations from country to coun-

try. We should not expect in this southeastern peninsula of the continent to find any marked variations from the common standards of domesticity and social ethics established under the influence of Buddhism. In fact, the social life of these people is not highly developed. It is not inflected and fixed in form by the systems and emphatic rules which prevail in the West. It is rather an estate of seminature, half-evolved from those purely natural conditions under which the sexes are united in the barbaric life.

Domestic life of common type of Southeastern Asia.

The language of the Cambodians is sufficiently distinct from the others of the Indo-Chinese group. With them, however, it has a common fundamental character. The words are monosyllabic. All the variations in thought, and indeed all sentential structure, are effected by the juxtaposition of words of a single syllable, each of which may, as a rule, perform the office of any one of the leading parts of speech. All compound and complex ideas are denoted by the union of several monosyllables into a single expression, the peculiarity of the case being that each part persistently retains its own original meaning. It is a veritable circumlocution, in which the complexity of the thought or idea is brought out by the effect of one word upon the other in combination.

Monosyllabic structure of the Cambodian language.

The peculiarity of Cambodian is its lack of intonation. We have seen to what large extent the Turanian languages thus far considered have been dependent upon the peculiar way in which the words are intoned for their meaning. It is matter of surprise to note the absence of this quality in Cambodian. Why should this language fail in its ca-

Lack of intonation of words; how accounted for.

capacity of intonation? Perhaps the answer to this question must be sought in the historical antecedents of the race.

It would appear that in the epoch of the primeval migrations of mankind the several races and tribes went as far as they could! This is to say, that an ethnic movement, when once excited, rather gathers volume as it goes. Migratory adventure flourishes on what it feeds upon. For this reason we may generally follow the lines of ethnic dispersion in a given direction as far as the geographical limits will permit. If a race be journeying, for instance, down a riverway, we may expect the oldest development of that race in the neighborhood of the estuary. This we may see in the case of the prehistoric migrations of the Indic-Aryans, from the Sindh down the river to the countries about the mouths, or at least in the lower valley, of the Indus.

Conditions determining intoning peculiarity in language.

In the case before us, following the line of the Malayo-Mongoloid departure, we find it turning down to the southeast from Thibet and the sub-Himalayan region through Burmah into the southeastern peninsula. If we mistake not, the first deposition of humanity was in Cambodia. This is to say, that the Cambodians are perhaps the oldest of the races in these parts of Asia—the first to adopt the sedentary life, to become fixed in institutions and national character. From this situation we doubt not there was a reflux, like the damming up of a river, backwards through Indo-China, by which the more recent races, the Burmese, the Tonquinese, and even the Thibetans, were left in their present situations.

The meaning which we would here deduce is that the Mongolian language took, perhaps, one of its first fixed

forms in Cambodian. Among the peculiarities of the form thus established

Primitive and more simple character of Cambodian.

was the single tone of the words. This feature is an older and more simple

form of linguistic development than is the quality of intonation. The latter is invented afterward as a means of varying and multiplying the expression of ideas. The newer peoples of the northern parts of the peninsula might well adopt the method of intoning their words. For it is in the migratory and less settled condition of tribal and national life that the peculiarities of speech are determined. If we mistake not, Burmese is a later development of Cambodian. The older and simpler speech had no intonation. The newer and more variable adopted it.

Of Cambodian literature, little or nothing is known by the peoples of the

Alphabetical writing derived from Pali; Malay influences.

West. The alphabet, and we may suppose alphabetical writing, came out of

India, and was doubtlessly an incident of the Buddhistic transformation. The letters are derived from the Pali, but are rounded into another form, and ornamented with variations and embellishments. We may assume that the first literary culture of the people was directed by the priests, and that after the translations of the sacred books from Pali into Cambodian the first attempts at literary expression were the explication of the doctrine and comment upon the teachings of the Buddha.

One other circumstance is to be noticed before we dismiss the topic of language; that is, the strong influence of the Malays upon the Cambodians. This influence extends to language, institutions, and laws. The geographical situation is such as to invite impact from the Malay peninsula and islands.

It is at this point that the Mongolian form of human life, with its accompanying institutional aspects, is graded off into the Dravidian, another form of race development which we are to consider in a later division of our work.

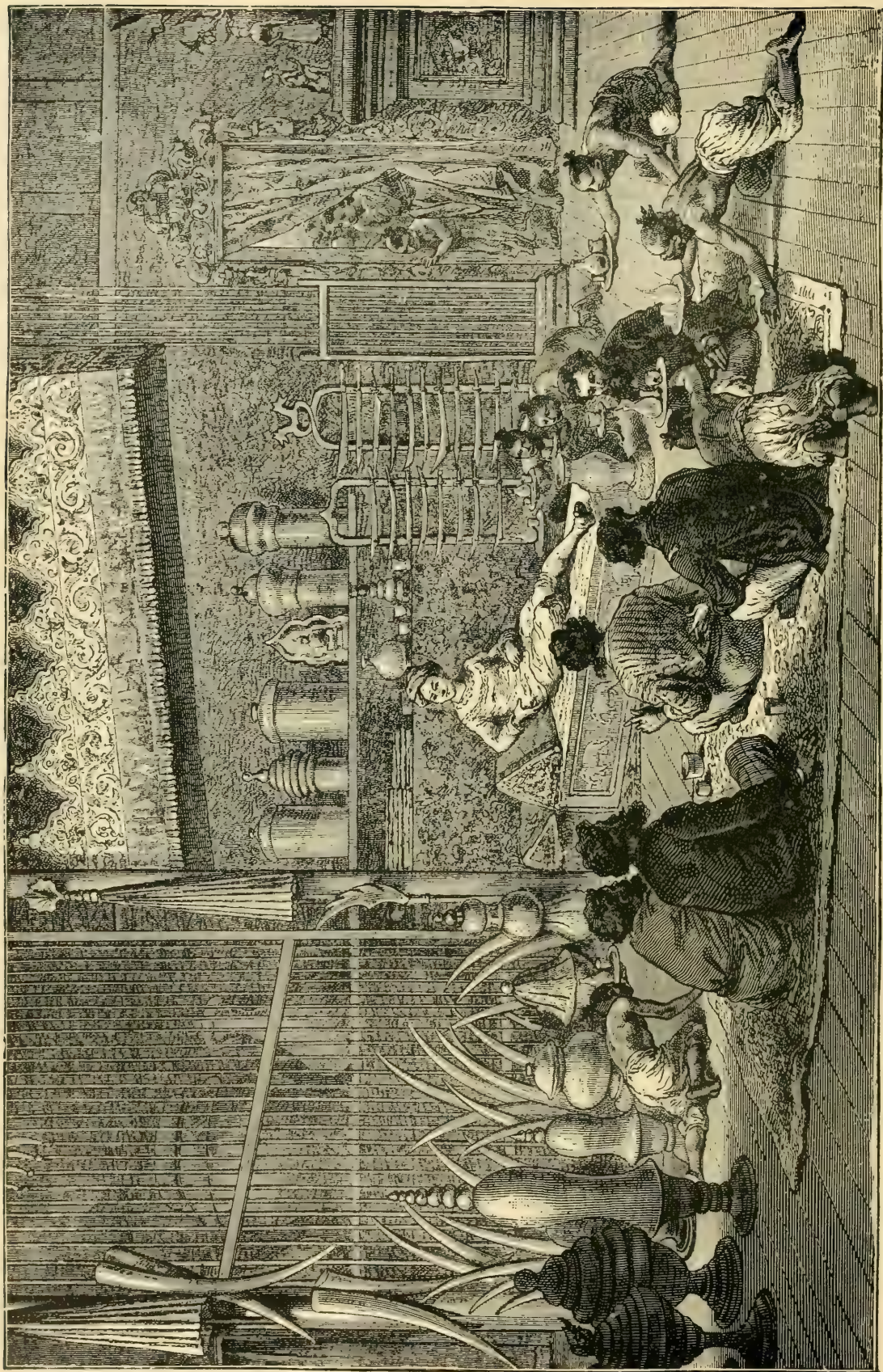
Cambodia is, as to government, an absolute monarchy. At the same time

it is dual, as in the case of Burmah. There is a true king, and his par helion, or second—his reflection. As we have said, it is difficult to discover precisely the sense or intent of the system. The second king has little authority, and does not seem to impede or modify the absolute rule of the real monarch. Nevertheless, the vice king maintains his court and the shadow and form of royal state. This might be easily understood if the crown of the true monarch descended to the shadow king; but such is not the case. On the contrary, the crown is hereditary in the king's family, going to one of his sons, but not necessarily to the eldest. For the Indo-Chinese people, while paying much regard to hereditary descent, do not recognize the principle of primogeniture. In other particulars the constitution and laws of the country are of the same kind which we have already described in the sketch of the Siamese.

Absolute though dual character of the monarchy.

The traditions and literature of the Cambodians preserve an account of the conversion of their ancestors to the Buddhistic faith. This is said to have been accomplished in the reign of their king, Padme Suryavansi, in the latter part of the fifth century A. D. The evangelism of the country was effected in the usual manner by traveling monks and teachers out of India. The investigations of European scholars have indicated that the event referred to belongs to a later

Manner of conversion of Cambodians to Buddhism.



COURT OF THE VICE KING.—A ROYAL COLLATION.—Drawn by Emile Bayard

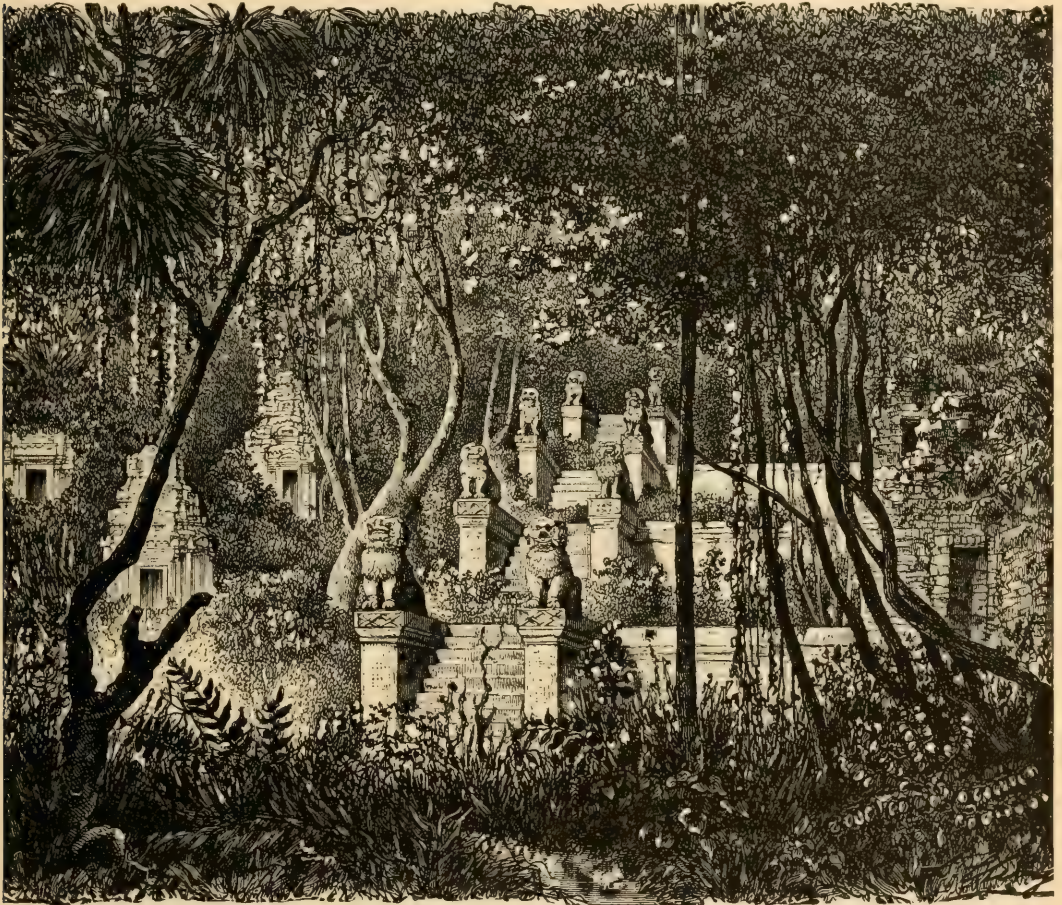
period in the national annals; but this has not as yet been definitely ascertained.

The conquest of Buddhism throughout Indo-China, the Malay peninsula, and the great empires of Eastern Asia constitutes one of the most striking changes which has ever been effected in the opinions and practices of mankind. It

Change of doctrine with change of scene; superstitions.

bodia one witnessing the ceremony of healing, in which the medicine man is called in in his religious capacity to conjure out the devil-spirits of the sick by dances and clamorings and voodooism directed to the evil one, might well believe himself among the wigwams of North American Indians in times of a plague.

Cambodia as a country is richer in an-



RUINS OF NAKHOR.—Drawn by H. Clerget, after a sketch of Delaporte.

only remains to add in this connection that the Buddhism of Cambodia, as that of Burmah and Siam, is of the Indo-Chinese form, differing in many particulars from the established faith of Nepal. As we descend toward the sea from Thibet we find an ever-increasing amount of native superstitions blending with the true doctrines of the Buddha. In Lower Cam-

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tiquities, in the evidences and monuments of primitive ages, than any other part of Southeastern Asia.

In as many as forty localities relics of preëxisting civilization are found. These are by no means trifling or insignificant. They remind the inquirer of the like monuments in Central America and the Andean dis-

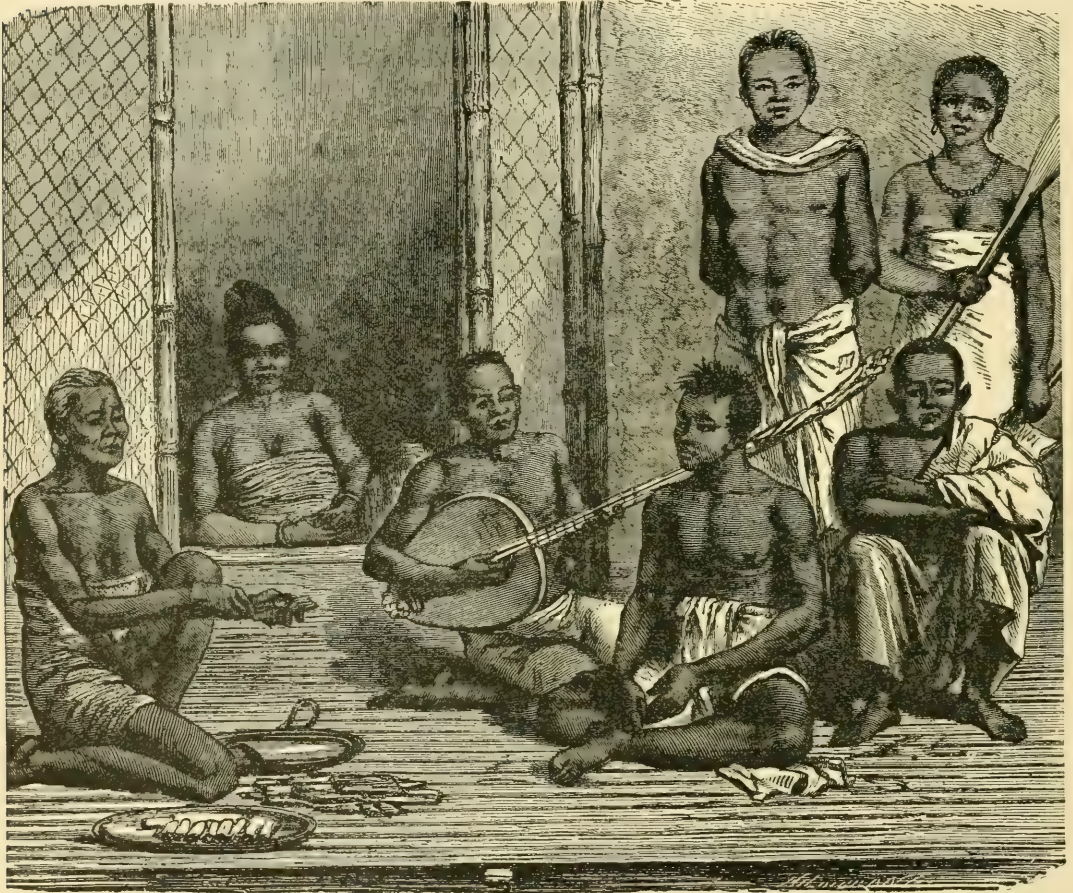
Cambodia rich in antiquities.

tricts of our southern continent. In several places in Cambodia extinct cities have been discovered, surrounded with huge walls including the foundations and dilapidations of great palaces and temples, which might well be ranked among the corresponding antiquities of any nation in the world.

There seems to have been in this

of eight or nine miles in circuit and thirty feet high. All the Cambodian ruins display building on an enlarged architectural scale, including reliefs and fantastic ornamentations unequaled in the modern building of the country.

It is believed that this epoch of great structure and vigorous industrial life reached down as far as the thirteenth or



CAMBODIAN TYPES.—Drawn by Janet Lange, after a sketch of Delaporte.

region a civilization such as the Spaniards found in Mexico at the beginning of the sixteenth century. The ruins include aqueducts, bridges, causeways, artificial lakes, and other remains of a tremendous and enduring masonry. In the heart of a forest we find the outlines of the ancient capital called Nakhor, with its wall

Ruins of Nakhor; epoch of great structure.

fourteenth century. Perhaps the epoch ended at the time of the mediæval war of conquest between the Cambodians and the Siamese. Antiquarians have not as yet been able to penetrate the conditions of the national life at the time of the architectural greatness of the race. Nor is it known with certainty to what divinities the great temples

and shrines of the prehistoric epoch were dedicated.

The Cambodians are strongly Mongoloid in their ethnic characteristics.

The Cambodians Mongoloid; race gradation. That they belong originally and essentially to this branch of the human family can not be doubted. Nevertheless, as we have observed above, the geographical emplacement of the race is such as to make it strongly susceptible to the influence of the Malays. Time and again in the preceding pages we have had occasion to remark upon the interlocking ethnic forces along the selvages of the different families of mankind. In the world of life nothing is clearly defined. Everything grades off into shadow. There is not a distinct line in nature. In the case before us the wave of Malayism has thrown up its spray and pebbles over the boundary of Mongolianism, and the edge is nowhere to be definitely discovered.

On the whole, the Mongolian peoples are not equal in stature to those of Indo-

Low stature of Cambodians; sanctity of the head. European descent. In a few cases, as with the Pat-

agonians, the rule is reversed; but in general, the Brown peoples are low in stature. This is markedly true of the Cambodians, who rarely attain the middle height. They are less agile than the Siamese, but more robust and equally alert. The hair has the usual characteristics in color, coarseness, and abundance. A tuft is worn upon the crown, two or three inches in height; but the rest is shorn away. The beard is plucked out. The women plait their hair *à la mode Chinoise*, but they have two braids instead of one.

No superstition of the race is stronger than that relating to the sanctity of the head. No one is permitted to touch the head of another, except under the strictest

formula and necessity. To do so without reverence is an unappeasable insult. Everything relating to the head is a part of the personality and of the character. This is true of the headdress and ornaments. When the boy or girl reaches the manly or womanly age, which in this moist, warm climate happens about the twelfth year, the custom of the country requires that the hair be cut as a religious ceremony. After that the youth are regarded as men and women.

We are here so well under the tropics and in such close proximity to the ever warm waters of the south that clothing is in but slight demand. Perhaps mere convenience would require none at all. National custom and the human instincts, however, require a costume, and prescribe its character. The habit is simple in the extreme. It consists almost wholly of a tunic of silk or cotton. The person of the woman is somewhat better covered than that of the man. The arms and legs to the knees are bare. Perhaps anklets are worn, but otherwise little ornamentation is seen.

Dress and ornaments of the person.

The people are regarded by travelers as a simple-minded folk, peaceable in disposition, courteous according to their manner, well pleased with trifles, and lively in intercourse. In their sentiments they strongly suggest the Chinese. Here we begin to notice the out-cropping of those beliefs and instincts which have for centuries together held Chinese society in its fixed and unvarying condition. Here we notice that undoubted and sincere respect for age and office which have been so much remarked among the Chinese and the Japanese. Here also we see that easy comformability of character which makes all men

Sentiments and manners; content of the people.

alike in the ceremonials, duties, and associations of life. Here we see, finally, that simple content with the existing order, the presence of which so clearly distinguishes the peoples of the Orient, and the absence of which contributes so largely to both the progressive activities and the prevailing unhappiness of the Western races.

We here come to that part of the Indo-Chinese peninsula in which France has succeeded in establishing one of her largest and most important foreign protectorates. Down to the year 1867 Annam was an independent monarchy, lying coastwise upon the extreme of Southeastern Asia. It was in that year that the part of the country called Cochin China, since known as French Cochin China, was ceded to France. A few years afterwards, namely, in 1874, Tonquin was added to the cession, and on the 6th of June, 1884, the French protectorate was extended over the whole of Annam. The first thing to be noted, however, is the unchanged condition of the country so far as its population is concerned.

We should here, perhaps, consider Annam in its wider and more extensive significance. The country called Cochin China includes the old kingdom of Annam, Tonquin, and the French colony of Cochin China. On the north it rises almost to the Tropic of Cancer, and on the south terminates at Kamboja Point, in latitude $8^{\circ} 30'$ N. The area of Annam Proper is approximately a hundred and six thousand square miles, and of the whole of Cochin China somewhat more than two hundred thousand square miles. The country varies in width from fifty to nearly four hundred miles, while the length of the arc

is about twelve hundred and fifty miles. It is in shape a caterpillar backed against the China sea, Tonquin composing the head; or, to change the figure, it is the inverted Chili of Southeastern Asia.

Glancing at the physical character of the country we find the lower part to be an alluvial plain raised but little above the level of the sea. The rich lowland is covered with thickets of mangrove. It is in this part that the delta of the Mekong, or Cambodia, river spreads out in a form and substance so clearly analogous to the delta of the Nile. It should be said, however, that the inundations of the Mekong are not so regular in their recurrence and not so uniform in their results as are those of the Egyptian river. Sometimes the annual deposit is of one kind and sometimes of another.

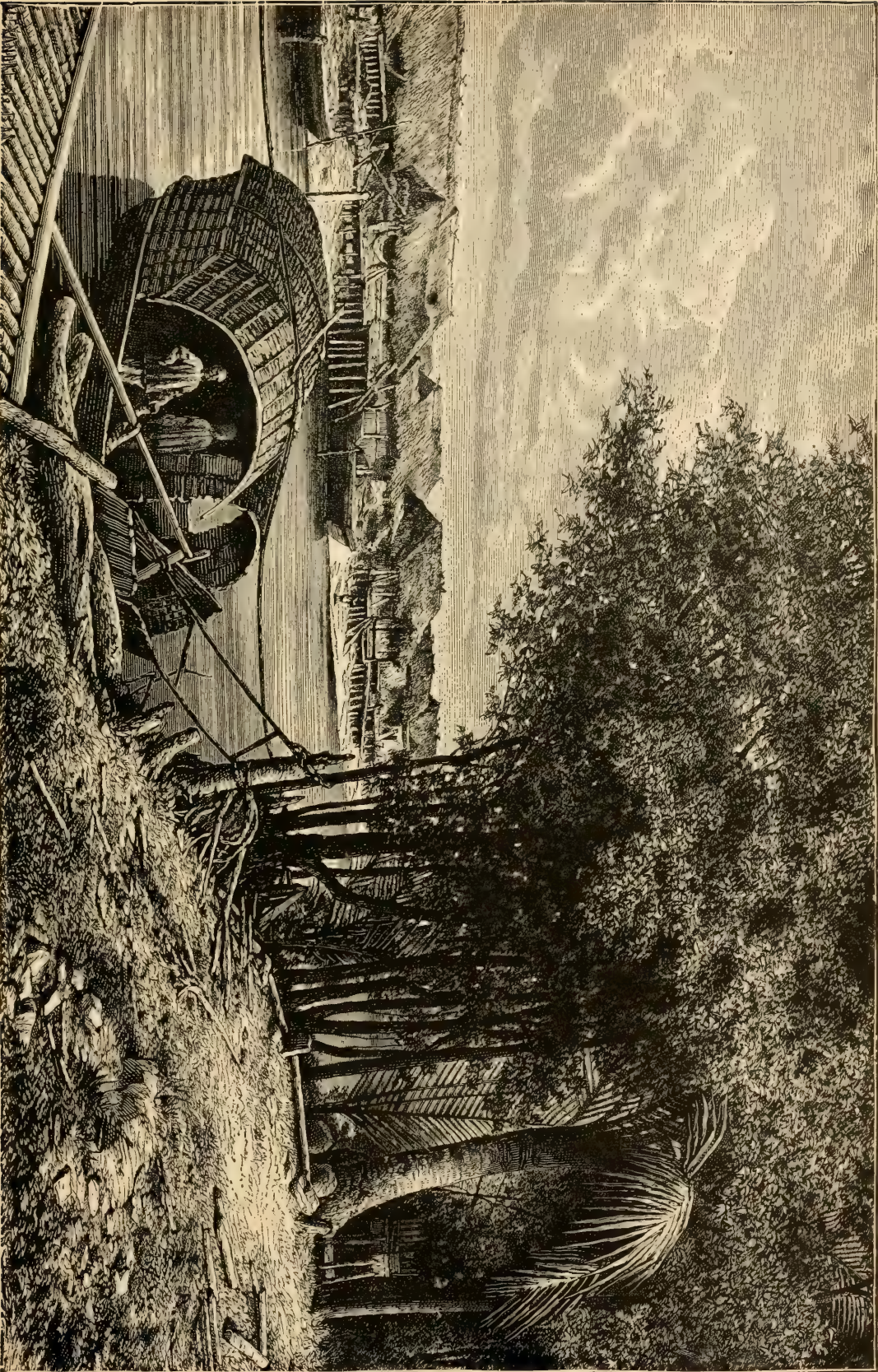
Annam is divided in its whole extent from Cambodia, Siam, and Burmah by the range of mountains which constitute the chief elevation of the Indo-Chinese peninsula. Proceeding northward, the height of the range increases, until we find in Tonquin an ascent leading naturally to the plateau of Thibet. The mountain chain running to southeastward conforms in its course to the seacoast. At the northern extreme the range rises to more than five thousand feet above the level of the surrounding oceans; but this is no more than a step to the great Himalayan platform which lies at about double the elevation just mentioned. Annam is thus backed against the mountains, and slopes off rapidly to the China sea. A great number of small streams descend eastward to the gulf of Tonquin and the open ocean below; but their length is so inconsiderable that they are severally unimportant. We have already spoken of the Mekong flood. This con-

Alluvial delta of the Mekong; the inundations.

Elevation and slopes; the Annamese rivers.

Overlap of French protectorate in Annam.

Character and position of Cochin China.



ANNAMITE LANDSCAPE.—VIEW OF VINH-LONG.—Drawn by A. de Bat from a photograph

cerns not Annam, except in the southern part where the river has already assumed something of the character of an estuary.

Out of these conditions a climate quite

the mountains. On the summits of these, well to the north, in midwinter the thermometer falls to within ten degrees of the freezing point. Descend-

Climatic conditions; only two seasons possible.



WINE-PALM HARVEST.

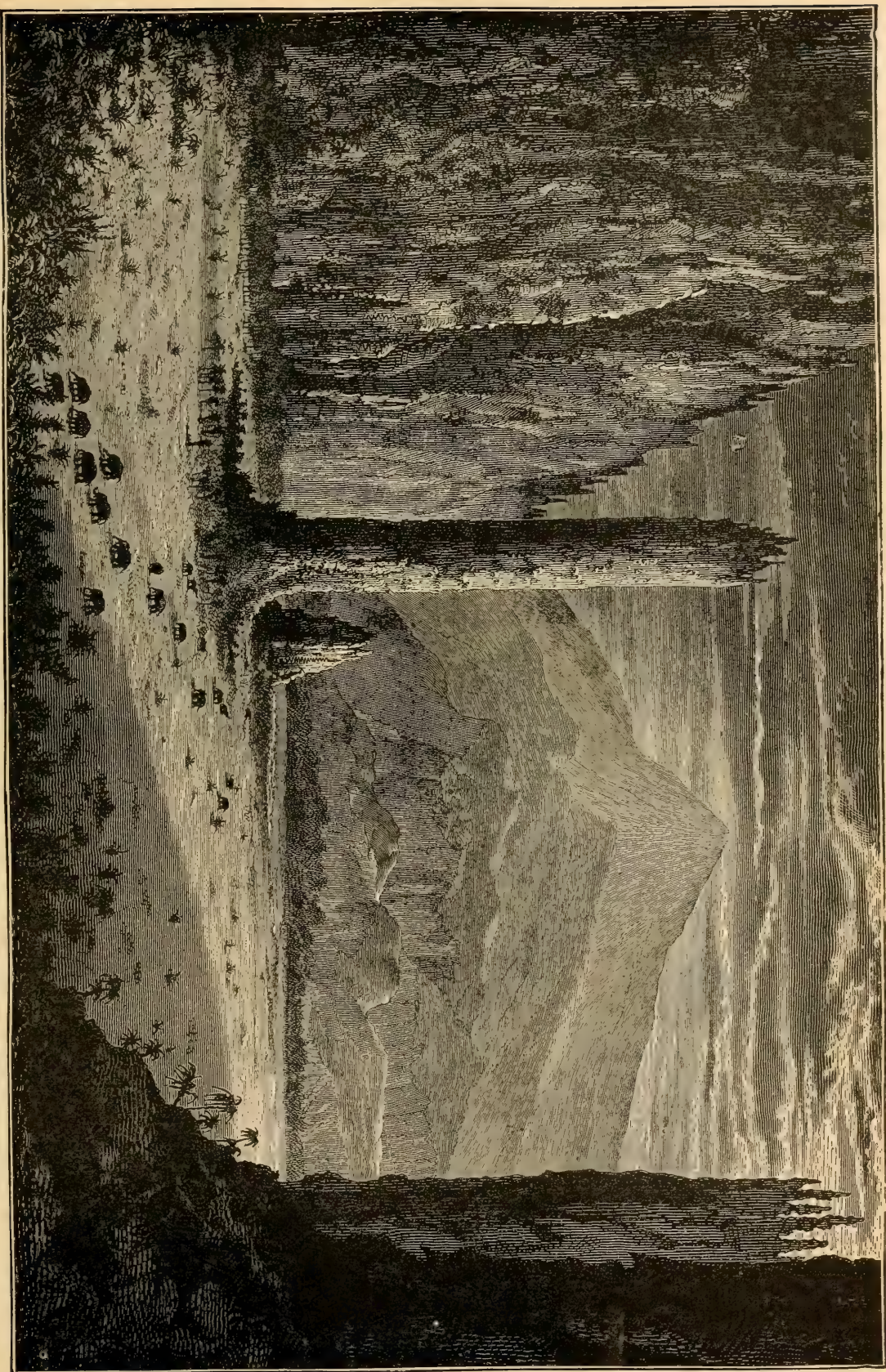
Drawn by L. Delaporte, from nature.

variable is evolved. The variation of the thermometer is as much as fifty-six degrees F. This large movement in temperature is, of course, referable to

human constitution. It is with difficulty that Europeans can become acclimated to such a situation. There are some parts of the surface below the level of

ing from the highlands toward the coast, the country becomes rapidly tropical. The humidity and heat increase. The vegetation loses its semitemperate character and presents the uniform luxuriance of the tropics.

In such a situation nature can, of course, provide no more than two seasons. The greatest heat is attained in the later spring, when the sun looks down vertically at noon. After that, and during the summer, he shines from the north, and then recedes to his winter declination southward. Along the coast and in the delta the humidity and heat are great. Combined, their effects are trying upon any



HAUNT OF THE ELEPHANT.—ENTRANCE TO THE GREAT CIRCLE. MOUNTAINS OF NAKHOR.—Drawn by L. Delaporte, after Joubert and Thorel.

the sea, and here the oppression of the climate is greatest and most fatal to the energy of man.

The reader need not be reminded that agriculture, in however rude a form, is

Richness of vegetation and abundance of products.

natural to such a country. The earth and air and sky suggest the products of

the soil as the means of subsistence, the reward of industry, the basis of trade. Here, again, the citrus fruits abound. The cocoa tree and the cabbage-palm are native growths. The woods are frequent in spices. In Tonquin are the cinnamon groves which furnish a large part of that fragrant bark to the commerce of the world. As to grain products, rice is the principal. It is, indeed, the great staple of the country. After this may be mentioned in their order sugar cane and corn. The mulberry tree flourishes, and the cotton plant grows to perfection with little cultivation. Tea gardens furnish not only the leaves for the common beverage, but a sufficiency for export.

The animal life of the country is tropically conspicuous. In the northern

Animal life of Cochin; the birds and reptiles.

regions tending to the mountainous parts, the royal tiger is the king of

beasts. Throughout the whole peninsula of Indo-China the elephant and the rhinoceros are native. We have already referred to the former animal as the chief pride of the Burmese and a part of the wealth of the Siamese; but the Annamese elephants run wild. The unreclaimed parts of the country have also wild oxen, stags, boars, that variety of bear called "cocoanut," and an endless array of monkeys. The domestic animals are horses, Asiatic buffaloes, goats, swine, and the like. The birds have the beautiful plumage of the tropics.

Among the latter may be mentioned

the peafowl, native to this region. Pigeons abound, and all the dove kind. Of the edible birds, the pheasant is the most important. Waterfowl are plentiful, and the woods of the mountain slopes are alive with paroquets. The Annamese are eaters of fish and other inhabitants of the waters. The native appetite is by no means fastidious. The crocodile and other repulsive creatures wallowing in the mud of rivers are eaten. Few countries more abound than Cochin China in venomous reptiles. The cobra and many kinds of adder lie in wait for man and beast. The python is regarded rather as a benefactor than an enemy, for he fills his huge body with muskrats and other vermin hated by the people.

It is in the midst of these surroundings that the race of Cochin China has been developed. Like country, like people, is the law of the world; but in the

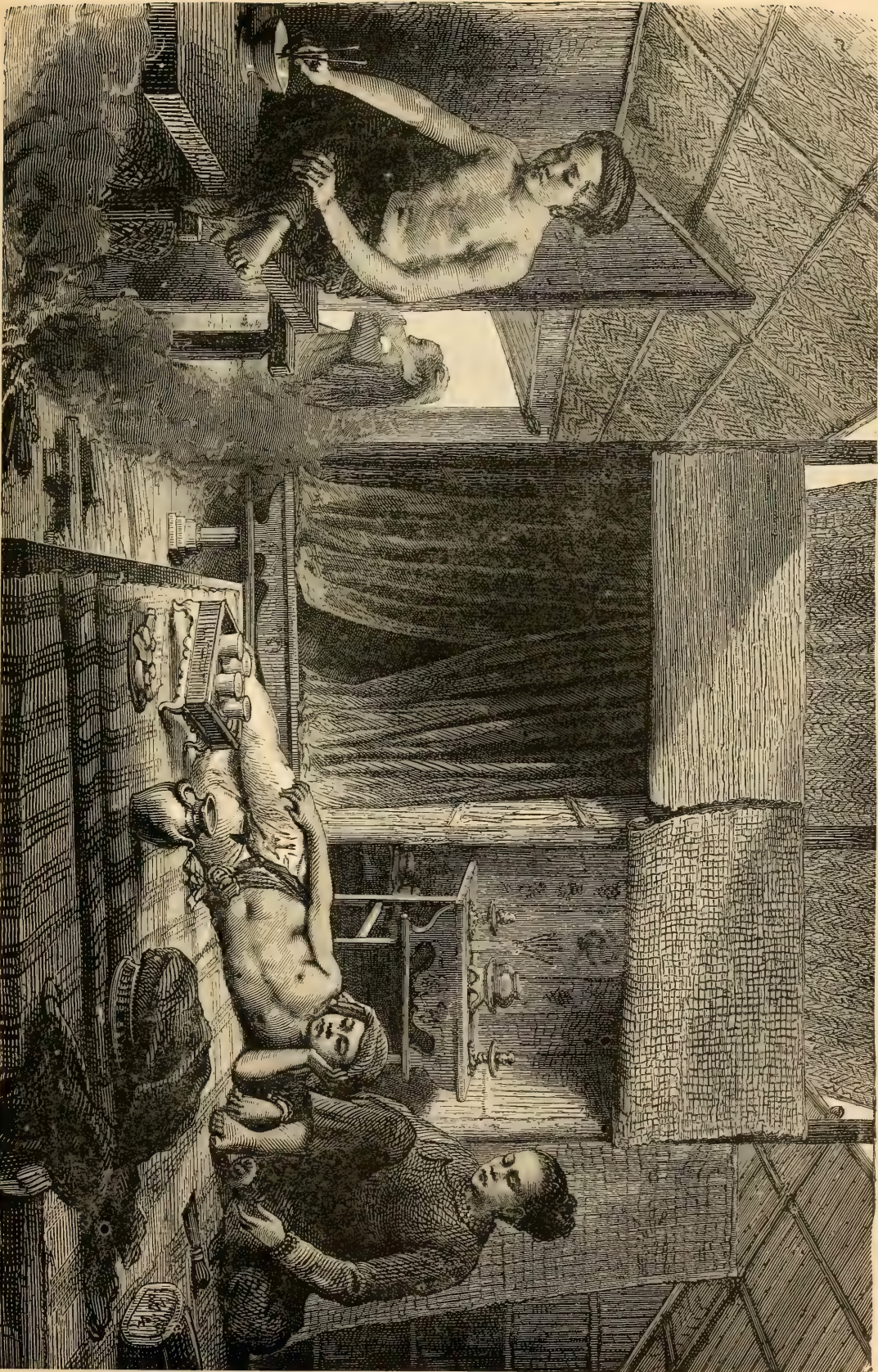
The Annamese but little affected by foreign impact.

application of the law to the problems of ethnic history care must be taken to interpret correctly the true conditions of environment. In the social and domestic life the Annamese differ not greatly from the other races of the peninsula. As yet the intercourse of Europeans, and even the planting of colonies in these far regions, has not materially affected the national character. So far as there is modification it looks to ethnic crossing with the Hindus, the Malays, the Cambodians, and the Chinese, rather than to European stocks.

The intermixtures referred to, however, are mostly of the border. For the rest, the customs and institutions, like the people, are native and unmodified.

Adaptations of polygamy to social conditions.

The usual form of marriage is polygamy. This method of social foundation prevails in Annam with the usual



INTERIOR OF ANNAMITE HOUSE AT NAKHON.—Drawn by Janet Lange, after a water color of Delapierre

limitations. Wealth and rank and privilege indulge freely in multiple marriage, while poverty contents itself with monogamy or mere social license. It is not needed, however, that we should in this connection repeat the dissertation descriptive of the domestic estate having for its two principal corners Buddhism and polygamy. Hereafter, in looking more broadly at the higher aspect of Turanian life as presented by the Chinese and Japanese, we shall have occasion to follow out more elaborately the peculiar features and development of the domestic estate.

Like Cambodian, the language of the Annamese presents the distinct and unmistakable characteristics of Mongolian speech. The native tongue is wholly

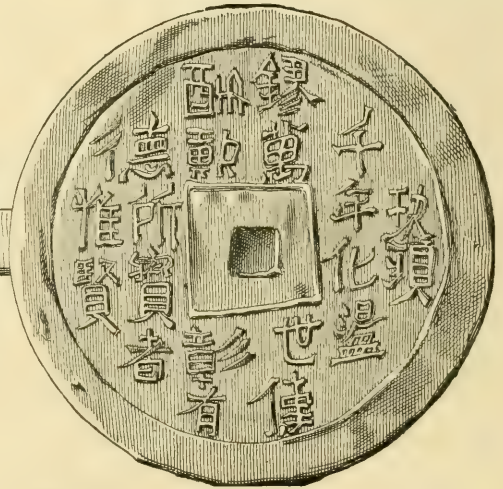
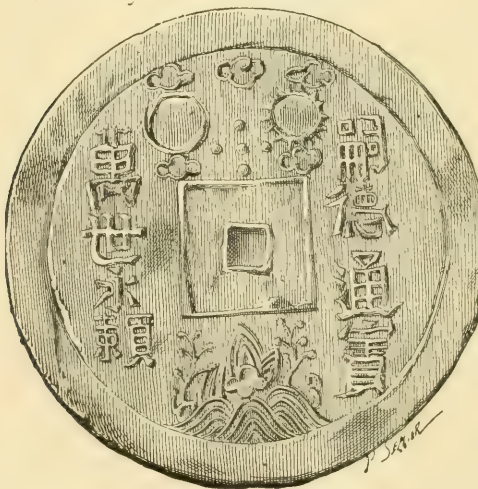
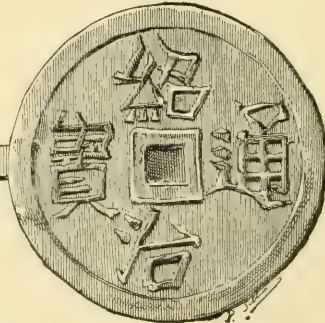
beginning with the Pali, and ending with the French. But the Annamese, like other branches of the Turanian race, are incapable of man-

Turanian character of the Annamese language.

aging the polysyllabic elements of language. Words of many syllables, even when introduced, break into their several parts as though they were hyphenated compounds. Here, as in the case of Burmese and Chinese, we have intonation as a method of distinguishing one word from another of the same spelling and form. The so-called tone in which the word is uttered indicates to the keen ear of the native what

particular idea or notion is expressed thereby.

Philologists have pointed out the fact, however, that the method of intonation in



GOLD MEDALS OF KING THU-DUC.

monosyllabic. The few polysyllables | Annamese is quite different from that of
have been derived from foreign sources, | Chinese and other Turanian languages

In the case of the former, it is not so much the way in which words of like spelling are sung, that is, prolonged or shortened, pitched higher or lower, as it is a peculiarity in the position of the vocal organs in utterance that distinguishes one word from another in its sense. The distinctions in this respect are so nice as to defy alike the musical scale and the

Method of Annamese intonation in speech.



Tael brick
of silver.

equivalents has been by means of accents, bars, crotchets, and the like, distinguishing one sense of the word from another sense with like orthography. By this means a form of linguistic intercommunication and expression has been established in those parts of the country where French influence is predominant.

Expedients in translation; beginnings of literature.

The native mind has hardly yet entered the literary evolution. The Pali books came with the conversion of the people to Buddhism. Out of the nature of the case a new religion carries even



ANNAMESE VILLAGE AND SLAVES.—Drawn by Riou, from a photograph.

phonetic expedients of the Western peoples to express the various meanings.

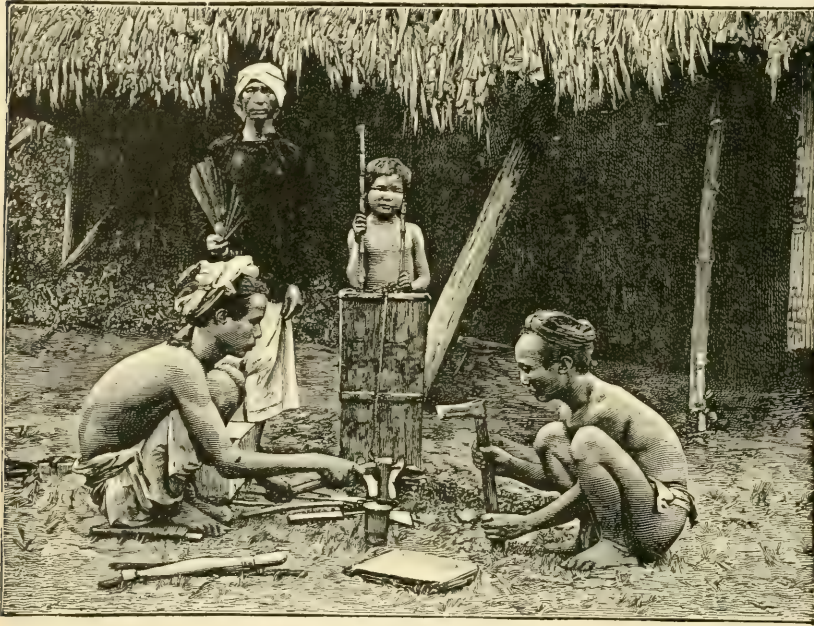
The best method thus far discovered of translating Annamese into European

into a barbarian region a measure of its literature and much of its dogma. When a race yields to a foreign system of religious thought, it at the same time ac-

cepts the letters and learning brought by the emissaries of the new faith. So it has been among the Annamese. They have also some native songs, fictions, and annals. But so far as European infor-

and solid walls, but rather lightness and rich ornamentation are the peculiarities of this architecture. The character of the houses is the same in its leading

Qualities of the
Annamese
architecture.



ANNAMITE FORGE.

Drawn by Thiriat, from a photograph.

mation extends, the literary product of the country may be passed over as of little interest or value.

The architectural progress of the An-

profusely than may be seen in the building of any of the people west of India.

The industries of the country have been but feebly developed. Mines of



HAND OF ANNAMITE SAVANT.—Drawn by P. Sellier, from a photograph.

name has reached a certain stage of production which includes most of the features of building in the better parts of Asia. Not lofty structure, not vast

all the better metals are found in several districts; but they are poorly worked, and the Annamese have little skill in metallurgy. Perhaps the most skillful



BUDDHIST PRIEST OF ANNAM--TYPE.—Drawn by E. Ronjat, from a photograph.

art work done by the workmen of the country is inlay with mother-of-pearl

Manufactures on wood. Strange that it should remain for the artisans of Tonquin to produce

a considerable part of those remarkable metallic drums, or gongs, called tom-toms, so much demanded as a noise-producing instrument in Europe and Amer-

open convenient and profitable commercial lines between Annam and Europe.

The religion is Buddhism; but the Annamese have accepted the faith of India with much modification and many corruptions. It is here that we find in

Multiple religious faith; Buddhism and Confucianism.

our progress eastward the first distinct manifestation of what shall hereafter

recur constantly in our view of the Oriental nations, namely, the coincident profession of several religions by the same people and even the same persons. The Annamese, especially in North Annam and Tonquin, are strongly tinged with Confucianism. There is also a great intermixture of ancient popular superstitions. Buddhism holds its dominion among the great middle classes of the people. The learned, the doctrinaires, the philosophical study Confucius and profess to be his followers. The ignorant and low grade downwards toward the coarse idolatries, fetichisms, and diablerie of the more barbarous Turanian races. Christianity has appeared in the leading cities. In French Cochin China the Catholics have a foothold. In Tonquin several missions have been planted and converts made to the number of three or four hundred thousand.

In the government of Annam we find another evidence of ap-

proximation to the great absolutisms of Eastern Asia. As in Burmah and Siam, the monarchy is hereditary; but in Annam the principle of primogeniture is admitted in determining descent. There are few popular elements in the government; no legislative body, no independent judiciary, nothing indeed but a

Absolutism of government; the hereditary nobility.



E. RONJAT

NOBLEMAN AND PAGE OF COCHIN CHINA—TYPE.

Drawn by E. Ronjat, from a photograph.

ica! The manufacture of porcelain, cotton goods, and silks is also practiced to the extent of producing a surplus for exportation. Many of the native products, such as raw cotton, salt, skins, and several kinds of spices, are exported. Most of the trade lies Chinaward, though England and other Western nations have been assiduous in their efforts to

privy council composed of six ministers appointed by the emperor.

For the rest, the despotism is complete. The sovereign does his will and governs by edict, subject only to the restraint of immemorial custom. The military power of the kingdom is not great, though all of the people are subject to military rescription. There is a sort of hereditary nobility corresponding to the mandarin official nobility of China. The former is divided accordingly as the function of a given nobleman is civil or military. If civil, he is expected to be a scholar, according to the standard of his country, and, *mirabile dictu*, to have passed a literary examination, testing his qualifications for official duty! A wonderful thing that the more than half-rude absolute despotism of Annam should have discovered the propriety and fitness of such a test in the under officers of the government, when the great and progressive states of the West, whether monarchy or republic, are cheerfully and persistently remanded to the management of officers on the wholly extraneous ground that they, the beneficiaries, have been the skillful manipulators of a party!

The local administration of Annam is carried on by means of twenty-four provincial governors, who receive their appointment from the court at Hue. Each province is in turn subdivided into departments, townships, municipalities, and the like. Meanwhile, in the French colony we have an example of European methods established on this remote rim of Asia. French Cochin China is under the administration of a governor who receives his commission from Paris, and is assisted by a council of state.

Relations of provincial to general administration.

Since the mass of population in the four provinces under French control are natives of the country, the government has, out of the nature of things, been adapted to the Oriental manners and institutions.

Ethnically considered, the natives of Annam are, perhaps, the poorest type of all the Indo-Chinese peoples. The worse, rather than the better, qualities of the Mongolian stock are exhibited in his constitution and character. The An-



A STIENG LABORER—TYPE.
Drawn by E. Ronjat, from a photograph.

namese are low in stature. The complexion grades down toward that of the Malay—to say nothing of a hint of Papuan. There is, however, that clearness and smoothness of skin which distinguishes the Brown peoples of the world from the Black.

Low rank of Annamese in the ethnic scale.

The Cambodians are the darkest-visaged of all the native inhabitants of Indo-China. Race and climate in them combine to produce a thick skin with a

heavy deposition of pigment. The Cambodian head is flat on top, the forehead low, but broad; the

Features and personal habits of the race.

face flattened except at the cheek bones, for these project after the manner of all Turanians; the nose is almost level with the face; the mouth is large, and the lips thick. It is the custom of the country to blacken the teeth, and the repulsiveness of this fashion is heightened by the eating away of the gums—a circumstance attributable to the national custom of chewing the kernels of acrid nuts mixed with lime.

The person of the natives is not only low, but heavy, thick, broad, and wanting in the suppleness which is the characteristic of nearly all the Southern and Eastern Asiatics. The personal appearance is altogether disagreeable. Even the walk is shuffling and chimpanzee-like, abhorrent to European sight.

Form and manner; intellectual and moral traits.

Travelers and merchants have sketched the national character as being indolent and apathetic. The most notable virtue is that of deference to parents, aged people, and officials. To this should be added a strong patriotism which, as a prevalent sentiment, prevents emigration. It is said that the Annamese learn quickly and remember well; that they are teachable, unoffending, and mild-mannered to a degree which produces respect or even admiration.

The whole population of Annam, inclusive of Tonquin, is probably about ten million of souls. This includes the people of the provinces ceded in 1867

Extent of population; the European element.

and 1874 to France, and the slaves. Nothing exact in the way of a census has ever yet been done in the countries of this part of the globe. The principal cities after Hue, capital of the empire, are Ha-Noi, on the Songkoi river, with its population of about fifty thousand; and the provincial capital of Hai-Dzuong, containing about thirty thousand inhabitants. Hue has a population of fully a hundred thousand; other cities reach to twenty or thirty thousand.

French Cochinchina has about a million and a half of people. Of these fewer than fifteen hundred are Europeans, to which we must add the military garrisons and members of the government proper. Of all the foreign elements, the Chinese are most numerous, though in the French province the Cambodians, from the proximity of their country, outnumber the Celestials. Here, then, with the completion of our excursion among the races of the Indo-Chinese peninsula, we turn to the Malay peninsula and the outlying islands, the people of which are ethnically united under the designation of the native name, Orang Malayu, or, in the vocabularies of Europe, the Malays.





INDONESIAN CULTURE. *Fachin* are Neapons of the Malays



BOOK XXI.—THE MALAYS.

CHAPTER CXXXV.—THE MALACCANS.



NE of the most remarkable peninsular parts of the globe is Malacca, or Malay Land—so called from the native name *Tanah Malayu*.

It is a long dependent part of the earth's surface attached crookedly to the bottom of Indo-China, and projecting southeasterly into the sea to within less than a hundred miles of the equator. It is shaped like a great spearhead of the palæolithic age, seemingly bent and half-wrenched from the shaft just below the isthmus of Kra. But before we proceed to sketch the country, let us look for a moment at its ethnical significance.

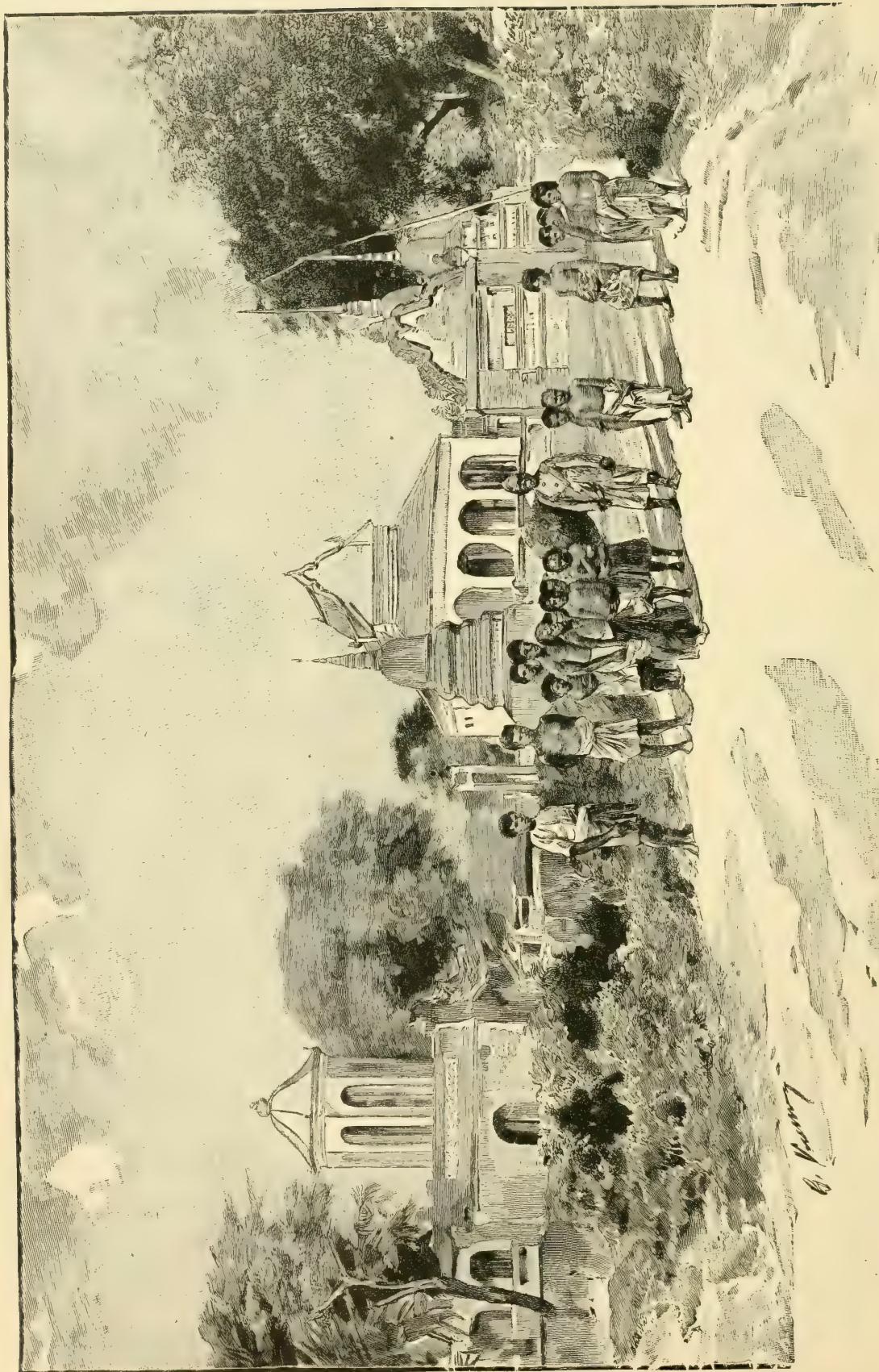
The Malays are the people of common race type inhabiting Malacca, Sumatra, and the other islands of the adjacent seas, designated geographically as the Eastern archipelago, or Malaysia, including the great island of Madagascar, off the east coast of Africa. The peculiar

ity of this distribution is its exclusively insular and peninsular character. If we break away the Malay peninsula at the southern extremity of British Burmah, then the position of the race which we are about to consider is wholly insular. Its only continental foothold is in Malacca.

No part of the distribution of the Malays proper reaches as high as the tenth degree of north latitude. The remotest southern departure of the Malay race is just below the Tropic of Capricorn, in Madagascar, and the same island shows its furthest distribution to the west. Eastward, the Malay vernacular is still heard as far as the coasts of Borneo and the islands of the Molucca group; but in the latter situation the Malays can no longer claim to be in their native seats.

We have thus defined the geographical, or rather hydrographical, limits of the race. It is proper to remark, once for all, that not all of Sumatra, but only the larger southern half, is occupied by

Insular and tropical character of Malay environment.



SCENE IN MALAYSIA.—BUDDHIST MONASTERY AT SINGORA.—Drawn by G. Vuillier, from a photograph.

the Malays, the northern portion being assigned to a people of another stock called the Achinese. This is said, however, only of the Malays proper. The race is shaded off eastward through the vast expanse of Polynesia. There are several groups, all belonging to the original stock, but still so greatly differentiated by removal and insular development as to constitute distinct varieties of mankind.

In the next place, we may note the existing dispute relative to the original seat of the Malay race. For a long time it was supposed that the origin of the departure was in Sumatra, and that outward from that island-country as a center the lines of excursion were to be drawn to various islands and coasts. This reasoning was applied to the inhabitants of Malacca, who were thought to have been derived by an emigration from the south. The other and more recent view is that which deduces the race from the peninsular, that is, a continental, situation. In this again we see traces of the prevailing opinion of our age in the direction of the monogenesis of the race.¹

It accords with our present best knowledge to regard the Malay dispersion as having begun from the Indo-Chinese peninsula, the migration, if so we may call it, extending southward through Malacca, thence oceanwise to Sumatra, and thence to the other islands and re-

Two races of Sumatra; off-shading of the Malay stock.

Question of the original seat of the race.

Malay dispersion begins from Indo-Chinese peninsula.

moter situations of the race. This view of the problem is consistent, moreover, with that still higher consideration of the subject which would make the Malays to be what they doubtless are, only a specific variation from the prevailing Mongolian types of Southeastern Asia. The theory, indeed, includes the Malays as a branch from the Mongolian stem, and it is in this light, beginning with Malacca, that we are now to consider its character and fortunes.

The Malay peninsula, which we may thus regard as the primary seat of the race, is joined to Indo-China by the isthmus of Kra, in the latitude of ten degrees north. At this place the peninsula is less than fifty miles in width. From this narrowest portion to Singapore is a distance of about six hundred miles. The greatest breadth is near the parallel of five degrees north. Here a transverse section of the country measures two hundred and ten miles. The whole area is seventy thousand square miles. All around from the gulf of Siam and the China sea on the east, up through the strait of Malacca and the Indian ocean on the west, the peninsula is washed with the warm waters of the tropical seas. Out of the nature of the case the prevailing climatic conditions are heat and moisture. Whatever these two elementary facts of the natural world may effect in the human constitution, that may we expect to find in the Malay race.

Physical character and conditions of Malacca.

In such a country as Malacca winter is impossible so long as our present world-order remains undisturbed. In all cases peninsulas are supported by a ridge, or backbone, of highlands. This circumstance always tempers the climate. Within the tropics elevation carries a

Correlations of climate within the tropical islands.

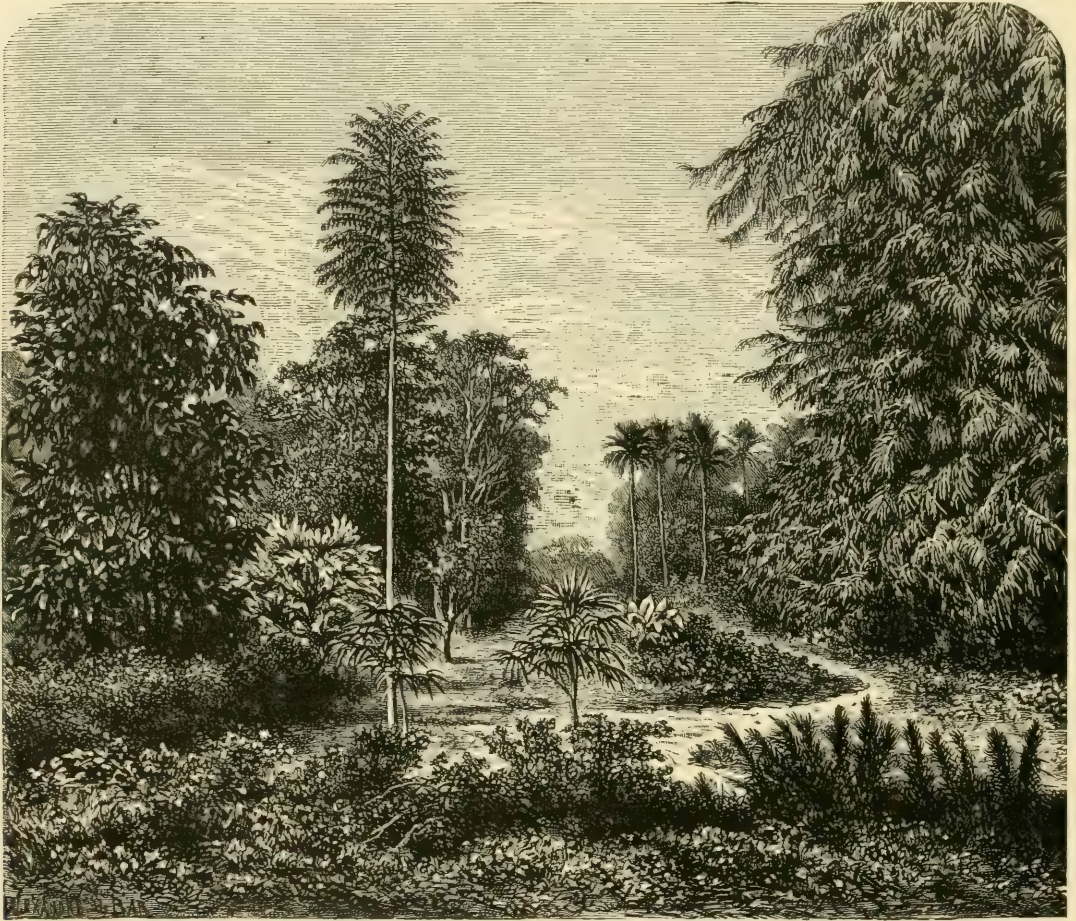
¹ As late as the age of Agassiz, the opposite opinion held ground in the scientific world. That great naturalist, reasoning from the imperfectly collected data of his times, held the belief of a polygenetic origin of the human races. By such opinion ethnographic inquiry was for a while directed—and at the same time confused and retarded.

cooler atmosphere. In the central and lifted-up parts of Sumatra where the mountains approximate three thousand feet in height, there is an equable and moderate temperature the year around. Notwithstanding the tropical situation and the high range of heat, the climate is by no means so intense as that of the

to a fair degree of activity and human development.

It is one of the peculiarities of the peninsular parts of the world that they are rarely capable of bearing long rivers. It is seldom that a great stream like the Mekong drops downward longitudinally

Peninsular rivers unfavorable to trade; in fertility of soil.



VEGETATION.—PARK AT THE RESIDENCY OF BUITENZORG.—Drawn by Alexandre de Bar, from a photograph.

tropical belt where it lies across continents. For the sea round about tempers the air, and the high heats of equatorial Africa and of Southern Asia to the west, and in India, are unknown. The rise and fall of the thermometer is within narrow limits. Were it not for the steamy condition of the atmosphere the country might be regarded as favorable

through some projecting part of the earth's surface. The streams are transverse, making their way quickly from the central highlands to right or left into the ocean. Though maritime commerce is thus favored internal trade is discouraged, and all such other enterprises as depend upon rivers for their origin are retarded.

Contrary to expectation, Malacca is not, on the whole, a fertile country. The slopes to east and west from the central water-sheds are for the most part too steep for the formation of a deep and productive soil. It is claimed by geologists that the peninsula is of recent formation, and that the rock decay upon which all soils ultimately depend is still in its earlier stages. The coast regions, however, like the other parts of Indo-China, are not only tropical, but fertile. Even the central highlands show by their splendid vegetation that though the soil may not be of the highest degree of fertility, the elemental conditions are such as to bring forth all that richness which marks the ocean lands approximate to the equator.

The staples of Malacca are rice,

sugar, cotton, and tobacco. The first named of these products grows well near the sea, but only in certain favoring districts. The home production is not sufficient for the demand, the deficit being supplied from Cambodia and Annam. To



COCOA-PALMS OF FULO-PENANG.

these products we must add the palm and cocoa fruits, yams, and the like. Neither tea nor coffee has been successfully cultivated. As for the rest, we find here in the native woods and in all favoring situations those natural tropical growths which, since the beginning of our era, have contributed so largely to the artificial requirements of civilization through-

Staples of Malacca; richness of forest products.

perpetually in such abundance as to supply native wants and foreign demand.

The animal life of such a country must needs be abundant. Its character may be inferred beforehand. It is in such regions as this that the higher primates, as we have formerly observed, reach their most extraordinary approximation to man. It is one of the most surpris-

Animal life; abundance of the quadrumana.



CHIMPANZEE.

out the West. It is in the hill-forests of Malacca and throughout the Malay peninsula that the traveler in his excursion eastward through Southern Asia first finds the gutta-percha tree. Here also that ebony, which may be regarded as the wonder of all native woods, abounds. Here the camphor tree flourishes. Here are the beginnings of the spice woods. Here, in the lowlands, thickets of bamboo and rattan spring

ing facts in the history of animated nature that in those regions of the earth where man-life seems to grade off toward the horizon, there the lower animal life appears to rise toward the same horizon, as if the descending sky of humanity were dropping down to meet the rising landscape of merely animal existence.

In Malacca all the quadrumanous species abound, rising through the simian

race to the troglodytes, or chimpanzee. As in other maritime and low-lying parts of Indo-China, the rhinoceros and elephant are found in Malacca; so also the bear and many species of the carnivora, extending to the tiger. The Asiatic buffalo has made its way southward into this extreme position, and the wild hog and Sunda ox of the Japanese variety are found.

The birds also are abundant, varied, and of tropical plumage. Here the pigeon kind has been differentiated into a multitude of varieties. Pheasants drum in the woods. Here, for the first time, still looking eastward and southward on our excursion, we find the bird of paradise. The small and highly colored species, such as the humming bird, vie in brilliancy with the flowers among which they sport. The teeming life of the wing is supplemented by a corresponding fecundity out of the ground. The variety and extent of the reptile and insect life of these countries are known to whoever reads a book of natural history.

It is in the midst of these conditions, hastily sketched, that the Malay race has begun and maintained its existence. This is, as we have said, the Tanah Malayu, or Land of the Malay. So far as tradition extends, we may regard Malacca as the center of the whole dispersion of this race. It can not be doubted that in process of time, particularly since the outreaching of Islam into these far regions, an ethnic movement has taken place from the insular and toward the continental parts of Malaysia. This movement has carried, as if by reflux, a considerable part of the present Malaccans, or at least ancestors, backwards from Sumatra to the peninsula; but the

old ethnic progress was in the opposite direction, and of this the tradition of the race has preserved a memory. For among the Malaccans there is an older population, strongly Malay in its character, known as the Orang Benua, that is, Men of the Ground, or Autocthones; and these clearly constitute the primitive people of the peninsula.

This view of the aborigines of Malacca and of the distribution of the whole Malay race is strongly supported by geological suggestions. We have already noted the comparatively recent lifting up of the Malay peninsula from the sea. This implies that the outlying island of Sumatra and others were also raised at a recent date. Such geological movements are always, if we mistake not, in the nature of an oscillation. The shores of the continents and the islands of the seas are alternately lifted up and depressed.

It is highly probable that the elevation of the parts of the earth which we are here considering proceeded much beyond the present level, exposing not only Malacca, but also the straits and the islands beyond as a continuous projection from the continent. This would make the passage southward easy for the aboriginal populations. The Malaysians would distribute themselves by land. Afterwards, with the receding phase of earth movement, Sumatra would become insular. Other peninsular projections would also appear as islands already bearing their plantation of mankind. At the present time the Malaccan strait, though of considerable breadth, is extremely shallow, considered as an ocean passage.

We are not here, in the beginning of our study, to neglect the fact that at some time a wave of the Black race has

High-colored
and beautiful
birds; insects
and reptiles.

pigeon kind has been differentiated into a multitude of varieties. Pheasants

Geological fluctuation has assisted ethnic distribution.

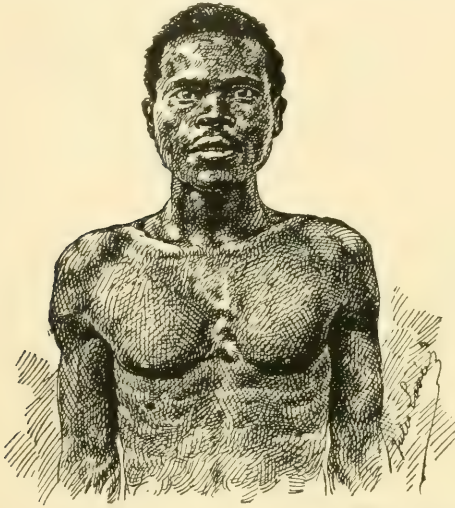
Movements of
Malays toward
Malacca; the
Orang Benua.

begun and maintained its existence. This is, as we have said, the Tanah

passed through these parts of the world.

Residue of Melanesians in the peninsula.

In the northern districts of Malacca there is clearly a residue of some old Melanesian population. Doubtless the



ORANG BENUA OF MALACCA—TYPE (FRONT VIEW).
Drawn by J. Lavée, from a photograph.

progress in this case has been from the direction of Australia. The race con-



ORANG BENUA OF MALACCA—TYPE (SIDE VIEW).
Drawn by J. Lavée, from a photograph.

tact of many centuries has not been sufficient to remove the unmistakable traces of an aboriginal Nigritian popu-

lation in the country here considered; but of this population we shall have more to say hereafter.

Glancing at the social and domestic estate of the Malaccan Malays, we find the same to have been derived from the religious condition. The institution of the family is, in the first place, pagan. Tropical conditions influence family development.

So far as the Orang Benua, or aborigines, are concerned, it can hardly be said that they have reached the stages of a family evolution. It is difficult for people of the West to understand that the tropical and oceanic relaxation of



PRINCESS OELOE—A ROYAL TYPE.
Drawn by G. Vuillier, from a photograph.

the physical life extends almost inevitably to institutions. If we select a country where the conditions of living are so easy, so little disturbed by the inclemency of nature, with all its accompanying nervous agitations and distempers as to make existence a sort of natural phenomenon, we shall find invariably a feeble and very imperfect institutional development.

If nature brings forth under merely natural law, so also will the human race. The strong cohesion of the family, as the same is shown in countries where winter and sterility, forbidding aspects

and inhospitable conditions, prevail, can hardly be expected in such regions of the earth as permit the propagation, support, and development of life under merely natural law.

The reader in seeking for the social estate of the Malays will find the sources of the same partly in the native paganism and partly in Mohammedanism, which is the faith of the ruling and cultured classes. There is here a contention between the polyandrous and the polygamous usage. The aboriginal populations tend strongly to maintain that old form of sexual union which we have noticed as far north as Thibet, and which will recur again and again until we have completed our excursion among the native races of North and South America. But Islam, since the twelfth century, has brought polygamy into Malacca as the basis of the social organization. This is at the present time the prevailing form of marriage, and the authorized family estate. There is a great difference in the social condition of the *Benua Malayu* and the *Orang Malayu*, the latter being essentially barbarous and pagan, and the former having advanced with considerable strides toward the conditions of the civilized life.

Our knowledge of the Malayo-Polynesian languages is another one of the fruits of modern scholarship. We are here to note the primitive Malayan division of these tongues. Hereafter we shall advance to the consideration of the Polynesians proper, including their two great divisions of Melanesian and Micronesian. It is clear from a generalization of the results of philological inquiry that this whole linguistic distribution through Malacca and the islands of the Indian archipelago and Polynesia has been from

a common original source having its origin in Southeastern Asia, or, more precisely, somewhere about the Malay peninsula.

Of the Malay language proper, the limits are, first of all, Malacca and the outlying islands. From this true seat, however, the language has extended as the vernacular of the maritime parts of Sumatra and Borneo, as also of Java, and the Sunda and Banda islands. It extends as far eastward as the Philippine group. Within these limits all other forms of speech are regarded as alien and incidental.

We have in the case before us another instance strongly analogous to the religio-linguistic development of Siamese, Burmese, Cambodian, and other forms of Indo-Chinese speech. This is to say that the beginnings of Malay language culture began with the Mohammedan conquest. Islam came not only as a faith, but as a form of literary and linguistic culture. It came with an alphabet and with books and manuscripts—the spirit of evangelism and the purpose of teaching.

Islam brings literature; earliest examples of letters.

Our knowledge of the Malay language beyond its existence as a form of speech hardly extends to a period prior to the coming of the Mohammedans out of Persia in the twelfth and thirteenth centuries. It does not appear that the language has been preserved to us in any purely native form. It is not known even that the primitive Malays possessed an alphabet. The earliest examples of the written tongue which we possess are those preserved in Perso-Arabic and Japanese manuscripts. These earliest examples of the Malay language come to us on a kind of bamboo slips, on which the words seem to have been carved with a knife. Since the age of the Dutch

The seat of Malay languages; limits of the groups.

ascendency in the East, the Roman alphabet has been carried into these parts, and its superiority has been recognized. At the present time a large proportion of the Malayan writings are made and preserved in the universal alphabet of the West.

The first characteristic of the language under consideration is its dissyllabic form. The structure rests almost exclusively on the consonantal letters with which the vowels are associated. The next feature is the paroxytone nature of the language. The accent falls on the penultimate, or only rarely on the ultimate syllable. The grammatical root is incapable of inflection, and to this fact the uncertainty of the sense is largely attributable. The short vowels are not written in the words, and the latter frequently present nothing but consonants. Words of this kind have all the vagueness of unpointed Hebrew, and are dependent for their meaning upon tradition and usage in pronunciation. Dr. Rost has given the example of the word *bntug*, which accordingly as it is pronounced with varying vowels may mean "a star," "a cicatrix," "to cast down," "to spread out," "rigid," "mutilated," "enciente," "a cucumber," or "a redoubt." These various senses of the word would appear in pronunciation if written in English form as *bantang*, *banting*, *bentang*, *buntang*, *buntung*, *bunting*, *bonteng*, *benteng*.

In these sketches of the Turanian languages we enter not deeply into their nature, aiming to give only to the reader a conception by outline of their form and character. The next peculiarity of the Malay which we may note is its use of *kind-words*, by which the ideas expressed in well-known dissyllables are

Peculiarities of Malay vocabulary and utterance.

inflected into cognate ideas. Sometimes the prefix is numeral, sometimes descriptive. We are again indebted to Rost for the example of *orang*, meaning man; but when the word *ekor*, signifying tail, is added, then the word signifies animal; that is, *orang-ekor*—literally tail-man—signifies animal. We have already in the case of other Indo-Chinese languages observed the same specific variation by means of the class word affix.

In all languages of the kind under consideration ellipses must perform a large office. Since the words are incapable of verbal and grammatical expansion, circumlocution must take the place of the inflectional development as the same appears in the Western languages. It also follows that idiom, as distinguished from vocabulary proper, will be of more importance than in those tongues which are marked by inflection. The learner of Malay must apply himself as much to idiom as to vocabulary. Perhaps the idiomatic dictionary would approximate in size the regular lexicon. The language thus presents exactly such characteristics as we have in the aboriginal tongues of the New World.

It has pleased nearly all of the Turanian races to elaborate their ideas by means of circumlocution. The result is that the words have a narrow but, as it were, *intense* meaning. General or abstract word-forms are for the most part wanting in the vocabulary. It were difficult for the Turanian to say "to hunt" or "to fish;" for the ideas expressed are too general and broad for his thought. He can, however, say "to-kill-a-deer-with-an-arrow," or "to-take-fish-by-pounding-the-ice." In every part these forms of speech are narrowed down to specific acts and expressions, and

Elliptical expression and prevalence of idiomatic forms.

Use of kind-words to inflect the meaning of phrases.

these require agglutinative circumlocutions.

Like all the other languages in the quarter of the globe now under consideration, the Malay has gathered many foreign elements. The oldest of these is Hindu, which in the earlier centuries

Foreign linguistic elements; the Perso-Arabic in particular.

however, is that Perso-Arabic which came with the propagation of Islam in the conquest of the native paganism.

In Malacca, and indeed throughout Malaysia, there has been but little effort on the part of native writers to elaborate a grammar and dictionary of their speech. This work has been left to



ARCHITECTURE.—ROADSTEAD AND VILLAGE OF WARUS-WARUS.—Drawn by J. Moynet, after Dumont d'Urville.

of our era was disseminated, not to the extent of linguistic conquest, but largely by means of the Buddhistic books, through all the regions of Southeastern Asia and the adjacent islands. But the Pali never greatly affected Malay. As in all insular and peninsular situations, commerce and travel have brought in foreign terms from many quarters of the earth. The largest of all additions,

foreigners. Europeans from their first contact with the country have been much interested in the Malay tongue. Commercial interest and religious zeal have combined their motives to extend the knowledge of this variety of human speech. As early as the days of Magellan adventurers from the western parts of Europe began to produce a Malay vo-

Development of Malay lexicography and grammar.

cabulary. During the period of the Dutch ascendancy in the East considerable progress was made in developing the means of linguistic intercourse between the Malay countries and Holland. This work opened the way for a knowledge of the language to the Western peoples.

Then came the beginnings of English

centuries. The vocabulary and idiomatic forms preserved by the early Dutch navigators are still available to the learner, and the forms are found to be but little inflected from what they were at the beginning of the seventeenth century.

Since the year 1882, when Maxwell

published his *Malay Proverbs*, we have been able to discover not only the spirit but the limitations of Malay literature. The na-

Spirit and matter of native literary productions.

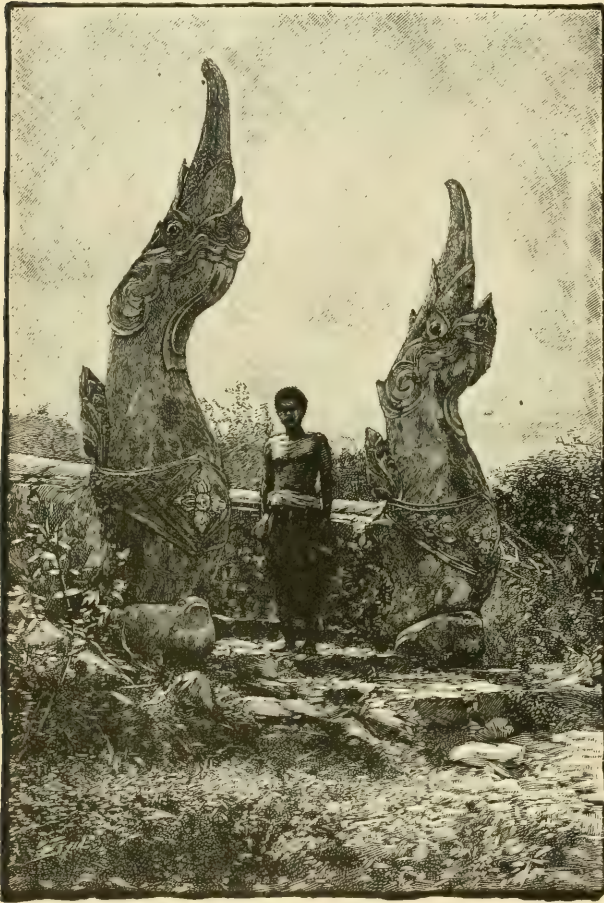
tive writers have essayed both poetry and prose. The folk ballads are simply lyrics, ranging but slightly in sentiment above the life of barbarism; but the language has attained the level of rhyme, and the sentiments of Islam have gilded somewhat the otherwise lower level of Asiatic structure. The prose works, or proverbs as they are called, are made up of chapters of apothegms and sayings relative to life and conduct. One element of strength and beauty in the attempted literature of the race is its truth to nature and to the real life of the people. There is no straining after foreign effects, no description of foreign scenes or importation of persons and incidents remote from the common life of the people.

Of the technology and arts of the Malays we possess but a fragmen-

tary knowledge. The structural activity of the race was exhibited at a very early age. As far off as the first visitation of

Structural abilities of Malays; fortifications of Malacca.

Malacca by the Portuguese the building arts and the arts of war were well advanced. At that time it was estimated that the city of Malacca contained at least a hundred and fifty thousand souls.



ENTRANCE TO PAGODA, AT SINGORA.
Drawn by Bazin, from a photograph.

plantation in Hindustan and Burmah. Grammars, lexicons, and books of conversation were multiplied, and at the present time there is no great difficulty in the way of Europeans in the matter of learning the language of the Malays. One of the striking circumstances to be noted is the slight variation which the speech has undergone in the last three

This was at the beginning of the sixteenth century. The Portuguese who, under Albuquerque, captured Malacca in 1511, were surprised at the strength of the defenses, and particularly at the character of the weaponry by which the siege was resisted. The European assailants found themselves inferior to the Malays in gunnery and the management of fortifications. Malacca was defended by batteries of brass and iron cannon, and the small thunder of gunpowder and bomb was heard in this remote part of the earth almost four centuries ago. The Portuguese reported themselves as captors of three thousand pieces of artillery.

We are able to know not only the character of recent building in Malacca and Sumatra, but also something of the ancient structures of Malaysia. There is in the country more than the usual amount of architectural relics from an unknown antiquity. These include ruined palaces, perhaps of some extinct royalty; also rock-cut tombs, the foundations of old monasteries and temples over which we find, as if in the nature of a second growth, the work of the Portuguese during the hundred and thirty years of their ascendancy in the country.

In the smaller industrial arts the Malays have some skill. In the working of metals they surpass the Burmese and Siamese. The manufacture of fabrics, namely, of cotton cloth and silk, is practiced with some success. But the greater supply of silk is obtained by commerce. The home industries have not been sufficiently developed to equalize the import and export trade. The carving of wood, ebony, ivory, and the like, is one of the minor arts in which the Malays are suc-

cessful. The work done in these particulars bears the peculiar impress which distinguishes all Oriental products of handicraft from those of the West.

A sketch of the governmental system of Malacca is difficult. No general government exists in the peninsula or the outlying parts of Malaysia. Several foreign countries, including England from the West and China from the East, hold possessions in different parts, and the remainder of the countries under consideration are divided into local governments representing the old tribal organizations and monarchies. This condition of affairs prevails through the greater part of the archipelago. The race thus far has shown an inaptitude for the development of any large governmental system. The habits of the people have tended to localism and the maintenance of independence.

The reputation of the Malay race from the first knowledge and contact of Europeans has been that of sea-roving, plunder, and piracy. This habit has been maintained to the present time. Perhaps the strongest and most extensive Malay government known within the historical period was that of Mohammed Shah, who was overthrown by Albuquerque in 1511. The destruction of the native sovereignty entailed a political and social condition from which the Malays of the peninsula have never recovered. Foreign and civil wars ensued, and the total population has been greatly diminished since the beginning of intercourse with Europeans.

As to religion and religious institutions, not much need be added, except to note the far-reaching propagation of Islam into the Malay countries. The race, on the whole, seems to have taken

Abundance of ancient ruins in the peninsula.

Minor industrial arts and home products.

Absence of general rule; local and tribal government.

Acme of Malay development in sixteenth century.

kindly to the evangelism conducted by the Perso-Arabian priests of the twelfth century. It was in Malacca that this religious movement beat up against the influences of Buddhism descending from the north. It was against the native paganism of the Malay people that the missionaries of the Islamite cause were obliged to contend. In this conflict they were generally successful, and Mohammedanism became the prevailing religion.

The new faith, however, suffered considerable modifications. It entered the mind and practice of the Malays with such changes and adaptations as their genius and disposition demanded. It is this modified and differentiated Islam that the traveler observes at the present day as the prevailing religion of the people. In some districts the old paganism held out against the innovation—this, if we mistake not, greatly to the hurt of the implacable tribes. The pagan parts of Malacca and Sumatra have never made such progress as have those other cities and districts where the politer and more extensive culture of Islam obtained the ascendancy.

The Malays are essentially a people of the seas. Pritchard has called them "the Phœnicians of the East." Widely dispersed as they are, they are nearly always found in positions either insular or bearing close to the coast. The seahabit is the prevailing disposition of Malay life. When the wars and adventures and commercial enterprises of their own islands and shores do not furnish sufficient motive and opportunity, they seek places on the vessels of foreign nations, and thus venture abroad to the ends of the earth. The intercourse

between Malaysia and the rest of the world has until recently been almost exclusively maritime. Within the present epoch the movement to include all peoples in common international bonds has extended to the countries occupied by this race, and Malay representatives may now be seen in most of the capitals of Europe and America.

The race thus brought into juxtaposition and comparison with others of higher and more celebrated development suffers less than might be supposed by the contrast. Both in mind and in person the Malays are less contemptible, less worthy the name of outlaws and pirates, than the Western peoples have been wont to think. The element of progress and enlightenment is not wanting in the national life, and the Malays may yet have a history fit for record among the greater annals of mankind.

The traveler and ethnographer are likely to be struck with the similarity of the Malaysians to the Chinese. The former are much darker in complexion than the latter. This is true in particular of the men. The Malay women strongly resemble their sisters of China. They are alike in person and feature. The eyes of Malays are dark and clear—not unpleasing in expression, but carrying an element of danger in their depths. The hair is jet-black, shining with a lustre, heavy, and strong. The custom of the country requires that it be constantly dressed with the oil of cocoanuts. The women wear their hair long. The tresses of many reach the ground. The locks of the men are shorn, and the beard destroyed with the application of quicklime. This work is done so effectually as to leave the face entirely smooth.

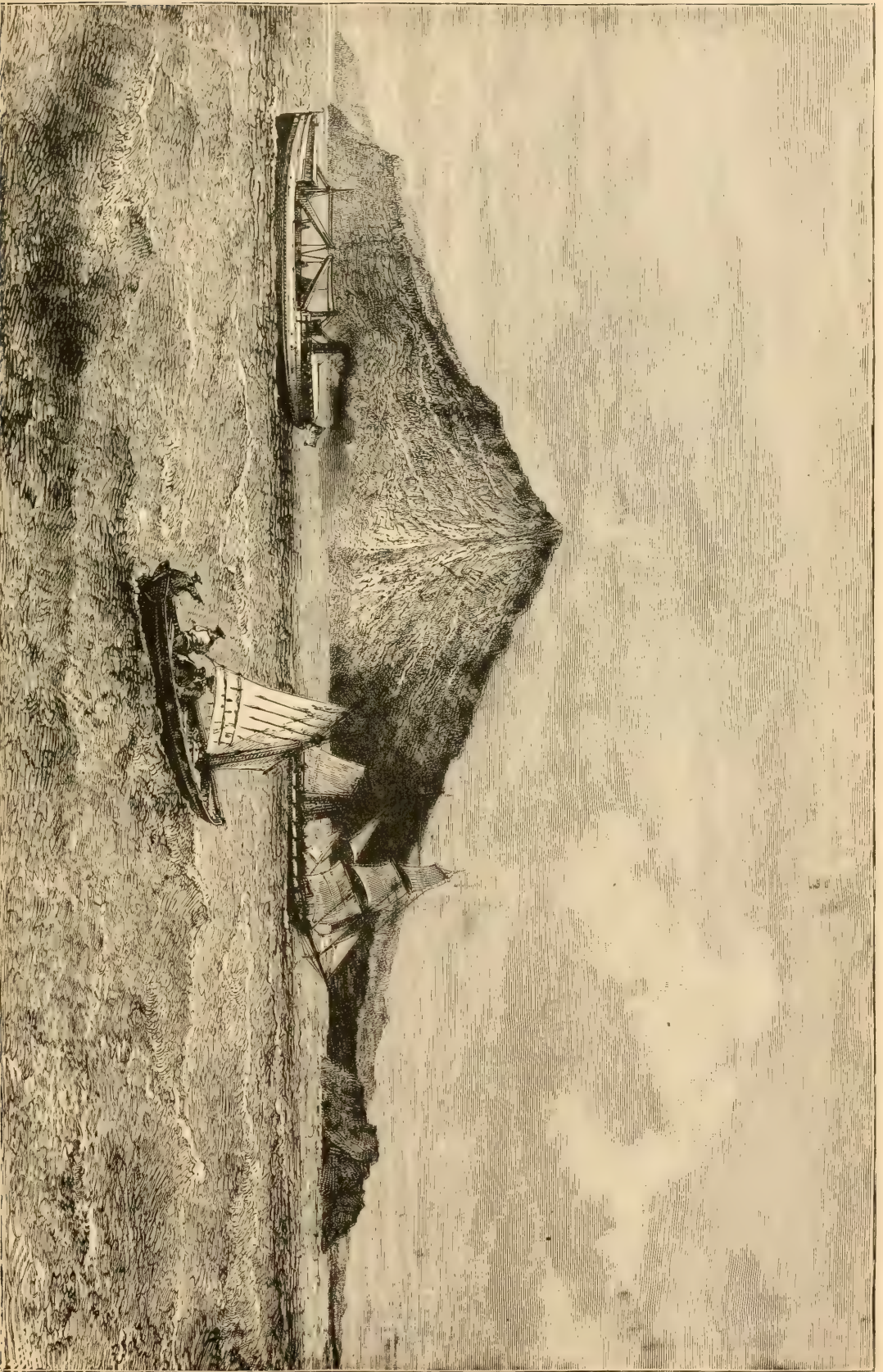
The chief difference in person be-

The Malays easily converted to Mohammedanism.

Modifications of Islam in the Malay countries.

Malays better than their reputation; likeness to Chinese.

"The Phœnicians of the East;" maritime intercourse.



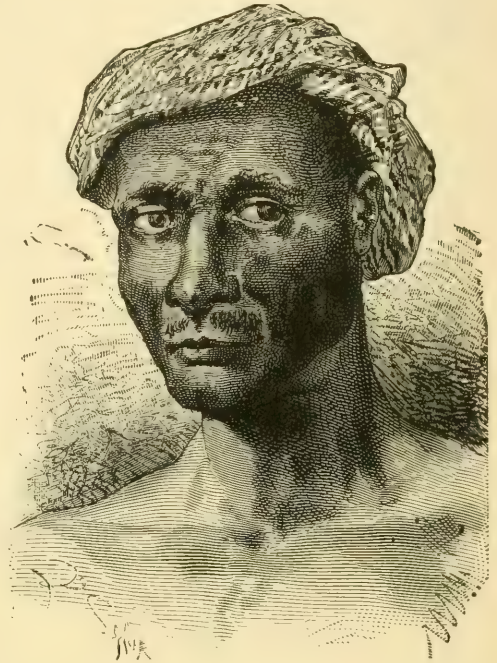
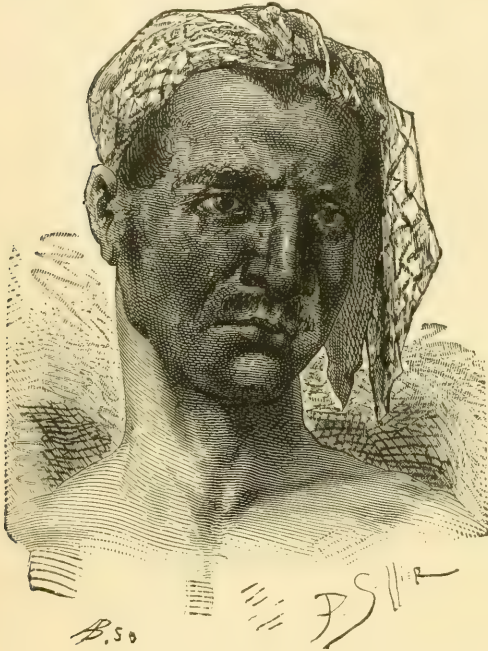
SEA LIFE OF THE MALAYS.—SCENE AT KRAKATAU.—Drawn by Theodore Weber.

tween the Malays and the American aborigines' is the absence of the red tinge from the prevailing yellow in the complexion of the former. The so-called copper color of the face is not seen in this quarter of the world. The build of the person is light, approximating the

Comparisons
with the North
American abo-
rigines.

a measure of aggressiveness. They make good sailors and marines. For the last three centuries the appearance of such on European merchant ships and men-of-war has not been infrequent. When John Paul Jones was mustering his crews for the *Poor Richard* and other

Courage and ag-
gressiveness of
the race.



NATIVES OF CERAM—TYPES.—Drawn by P. Sellier, after Temmink.

lightness and slender form of the East Indians. It is noticed that among the higher classes the complexion improves with seclusion and protection from the sun. Women so bred are almost as fair as those of Southern Europe.

The Malays, though belonging by em-
placement to the tropics, and passing
their lives under softened conditions of
climate, are not wanting in courage and

vessels of his squadron, he availed him-
self of the services of Malay sailors in the
port of Paris. When, on the 19th of
June, 1790, the Procession of Man-
kind was ushered into the National
Assembly of France, a Malay in his na-
tive costume was a part of that motley
assemblage called Human Species, for
whom the Baron De Cloutz, turned
democrat, acted as spokesman!

CHAPTER CXXXVI.—THE SUMATRANS.



If we cross from the Malay peninsula to the opposite side of the shallow strait of Malacca, we shall find ourselves in Sumatra.

This is at once the largest and most important island of the Indian archipelago. It is almost a thousand and fifty miles in length and two hundred and thirty miles in breadth in the widest part. The area is about a hundred and seventy thousand square miles. The general trend of the island is from northwest under the sixth parallel of latitude to the southeast at the parallel of six degrees.

The situation, though tropical, is in other respects favorable to civilization.

Tropical situation of Sumatra; its mountain range. The island is supported by a mountain chain reaching in some parts an altitude of twelve thousand feet above the level of the sea. The principal chain lies much nearer to the western than to the eastern coast. The rivers are nearly all, therefore, of the eastern slope. The mountain chain might be defined as the Sumatran Andes. On the west only a narrow strip of country falls down steeply to the sea. The total extent of the country is almost three times as great as that of England and Wales.

We are now to consider briefly this large and commodious island as one of

Volcanoes and mountain lakes; Indrapura and Marapi. the principal seats of the Malaysian race. We

glance at the physical characteristics with only such care as is requisite to estimate the reactions of the environment upon the inhabitants. One of the leading features of the country is

its background of volcanic peaks. Many of these are extinct, and the old lava cups, high up in the region of the clouds, are filled with water—converted into lakes after the manner of those of Switzerland. There are, however, still a number of active volcanoes. Indrapura, estimated to have a height of more than eleven thousand feet, still smokes and rumbles with internal fire and cataclysm. The volcano of Marapi is still more active, though less important as a mountain. Sixteen summits still show by their smoking crests the presence of volcanic fires within.

As we have said, the great rivers of the island gather their waters from the western mountain range, and flow down eastwardly into the strait of Malacca

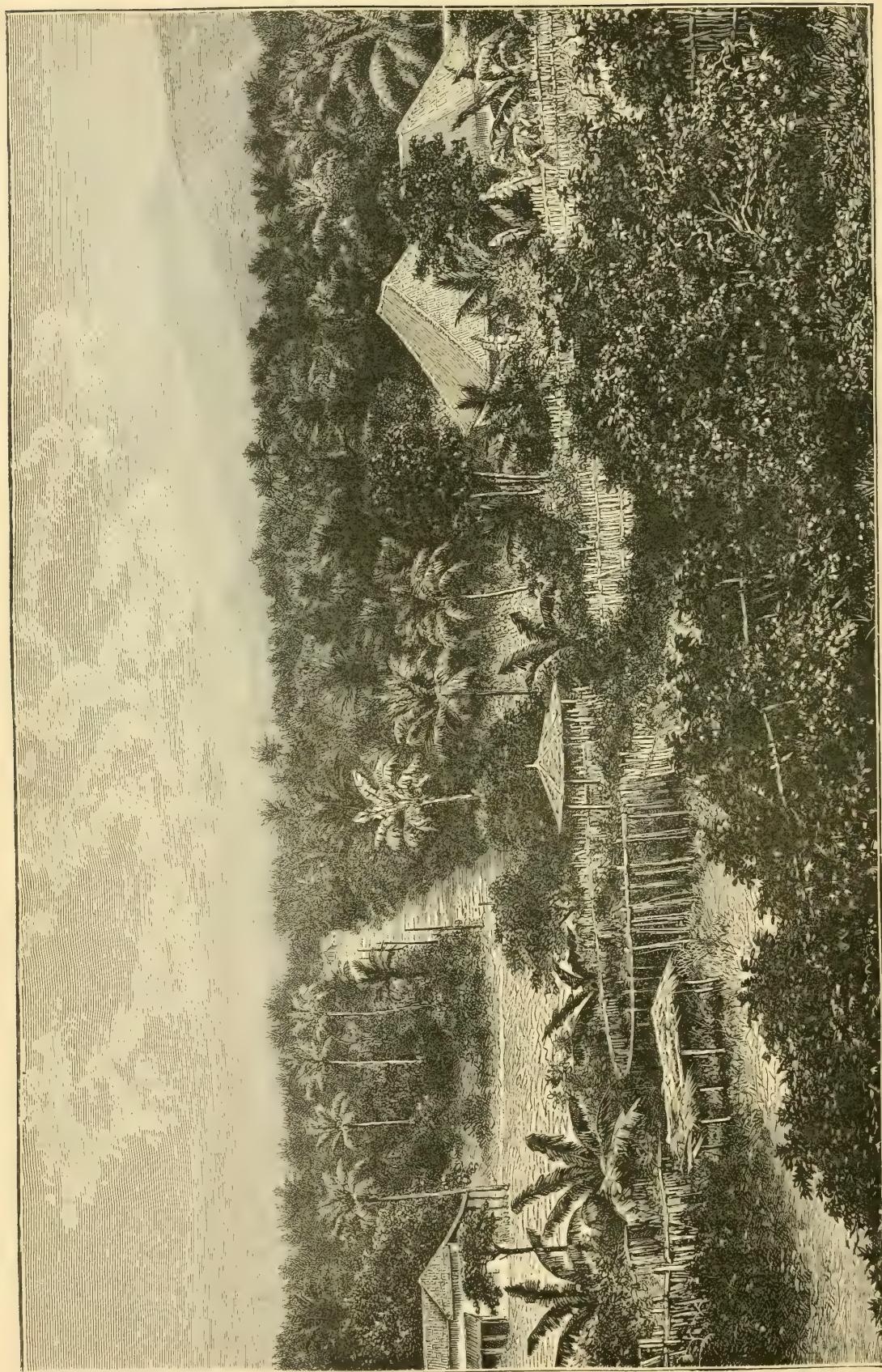
Character of the Sumatran rivers.

and the China sea. These streams are navigable, many of them for ships of heavy burden. The western rivers are diminutive and of such rapid course as to have but little value in navigation.

Out of the nature of the case the climate is warm and moist. In the highlands the tropical breezes blow; but in the lowlands the heat, owing to the humidity, is oppressive. The thermometric range is almost uniform for the whole year, the fluctuations reaching only from seventy-six to ninety-three degrees F. Rain falls for about two hundred days of the year. From June to September the weather is showery, but in the remainder of the season of rain the precipitation is heavy.

High range of temperature and excessive rain-falls.

Along the Sumatran coasts the voyager sees almost a continued expanse of mangrove bushes and other tropical thickets.



VIEW IN SUMATRA.—TELOK-BETONG AFTER THE EARTHQUAKE.—Drawn by Alexandre de Bar, from a photograph.

Further inland, where the surface begins to rise to higher levels, the palm groves

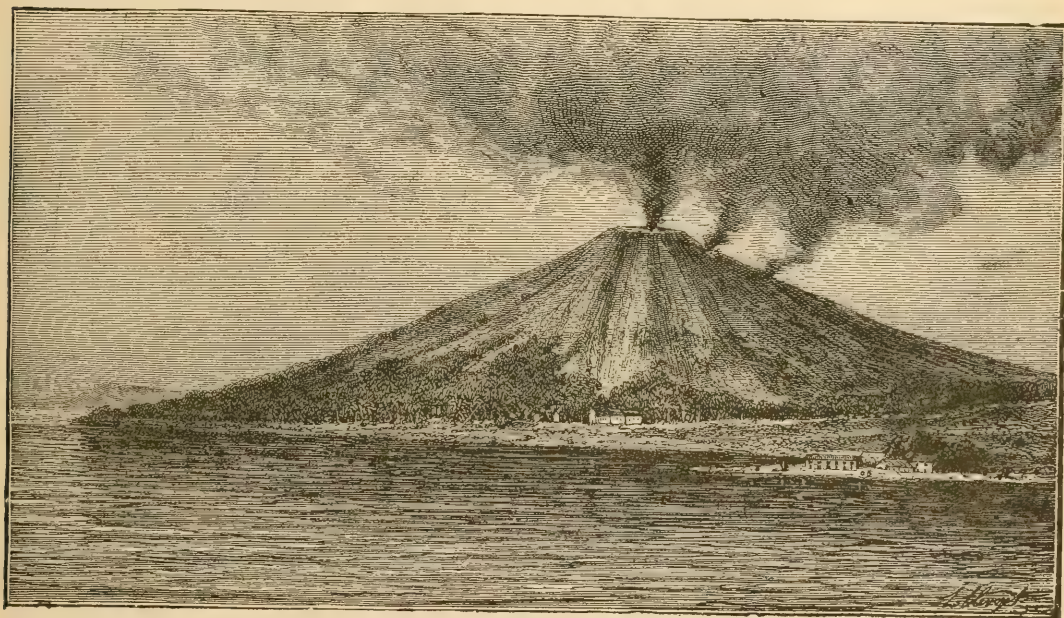
Tropical thickets and heavy forests of timber.

appear. Further on, immense forests of the most valuable timber spring in

native vigor. In these are found great ferns that might well remind one of the carboniferous era; also bamboos, thickets of rattan, groves of camphor trees, caoutchouc, and benzoin. In many parts the native woods bring forth abundantly of the things eaten by men.

Sumatra consists virtually of a vast

of Wallace and others that Sumatra was within a comparatively recent period connected with Malacca and Borneo, thus extending the projection of Asia to the sixth parallel of latitude south and eastward almost to the one hundred and twentieth meridian from Greenwich. If this hypothesis be correct, there might be constituted in this way a continuous land surface for ethnic distribution as far out in one direction as the Philippine islands and eastward to the groups lying beyond Papua. Moreover, we thus form



VOLCANO OF BANDA.—Drawn by H. Clerget, after Temminck.

low plain lying eastward of the volcanic range which forms the backbone of the island. It appears that this plain is of recent geological formation. Scientists are of the opinion that the precipitous western parts are gradually wearing away under the impact of the sea. This is as though the island were revolving from east to west on its mountain axis. With these considerations, however, we are not in this connection greatly concerned.

It is of more interest to note the belief

an easy and perhaps all-land route for primitive mankind into Australia. For Torres strait is likewise narrow and shoal. In a word, the landward routes of early migration can thus, without seriously straining the probabilities of the case, be extended far into Polynesia, looking even to the western coasts of the New World.

In a land of so great rainfalls and multiplied rivers, lying low by the sea, inundations must be a common circumstance. Such phenomena we find in the greater part of the coast region of East-

ern Sumatra. The country in question is an alluvial deposit, fertile to a degree, tropical, luxuriant, wellnigh too productive for the benefit of man.

Gold is richly distributed in many parts of the island. It belongs to the volcanic regions, but more abundantly in the river beds of the eastern slope.

tensive, but not of the finest quality. The island is, in a word, supplied with all the principal gifts of nature under climatic conditions of so great easiness as to make life a natural process rather than a struggle.

We may next glance at the animals and birds. Here, as in all parts of this region of the earth's surface, the animal



FAMILY OF ORANG-OUTANG.

The great rivers, Indragiri and Jambi, are richest in such deposits. From immemorial time the sands of these streams and their tributaries have been washed by their native races in pursuit of the precious metal. Iron, copper, and tin are well distributed; so also deposits of sulphur and petroleum. The island is also supplied with immense quarries of coral, sandstone, and lava rocks. In the province of Padang the coal beds are ex-

life seems to be graded up as if to touch the heel of humanity. Eleven species of the quadramana have been classified in Sumatra. Here is the native place of that orang-utang which for several centuries has attracted the interest and curiosity of the supreme primate. The elephant is native to the thickets and woods of the eastern parts. Here he grows to great size. His presence

Varieties of animal life; presence of the elephant.



DECORATING A BATAK BRIDE.—Drawn by Riou, from a photograph.

would seem to indicate, beyond doubt, the former connection of the island with the continent. The only alternative supposition is that the same species of animals has begun to be in different parts of the world as so many distinct centers. If this were true the analogy would doubtless be carried to man. The supposition of a land connection is by far the more reasonable hypothesis. Of the carnivora the tiger is the most formidable. He is of the royal stock, a beast dangerous to all rivals and to man. In the rivers near the coast the two-horned rhinoceros abounds. The hill-country has the musk deer, the Malayian deer, the sun bear, the tapir, and that flying lemur which may be regarded as one of the prime curiosities of animated nature.

The heavy tropical woods of the island and the river banks are alive with birds of beautiful plumage. These include parrots, pheasants, partridges, herons, hornbills, and an innumerable list of other species. To these forms of life we may add a multitudinous insect existence. Of this there is so great abundance as to antagonize the comfort of man, to impede his social and industrial life. There are parts of the island in which travel is rendered impracticable by clouds of mosquitoes and fleets of leeches. The domestic animals include horses, goats, buffaloes, and swine.

We have already commented at sufficient length upon the nature of the reaction of such environment as this upon the faculties and progress of mankind. The conditions here present as compared with those prevailing, let us say, in the north of Europe, present a striking contrast, and the race occupying the island under consideration is in like

manner contrasted in every feature with the strong and rugged peoples of the far northwest. But it is necessary to make a wide removal before such impressive contrasts can be discovered. In the Malayo-Indian islands the conditions of nature are not greatly different from those prevalent in the Indo-Chinese peninsula. There is a grading off of the physical environment to such a degree that at no place may a line be drawn on the two sides of which strong contrasts are afforded.

In like manner the race of man is graded by imperceptible changes as we advance from region to region of the earth's surface. This gradation would be uniform and exact but for the migratory possibilities of the human race. Men remove from place to place by adventure, but can not by any possibility transfer their environment. We are, therefore, in considering the character and limitations of the people of Sumatra, to look rather to ethnic influences than to the influences of the material world as the explanation of those differences which exist between them and the other peoples of Southeastern Asia.

From a social point of view the Malays of Sumatra are hardly to be distinguished from their neighbors of Malacca. The same usages prevail—the same types of domestic life. Here again we find a more and a less enlightened element of population. The first has been for five or six centuries under the dominion of Mohammedanism, while the other corresponding to the Orang Benua of Malacca represents the old uncultured paganism of the island. Among the latter folk the ancient usages prevail. In the primitive condition there was, no doubt, merely mis-

Abundance of birds; torment of the insects.

Gradual change of ethnic character with change of place.

Similar traits and usages of Sumatrans and Malaccans.

Contrast of Malays with races of the North and West.

cellaneous union of the sexes. After that polyandry succeeded, presenting much the same form of marriage as we see at the present time among the majority of the North American Indian races. With the organization of the clan the sexual union became limited to a degree by the transference of family descent from the female to the male line. Mohammedanism brought in polygamy, and this is the prevailing form among the upper classes; that is, the Islamite part of the Sumatrans.

It is not needed that we should elaborate a description of the family and domestic life of this people. Their advance

as an intermediate variety between the Black and Brown divisions of mankind. The Batak language also presents evidences of unexpected affinities. There are in it hints of Sanskrit, as also other elements which seem to ally it with the Javanese tongue.

The language of the prevailing race in Sumatra is almost identical with Malaccan. It has the same dis-
Peculiarities of the Sumatran language; the caste speech.
 syllabic character as the speech just named; the same grammarless and inflectionless peculiarities. It prevails around the coast, while in the interior and mountainous districts it degenerates into dialectical forms or approaches the Batak or



OLD BATAK MANUSCRIPT.—GRAVURE OF KRAKOW.—From a photograph.

in the social evolution has not gone beyond those intermediate conditions which divide the civilized from the uncivilized races of mankind. In some parts of the island the people are still in a condition of savagery. The aboriginal nation, known as the Bataks, is of this kind. The territories of this people lie in the central mountain region to the north. Here they seem to have concentrated themselves, as if on a reservation, much as our Indian races have withdrawn before stronger peoples.

It is evident that the Bataks belong to an older and quite distinct ethnic stock. Their differences from the Malay type are well marked. They might almost, judging from complexion, be classified

other pagan tongues. Two dialects are recognized in what we may call classical Malayan. The first of these is the Malacca tongue, and the other the Padang. There is also a literary language which seems to be selected somewhat in its vocabulary and idioms from the two forms of speech just referred to.

The reader is perhaps already acquainted with that peculiarity of Turanian speech and custom which assigns, as if by prescriptive right, certain parts of the language to a certain class of society. It is not unusual among our North American Indians to find the brave and his squaw using a double vocabulary. The man does not employ squaw words, though he understands them; the squaw does not use the

Low social estate of the Bataks; their ethnic relations.

brave language, though she knows it as well as her own. It is as if each had a speech sacred to himself, but made up out of the parts of a common language.

Among the Malays this usage strongly prevails. Each caste has its own prescribed modes of speech. The court has its own language, and the literati have theirs. The merchants and traders understand both, but do not speak either, and the common people have still another section of the language which they employ, but which the upper classes use but little or not at all. This linguistic disposition arises, no doubt, from that pride, suspicion, and seclusive spirit which are among the marked characteristics of the race.

Already before the coming of the Mohammedan missionaries there was in Sumatra a native poetry.

The native poetry; Islam introduces culture.

The Mohammedans found in the Malays a people of imagination suitable for the reception of the mysteries of Islam. There was also that silence, that self-centered disposition, which were favorable to the religion of the Prophet. The new faith brought a new culture. Theology was introduced together with jurisprudence and the beginnings of history. At the same time the poetical literature of India was heard in Malay translations; inasmuch that, dating from the thirteenth century, we find a considerable literary culture among the upper classes of the people.

The study of the Malaysian languages was one of the principal reasons for the

Study of Malay threw light on distribution of mankind.

new classification of the races of mankind. Until within the memory of men it was assumed, rather than established by investigation, that the Malay forms of speech were derived from some Indic

original. This genesis would assign to the languages under review a descent from the common Aryan, or Indo-European, family. The geographical situation was such as to encourage this belief.

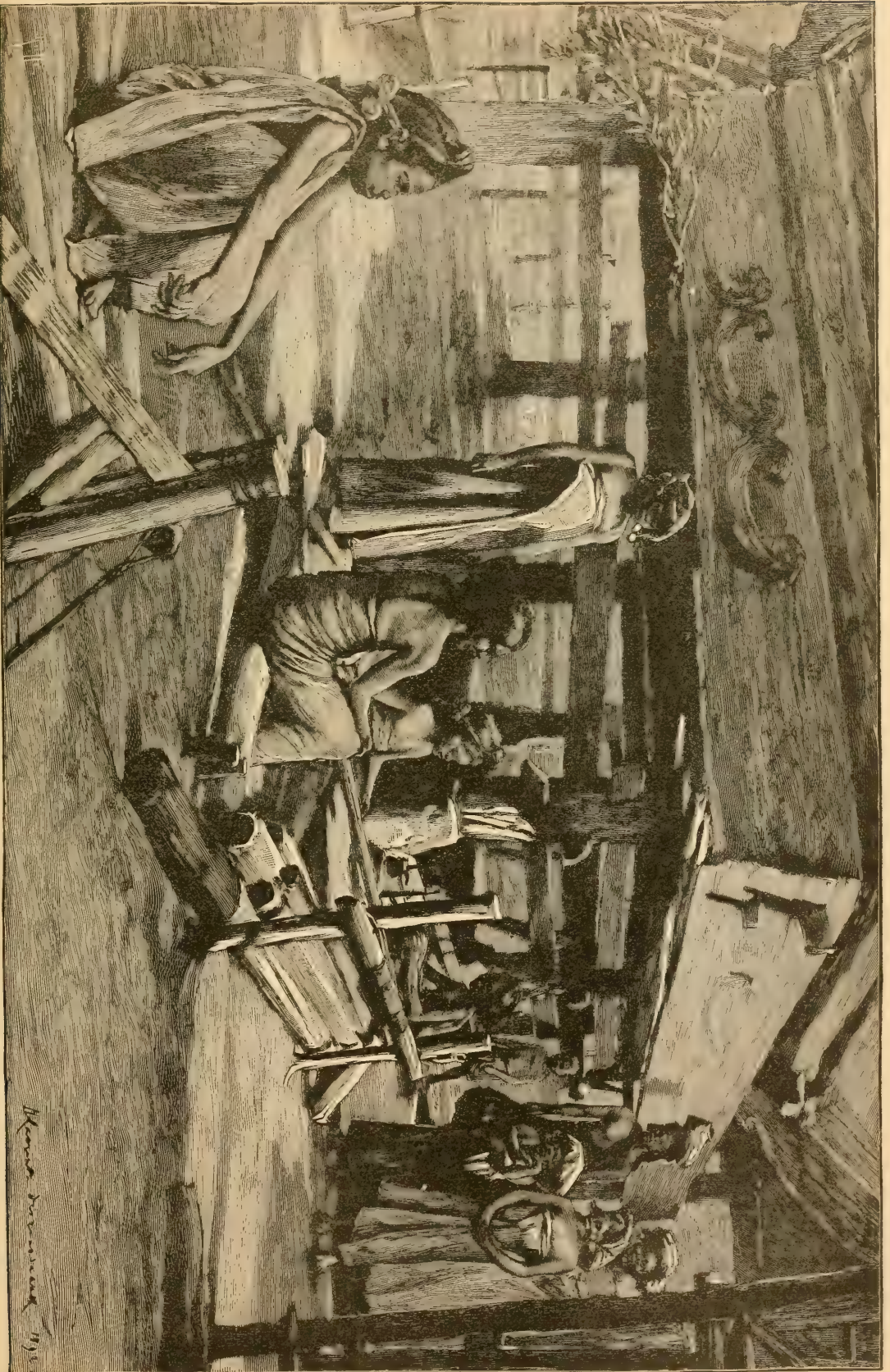
With the development of modern Sanskrit scholarship, however, it was discovered that the Malay vocabulary and grammar could by no reasonable hypothesis be derived from any Hindu original. On the contrary, it was found that the Malay proper and the wider group of languages known as Malayo-Polynesian are all in affinity with that vague but still strongly differentiated type of speech called Turanian. Of these languages—of the character of their vocabulary, idiom, and method of expressing thought—we have already said sufficient in connection with the history of other peoples.

Turanian affinities and features of the language.

The government of Sumatra is in a chaotic condition. Formerly the Malay empire was well established. In the seventh century there appears to have been a Hindu invasion of the country, the traces of which are still plainly discoverable, not only in the ruins of temples and palaces which were besieged and sacked, but also in the people themselves. The Mohammedan conquest of the thirteenth century was a conquest of mind and creed rather than a subjugation of governments and nations. The conquest by sword and fire which marked the career of the Islamite armies in Western Asia was stayed at the borders of the eastern seas; but the missionaries of the Prophet went still further to the island-kingdoms of the far East.

Vicissitudes of Malay government; Islamite conquest.

With the beginning of the present century the ascendancy of the Dutch became pronounced in the island. The



PATAK WOMEN WEAVING.—Drawn by L. Desrousseaux, from a photograph.

Henri Desrousseaux 1895

first visitation of this adventurous people dates back to the closing years of the sixteenth century. By the middle of the seventeenth century they had planted themselves firmly in the island and established several factories. From that time it has been the policy of the Dutch colonies in

1871 the claims of the former have been yielded.

It is, however, with the native Malay states that we are most concerned. These have monarchical or kingly governments. They are subordinate to the six Dutch administrative residences, and

Subordination
of Malay states;
ethnic features.



A DUTCH RESIDENCY.

the island to extend their authority over the native race, and to annex as much as possible of the territory. At the present time the Dutch provincial governments are predominant around the coasts, and have for their subjects the better part of the Sumatran population. For about a century Great Britain was disposed to compete with the Netherlands for the dominion of Sumatra, but since the year

have thus lost to a great extent their native methods and functions.

The race character of the Malays is strongly marked, and is nowhere seen in better development than among the native races of Sumatra. The average stature is from four and a half to five feet. The length and the breadth of the skull are almost equal. The cheeks are high and prominent. The jaw is

unusually broad, and the nose flat. The nostrils are large and open. The expression of the eyes is medium, between the Aryan and Mongolian type. That feature has the blackness but not the brilliancy of the Chinese and other Asiatic Mongoloids. The hue of the skin is a brownish copper color, tending to yellow. The hair is a dead black, coarse, and straight. These features are as they appear in men. The women are lower in stature and lighter complexioned. The form of the body is not agreeable, and would, for its want of symmetry, be avoided in art.

More important than these bodily features are the mental traits and ensemble of the Malayan character. The Malays are perhaps the most taciturn and reserved of human kind. They resent the approach and intimacy of any and all. The manner is distant and suspicious and formal—according to social custom. The ceremonial of intercourse is rigid. Coupled with this is an undoubted element of barbarism and revenge. The disposition is bloodthirsty. Here for the first time in our excursion among the races we meet the atrocity of cannibalism; this, too, under the equator, where nature the year around yields all manner of abundance.

Among the politer Sumatrans, however, who have accepted Mohammedanism, the usage of man-eating is extinct; but the Bataks and other tribes of the interior are not only cannibals, but have a regular ceremonial for the killing and preparation and eating of human beings! Strange that literature, imagination, and even the rudiments of art should coëxist in a race of men capable of practicing so gross and horrible a barbarity as cannibalism!

Mental traits
and manners of
the race.

Cannibalism
reduced to a
ceremony.

The Malays are not wanting in intellectual power. The faculties of observation are keen, and the ability to learn creditable to the race. They are, however, a people not averse to innovation and to progress. Since the establishment of intercourse with the European nations many sentiments, usages, and habits peculiar to the Western peoples have been adopted or imitated by the Malays.

Powers of ob-
servation and
bodily capacity.



MALAY GIRL—TYPE.

They are capable of strenuous exertion. We have already remarked their capacity and fearlessness as sailors.

Cruelty and disregard of human life are the chief vices of the race, and furnish the motives of all crime. The indifference to life and the means of its preservation begins with infanticide and ends with the neglect and starvation of the aged. The sick and the crippled are frequently left to perish. Compunc-

Reign of cruelty
and vice; pirat-
ical habits.

tion of conscience seems to be a moral fact with which the soul of the Malay is unacquainted; he follows the law of desire and passion merely.

Mingled with all this are the social vices of prostitution and indifference to the laws of love. The predominating passion is the desire of gain, and in the pursuit of this all crimes, subterfuges, and frauds are regarded as merely means unto an end. Under this impulse the robber character of the race has been developed. Piracy is regarded by the Malays as not only an honorable but a highly virtuous and heroic manner of life. The returning pirate is welcomed as if he had been abroad on an exploit of chivalry, succoring the

weak, rescuing the unfortunate, and laboring for the advantage of the public!

Such an atrocious character would be more consistent among poltroons and cowards than among a people of courage and aggression. The Malay character

Unnatural union
of courage and
ferocity.

by the possession of these qualities is rendered still more dangerous. The possession of religious emotions, easily inflamed by zeal and bigotry, also contributes to the formation of one of the worst typical characters to be found among the existing races of men—a character for which the principal apology is that its vices have been greatly colored and exaggerated in Western tradition and fiction.

CHAPTER CXXXVII.—THE JAVANESE.



WE are now well advanced on our excursion into Malayo-Polynesia. We have already remarked the hydrographical proximity of the countries

under consideration. The nearness and similar character of the islands of this great archipelago furnish the presumption of a likeness and continuity of race. The name of Malay empire might almost be applied to the whole region before us, which appears as if it were the remaining highlands of a submerged continent formerly continuous and occupied by a single race.

Arriving at Java, we reach the center, the most important, the most interesting portion of this great maritime dominion. The island may well excite not only the curiosity, but the profound

Java the center
of Malay empire;
its population.

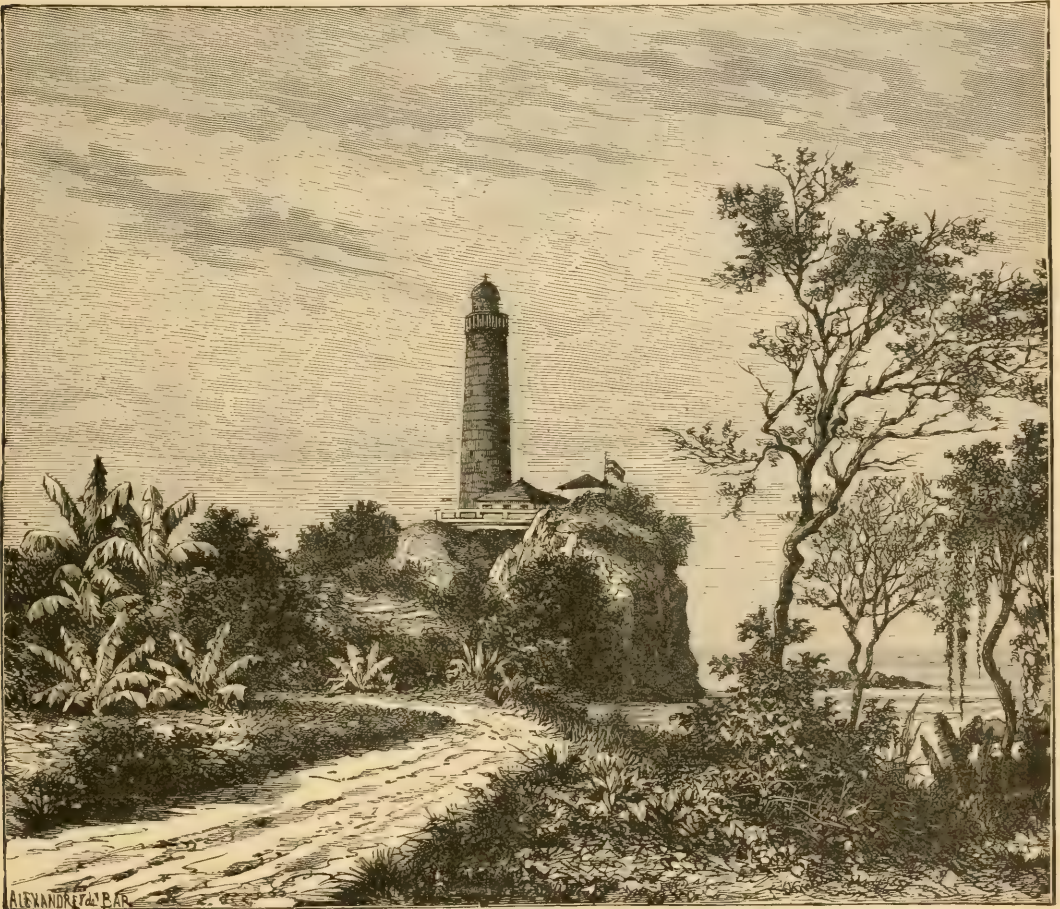
interest of all who would acquaint themselves with the distribution and character of the human race. This interest is emphasized by the fact that this country, though surpassed in geographical area by Sumatra, Borneo, New Guinea, and Celebes, has a greater population than all of them together! The inhabitants of Java are indeed so compact as to present a density hardly equaled by the most populous countries of Europe. In the second place, the great natural beauty of the island, the salubrity of the climate, the variety of products, and its position as the ethnic center of the Malayan race all contribute to heighten the interest of the inquiry and to multiply the elements of instruction therein.

Java may not be included among the greater islands of the world. The total area hardly reaches fifty thousand square miles. This is said of the island proper. Several other surrounding points, par-

ticularly the island of Madura, lift themselves as if to be associated with the principal member of the group. The straits which separate these are in some cases so narrow as to be almost fordable. The total area of the group is between fifty and sixty thousand square miles.

Area of the island and the associated group.

origin, and was aforesaid almost a continuous blaze of craters. There are still fully twenty of the summits which continue to smoke and at times vomit from the energy of the internal fires. The range sinks at intervals to no more than fifteen hundred feet above the level, and then falls away into hill-country, wood-



VIEW IN JAVA.—SHOWING LIGHTHOUSE OF EAST POINT.—Drawn by Alexandre de Bar.

As for the general structure of Java, we have the same formation which we have already noted in Sumatra. There is a central mountain range lying rather to the south, ranging almost from east to west (for such is the direction of the island), and rising to a height of more than twelve thousand feet above the sea. This chain is volcanic in its

Geological formation; volcanic mountain range.

land, and plain sloping to the level of the sea.

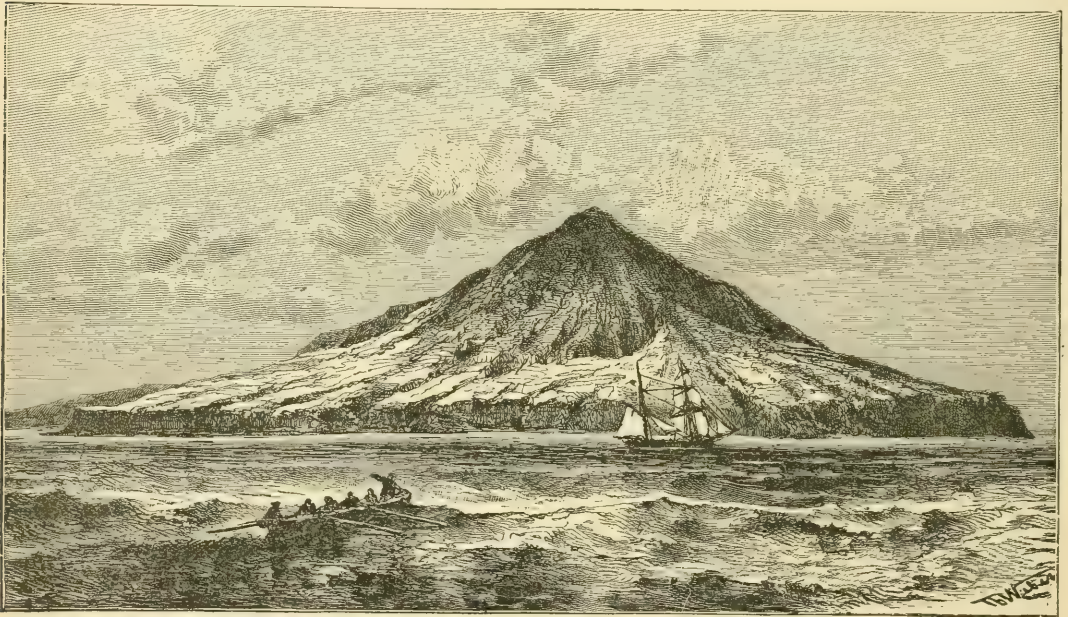
The situation of Java is wholly tropical. The extreme southernmost shore of the island lies under the parallel of $8^{\circ} 46' S$. The oceanic surroundings, however, the emplacement in the path of the southeast trade wind, and the great elevation of many parts tend to modify

Tropical emplacement; temperature and the seasons.

and vary not only the heat, but all the climatic conditions. The temperature rises on the coast to about ninety-six degrees F. On the mountains a minimum has been observed of sixty-six degrees. The variation, therefore, is considerably greater than in Sumatra and the Malay peninsula—a circumstance favorable to the development of human life and the institutions by which it is made agreeable. There are two seasons in this region, a rainy and a dry. The difference between the two is well marked on the

Aridity is a thing unknown in any part of the island. The traveler, in becoming acclimated, suffers little except from the long-continued high temperature. If the night or some particular season should bring a temperature of forty or fifty degrees, the climate might be regarded as one of the most favorable in the world—bating always the strong effects produced in the human constitution by the reactions of frost and snow.

In vegetable production Java is, without doubt, one of the richest countries in



VIEW OF KRAKATAU FROM SOUTHEAST.—Drawn by Theodore Weber.

northern and eastern mountain slopes. Particularly does the vicissitude appear in the eastern part of the island. In the western part the change under the turn of the trade wind is less marked.

Out of the nature of the case the climatic condition is one of great humidity and tropical heat. In the coast regions as many as two hundred and twenty days of the year have been marked as rainy. In the hill-country and mountain districts, for as much as one half of the time, there is rainfall or humid weather.

the world. The appearance of the island is that of universal and continuous fertility. The vicissitude of temperature is not sufficient to occasion a fall of the

Luxuriance and abundance of vegetation.

leaves or to mar the universal greenness of the landscape. Nature appropriates for vegetation every spare spot of earth, and the houses and towns are embowered from view by multitudinous leafage and blossoming, suggestive of those poetical dreams of paradise where-with the poets and seers of antiquity were wont to solace their imaginations.

FOREST AND RIVER VIEW IN JAVA.—PASSAGE OF THE PENANGAN.—Drawn by G. Vuillier.



The coasts of Java, like those of Sumatra and the Malay peninsula, are lined with thickets of mangrove. Palm trees

and lotus abound; bamboos and tall and silvery grasses, unknown in the temperate zone, rise and flash on the vision. On the higher levels the heavy forests of rich and valuable woods prevail. The great product of the island, particularly in the coast districts, is rice. Java is the rice garden of the world. It were vain to approximate the rate of yield or the excellence of the grain. In the alluvial parts of the island are sugar plantations, orchards of cocoanuts, cinnamon groves, and fields of cotton. To this, in the upper region, must be added Indian corn and other cereals peculiar to more temperate zones. In fact, the yield of the soil is so abundant and varied as to surpass the reasonable wants of men. The coffee plantations and tobacco farms are of themselves almost sufficient to support an empire.

Various growths and products of the island.

The Javanese race the result of a natural development.

Javanese race. The island is essentially agricultural. If the doctrine of *laissez faire* be good for anything among the nations, then that principle should be here exemplified. The Javanese race has followed the natural lines of evolution. They are agriculturists par excellence. The great mass of the people support themselves, flourish, and we may say are happy by the products of the soil. The arts of cultivation, moreover, have followed the suggestions of nature. Of all the Asiatics, only the Chinese and Japanese have succeeded as well as the native races of Java in developing agriculture as the great fundamental industry of the island.

Out of the nature of the case there is

here a vast and profitable overproduction. By this is not meant overproduction in the sense invented by the manipulators and falsifiers of economics in Europe and America, but simply the production of a vast overplus for the supply of the wants of others. Out of this would arise the suggestion of commerce as the second great pursuit of the people. It is precisely here that foreign influence has come in to appropriate the advantages which would otherwise accrue to the native race.

Overproduction entices foreign traders.

Java is a dependency of Holland. It might well be called Great Holland, for its area is four times greater than that little Holland bordering the North sea.

Great Holland and Little; animal life of Java.

We can easily perceive in the relations of the two peoples the same facts which have been so many times illustrated in the far-reaching policy of Great Britain, whereby she maintains her commercial, and if her commercial, then her political, ascendancy among the nations.

If we glance for a moment at the animal life of Java we shall be impressed, first of all, with its general likeness to that of Sumatra, Borneo, Malacca, and the southeasternmost parts of Asia. True, there is a differentiation by specific departures of the animals of Java from those of the Indo-Chinese peninsula; but the difference is not so great as to be defined as generic. A few species of Javanese mammals are peculiar to the island, and not a few belonging to the continent are wanting; but on the whole there is continuity and identity. Here the two-horned rhinoceros of Sumatra is not found, but the one-horned species of Cambodia is abundant. The royal tiger holds his place in the woods and mountainous regions, and is reckoned the most formidable of beasts.

The higher primates are plentiful. The flying lemur is found here as in Sumatra. The rodent animals abound, and, indeed, the abundance and variety of animal life correspond everywhere to the richness and diversity of vegetation. A hundred and seventy species of Javanese birds have been enumerated. Many

also fecund in venomous reptiles and insects. It would appear that the same force in nature which is capable of putting the concentrated heat into cayenne pepper asserts itself in the fangs and stings of cobras, mosquitoes, and hornets. The concurrent presence of these two

Analogy between qualities in plants and venom in reptiles.



ROYAL TIGER DYING.—Engraved by Pearson.

of these are marked by the most brilliant plumage. Many are edible. Many others, such as falcons, owls, and crows, are birds of prey.

It is, if we mistake not; one of the peculiar analogies of the natural world that the same region in which spices, fragrant barks and seeds of plants, pungent herbs, and the like, are produced, is

classes of facts in different parts of the world is too regular and constant to be accepted as an accidental circumstance in the administration of nature. In Java there are more than twenty species of venomous reptiles, dangerously coiled about the roots of cinnamon trees or hidden in spice thickets—fatal to man and beast.

It were not far from correct to regard Java as one of the best of all localities from which to study the peculiarities of the Turanian languages. The speech of the natives of the island is known as Javanese. There is also another native tongue called Sundanese, spoken by the people of the district of the Preanger Regencies and in the island of Bantam. There is also a third speech called Madurese, which is the tongue of Madura. These three constitute a group which we may regard as a single tongue with dialectical differences. Javanese itself is based on the same radical with Malay. The two are separated by a departure not wider than that which divides Dutch from English.

We have already noted the Turanian peculiarity of using different forms of speech for different social and official castes. Traces of such usage may be found in all languages. "I will *thee* thee and *thou* thee, thou villain," said one English bigot to another, in contempt for a certain form of address. The distinctions of German and French for the family speech, the language of familiarity, and the language of dignity and reserve are well understood. Perhaps such peculiarities are the slight remaining traces of an aboriginal and barbaric method which has prevailed among all races at certain stages of development.

In no other tongue are caste forms of speech more clearly marked than in Javanese. First of all, there is what is known as the *basa kraton*, or language of the court. Of this the vocabulary and idiom are understood even by the common people, but the court phrases, forms of address, and, to a large degree, the vocabulary are forbidden to others than

members of the court. The *kraton* is a sort of linguistic plum which may not be tasted by other than noble and official palates near the throne. After this there is the *basa kawi*, or *karwi*, or literary language, reserved for the poets and scholars. Next comes the *basa madja*, or middle speech, belonging to the upper classes of society, but spoken freely as a sort of lingua franca among equals. Next follows the *basa noko*, or speech of command, used by the superiors in addressing inferiors. Finally, there is the *basa krama*, or humble speech, used by the lower class in addressing those above them. In short, there is a linguistic stratification corresponding to the social castes and official orders of the people.

All these forms of speech are parts of a common language. The peculiarity is that the several parts, though understood by many or all the people, are reserved for respective classes who have a prescriptive right to use them. It thus happens that intercourse involves the knowledge of what we may call two languages. For if the interlocutors be of different ranks they do not use the same vocabulary in expressing the same ideas.

These peculiarities appear in Sundanese and Madurese the same as in the language of the mother island. The alphabet of Javanese consists of twenty consonantal characters. To these are added six vowels. But the latter hold a subordinate place, and may be omitted in writing. The intercourse of the natives, particularly with the Hindus and Arabs, has added certain additional characters and marks which have been found necessary or convenient in the spelling of foreign words. In this particular the influence of the Mohammedan learning is plainly discoverable.

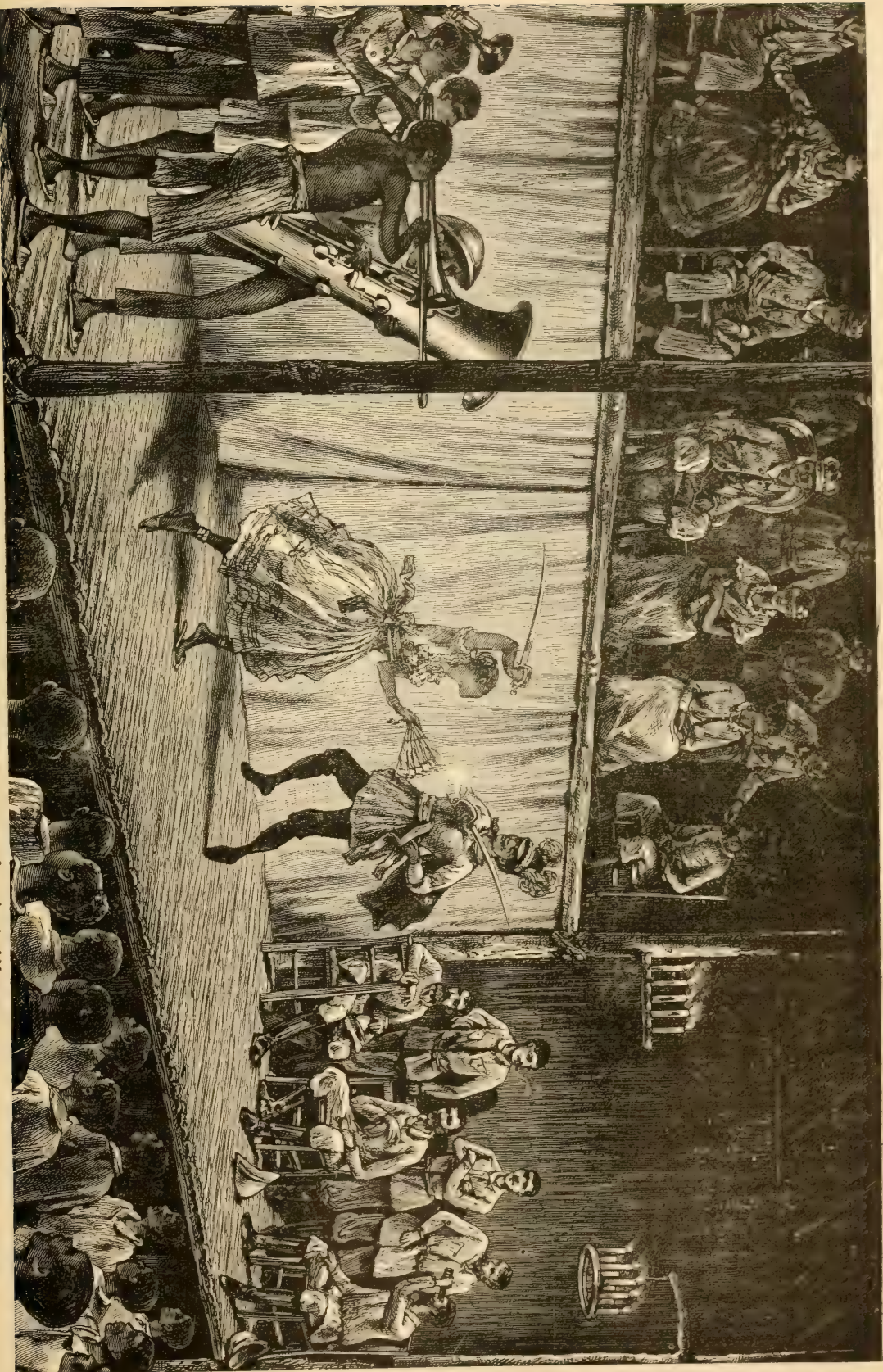
Of grammatical properties the Java-

The three languages of Java; kinship to Malay.

Prevalence of caste-forms of speech.

Practical results of kind-speech; other dialects of Java.

Basa kraton, basa kawi, basa madja, etc.



JAVANESE DRAMA.—THEATER OF MOROS-MOROS.—Drawn by Dosso, after a sketch of Montano.

nese, properly speaking, has none; that is, such properties are not expressed ex-

cept within narrow limits, by inflectional changes. Gender and number are indicated by the affixing of pronominal adjectives to nouns, as if we should say horse-she to signify a mare, or pheasant-he to signify a cock. In the matter of case there is a symptom of inflection denoting the possessive. For the rest, the language is grammarless. Verbal action for the present is made into past tense by prefixing some word signifying past or done, or already. A like device indicates the future.

As a rule, the parts of speech are interchangeable in office; noun for adject-

tive; adjective for verb. But this law does not hold with such universality as in the case of the languages of Indo-China and China Proper. Looking carefully at the Javanese vocabulary, we find the same specific intensity and generic deficiency which we have noticed in other Turanian languages. Each kind of tree, each variety of bird and reptile, each kind of metal and animal has its own specific word, and sometimes more than one word to denote it, while for the ideas of tree, bird, reptile, metal, animal, etc., there are no words at all. The power of abstraction in the Turanian mind seems to have been paralyzed at the stage of intermediate development. As a rule, the languages of this family of mankind are wanting in generic terms.

Javanese is not poor in literary production. The native mind has been directed into two channels; the first vernacular, and the other foreign. The subject-matter of the literary product of the race has been derived in part from the home resources of the island and in

part from imported materials. We have noted above the facility of the Malays in adopting and imitating the works of other peoples. This is true in their literature as well as in their invention and practical arts. The language has clearly a large literary capacity. This is shown first in the production of what is known in native speech as *babads*, or histories. These have the form of chronicles, and rarely if ever rise to the level of historical generalization and deduction.

Next to their chronicles the Javanese authors have shown their strength in the composition of dramas.

Such productions have little of the variety and philosophical depth exhibited in the dramatical literature of Europe. The Javanese plays are intended to please rather than instruct—to amuse the auditors with facetiousness and grotesque situations. We shall find these features of literary art recurring throughout all the countries of Eastern Asia. To the plays we must add the fables which have something of the spirit of the like productions in Sanskrit and Greek.

Religiously, the thought of the race was turned first to Buddhism as a faith and philosophy. Many of the oldest books in Javanese are on such subjects. There are also treatises on astronomy and such mythical branches of pseudo learning as alchemy. The readiness of the race to borrow from abroad may be noted in the material of nearly all the plays as well as the religious and philosophical books. The Mohammedan epoch brought with it the usual mass of philosophical and mythical opinions. Javanese learning opened to receive all this; and romances, homilies, stories

Dramatical productions and fables.

Influence of Buddhism and Islam on letters.

Literary evolution in Javanese; the *babads*.

like those of the *Arabian Nights* and many other Perso-Arabic forms of composition, were attempted.

From language and literature we pass on to consider the industrial and fine arts.

First, let us note the usual progress of the population as such: Few states of Europe have shown in this respect a larger and steadier growth. Estimates are in existence showing the population of the island in the last quarter of the eighteenth century to have been but little more than two million. The estimate for 1815 showed an aggregate of more than four and a half million. By the middle of the century the total had reached about ten million. At the present time the Javanese, including the Madures, hardly number fewer than twenty million souls. This increase points unmistakably to an industrial habit and a form of life favorable for the maintenance of population and the development of the civilized estate.

In the mechanic arts proper the Javanese are superior to all other peoples of Malay extraction. Labor in the shops and factories and fields of the island has been almost as much differentiated as in the countries of Europe, excepting only those of the first rank. In our note of these industries—bearing always in mind that the great fundamental pursuit of the islanders is agriculture—we may remark, first of all, the skill of the Javanese smiths and metal workers. The fabrication of weapons absorbs a large amount of skilled labor. The Javanese short sword, with its wavy blade, called the creese, or kris, has been remarked among all peoples where the Malays have journeyed; for all men and youth of the race are expected to wear one or more of these dangerous weapons. The

Growth of Javanese race in the present century.

First, let us note the usual progress of the population as such: Few states

making of such blades is an art requiring the highest skill. The swords of Damascus are hardly of superior workmanship with respect to either the quality of the metal or the beauty of the engraving.

The goldsmiths and coppersmiths of the Javanese cities produce much elegant work. It is all characterized by the quaintness of pattern and curious work-

Skill in precious metal work; the potteries.

manship of the East. Another branch of art in metal is the making of musical instruments of silver and brass. These are of fine quality, comparing favorably with like artisanship from European or American factories. Pottery is produced in abundance, but is not of the finest quality. The Javanese wares are like those of India in finish and analogous to the same in design, but are inferior to the elegant work of the Chinese.

Of those arts that lie near to the people, the most important are the spinning, weaving, and dyeing of fabrics. Such pursuits are always common in a

Manufacture and coloring of fabrics.

country of great agricultural productivity, and more particularly in such as produce cotton and silk. We do not here speak of the manufacture of fabrics in great factories for exportation to foreign lands, but of the private and local making of such stuffs for domestic uses. Nor is there any form of industrial life more beautiful, more promotive of a healthful, physical, mental, and social constitution than the practice of those time-hallowed handicrafts by which the immediate wants of the human body are supplied.

The Javanese are peculiarly fond of variegated colors. The art of dyeing is developed to a degree of much excellence. The colors of fabrics are produced in the first place by using threads of different dyes in the European man-

Javanese superior to other Malays in art; the creese.

ner. These are skillfully woven so as to produce not only stripes and regular figures, but also birds and beasts and flowers. Another method, not practiced in the West, is the covering of the web to be parti-colored with a ground of wax, leaving exposed only such figures as are to receive the dye. The cloth thus prepared is dipped and colored. The wax being removed the design appears in colors, leaving the remainder of the fabric as it was. The preparation of such

held in an entirely different estimation from those supplying the common wants of man. The Javanese may be regarded as among the greatest builders of the East. As early as the first contact of Europeans with the island the art of shipbuilding was practiced in a manner to surprise the adventurers from the West.

Of the public architecture the island presents an abundance. This, too, is of as high a character as almost anything



JAVANESE HOUSE IN SUBURBS OF BATAVIA.--Drawn by De Molins.

goods is tedious, for each color must be laid on by a separate process. The cost of the completed web is so great as to put it beyond the reach of any but the noble and the wealthy.

If we advance to architecture, we find what is common throughout Southeastern Asia and the archipelago, namely, a peculiar lightness and unsubstantiality about the common buildings. The

Character of the private building of the Javanese.

homes of the people are so built, and at the same time a permanence, durability, and greatness have been attained in the public edifices, which seem to be

found in the Orient or in the world. It is clear that in the building of palaces, temples, and mosques the Javanese have excelled, even from an unknown antiquity. The country abounds in ruins of a kind that attest unmistakably the architectural skill of prehistoric builders. Throughout the central and eastern parts of Java, and even as far west as Bantam, the remains of such works are scattered; but in the Sunda lands they seem to be absent.

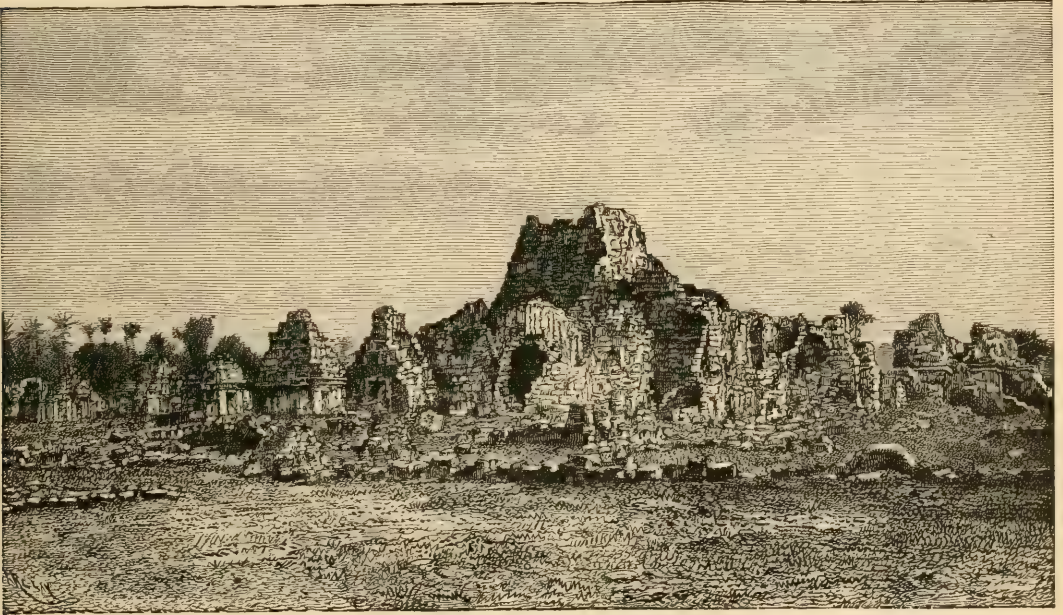
Magnificence of the greater architecture.

We have not here the space to consider these antiquities in extenso, but

must content ourselves with the notice of one of the most famous, that of Borobodo, or, in the newer spelling, Bara-Budur. It were not far from correct to say that this is the most interesting and astonishing relic of human workmanship in the whole world. The structure has been in ruins since it became known to Europeans. It lies on the right bank of the river Pragal, one of the southern streams of the island. The site is that

Temple of Bara-Budur; features of the structure.

The first terrace above the primary was three hundred and sixty-five feet on each side. It seems that the whole building, which began from the bottom with the peculiar, massive, and elegant architecture of the period, was a unit in plan and structure, rising as if it were a single edifice to the summit, where it was crowned with a dome, or cupola, fifty-two feet in diameter. This master dome surmounted and dominated many others less pretentious round about.



RUINS OF BARA-BUDUR.

of a hill lifted by nature about a hundred and fifty feet above the surrounding plain. The formation is volcanic. The rocks which were used by the workmen were largely of this origin.

The general design of the architects was to use the hill as a sort of ground plan for the whole structure. The elevation was first cut into a square terrace, measuring four hundred and ninety-seven feet on each side. From this outer inclosure the structure arose, terrace after terrace, to the summit. The square design was preserved throughout.

The structure within was supplied with innumerable niches. One circuit of the wall contained of these more than a hundred, in each of which was set an image of Buddha. The lotus throne, cut from single blocks on which such effigies were mounted, are still in place.

Space forbids an elaborate description of this wonderful ruin. Suffice it to say that according to the judgment of Wallace and other competent antiquarians, not all the labor and art bestowed in the construction of the pyramids of Gizeh could equal the prodigious expenditure

of human genius and skill in the erection of this great Hindu-Brahmanical temple of Bara-Budur.

Other ruins also of almost equal vastness are found in the island. Among

Ruins of Bram-
banam and of
Gunong-Pra.

the principal of these are the remains of the temple at Brambanam. Here the ground plan shows five concentric parallelograms, the outer one of which is a quadrangle, measuring five hundred and ten by five hundred and forty feet. This also rises by a succession of terraces, crowned in the center with what seems to have been the real shrine of the deity. Around this, in the case of the temple of Brambanam, grouped within the outer parallelogram, have been discovered the remains, or ground plans, of no fewer than two hundred and ninety-six smaller temples! No such mass of structure exists, if we mistake not, anywhere else on the surface of our globe.

On the mountains of Gunong-Pra another ruin of like kind exists. This also is quadrangular. From the outer square fully a thousand steps reach up to the central cupola. In many places throughout the island the outlines or relics of similar structures are found. They bear upon them the marks of a science and architectural ability equal to the greatest displayed by mankind. All such structures are laid in their ground plans with scientific exactitude to the four quarters of the compass—agreeing in this particular with the Egyptian pyramids.

As to the epoch at which these magnificent temples were erected, no certainty has been reached. They appear,

Uncertainty of
the epoch of
great building.

judging by their character and the remains found therein, to have belonged to a period of religious compromise between Buddhism and an older Brahmanical faith. In general, the architecture

has a Hindu caste, and it has been the wont of antiquarian inquiry to refer the Javanese temples to an Indian origin; that is, to assert that the skill requisite to their structure and the thought and energy displayed therein were probably derived from Hindustan at a period at least as remote as the beginning of the common era.

Undoubtedly many traces of similarity in design and structure may be found between the Javanese ruins and the corresponding re- Question of pri-
ority between
Java and India.

mains in India. But is it not possible that such likeness is delusive in the deduction of the derivation of the former from the latter? In making such deduction are we not, probably, repeating the common error of mankind in dealing with concomitant phenomena; namely, the reference of the one to the other as an original? Time and again the learning of modern times has had to correct itself in this particular. Things alike do not imply, of necessity, or even probability, the derivation of the one from the other. The significance is rather that of the deduction of both from some common source. In the case before us, why should we not as well declare the architectural splendor of India to have been a derivative from an older culture found among the Javanese? For ourselves we do not presume to decide a question thus obscured and hidden among the mysteries that cloud the early movements and developments of the human race.

The remains of the Javanese temples are by no means unadorned with æsthetic skill. On the other hand, Artistic adorn-
ments; epi-
graphical antiq-
uities of Java. they exhibit in almost every part a respectable or even high development of artistic ability. The halls and façades are embellished with sculptures that would do



MOSQUE OF SOERABAIJA, BATAVIA.—Drawn by A. de Bar.

credit to the classical age of any country. Sad it is to note, however, that here, as in Greece, the art skill of the

stonemasons who tumble and break the classical marbles of the Acropolis or convert the ruins of Parnassus into a cow-house over the oracle of Delphi!



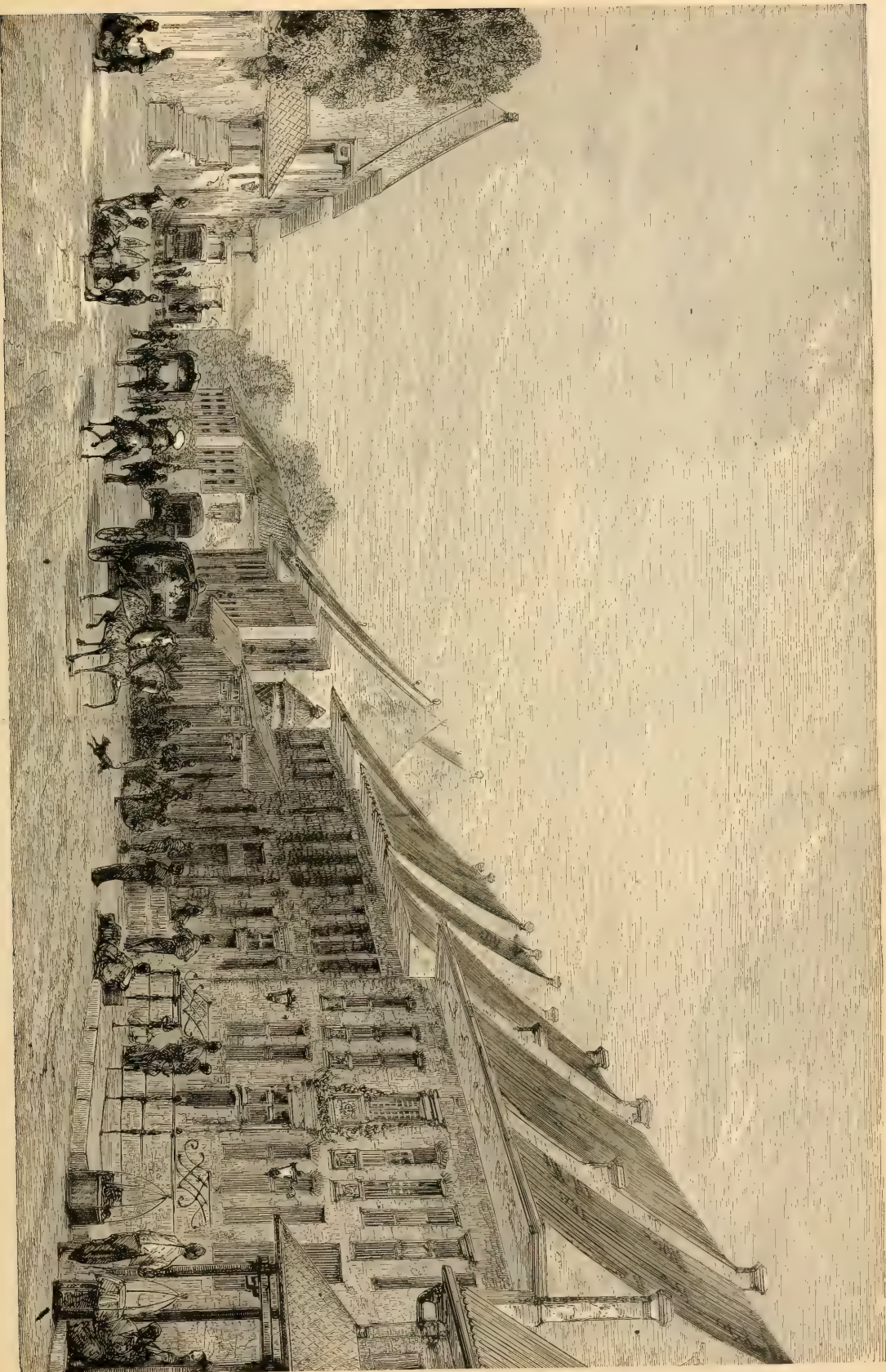
EMPEROR OF JAVA IN GRAND COSTUME.
Drawn by Bida.

ancient race has fallen away until at the present time Javanese architecture is hardly deserving of the name. The modern builders compare with their great prototypes as feebly and ridiculously as do the Albanian or Suliote

will doubtless be expended.

Java is a dependency of Holland. Of the governmental condition of the island we know but little down to the time of the Hindu conquest of the country, in the eleventh century. The reader

It is not needed that we should systematically present the art-anship and technology of the Javanese since it corresponds so nearly and generally with the typical work of the Malay race. The antiquities of the island present not only the ruins of great building, but also a great variety of inscriptions done on stone and copper. It is not impossible that in such works, were they well deciphered and redacted into the languages of the West, there might be found hidden a lore and history modifying many of our views respecting the early races of men and the elementary conditions of civilization. Such work has indeed been attempted, but has not thus far been successful. Collections, however, have been made and preserved upon which the scholarship of the future



VIEW OF OLD BATAVIA.—Drawn by De Molins.

must bear in mind that this aggression was Brahmanical rather than Buddhist; for Buddhism had by this period failed in the land of its origin, just as Christianity had failed in Palestine. The Hindu conquest, therefore, whatever it was, did not carry Buddhism with it.

Two centuries after this Marco Polo visited the island and witnessed the unabashed cannibalism of the natives. In the fifteenth century the Perso-Arabic evangelists of Islam came into the island and converted the Javanese to the faith of the Prophet. These movements are mentioned merely to show the shifting and variable character of the native government which was doubtless aforetime an empire after the common Turanian type, an empire in its highest expression, with under kings and district chieftainship. At the present time the government of the island is administered from the capital—Batavia—and from the other Dutch residences established by the home authorities of Holland. Beyond these desultory facts we need not dwell upon the native constitution or the laws which the foreign domination has supplanted.

Religiously, the Javanese are Mohammedans; but the faith of the Prophet does not universally prevail. We are able to see through all existing conditions down to the original paganism of the race. Superimposed on this there was, first of all, Brahmanism, which came with the Hindu conquest. This in its turn was supplanted or modified by Buddhism. There was an epoch of Buddhist Brahmanism which seems to have satisfied the national spirit and to have been coincident in time with the great buildings described above. After

this came Islam. The Mohammedan missionaries carried the day. The upper classes of Javanese society in particular accepted the Islamite creed and practice; but the more barbarous tribes of the interior remained under the dominion of the older superstitions.

Meanwhile, within the present century, efforts have been made to introduce Christianity. In the eastern part of the island missionary stations have been established and have received the encouragement of the Dutch government. The movement, however, has been attended with but little success. The first translation of the Testament was confiscated and destroyed. More recently the work has been attended with omens of success. But the Mohammedan domination is complete, and the influence of the priests extends to all classes of society. It were not far from correct to say that the mosque of the Javanese city or town represents at the present time the dominant institutional force in the island.

Ethnically, the Javanese present the Malayo-Turanian type. The complexion is a brownish yellow. In the interior of the country the olive hue prevails over the yellow. The skin is more deeply dyed than in almost any other division of the Malaysians. The eyes are black or lusterless brown, and the hair is the same color. We note in this feature that which recurs in so many varieties of the Turanian family. There is also the prevailing peculiarity of beardlessness.

As to stature, the Javanese are from four and a half to five feet in height. In some of the features there is an approximation to Indo-European qualities. This is noted in the nose. Though the nos-

Political and governmental evolution.

Small success of the Christian missions in Java.

Islam rises over the debris of former religions.

Ethnic features and defects of the Javanese.

trils are wide, the organ itself is not so much flattened as in the case of the Sumatrans and the Malaccans. The mouth, too, has a more European character. The lips are thick and prominent, but not to the degree of ugliness or animality. The chief defect in the person, not only of the Javanese, but of all the Malays, is the want of symmetry and development in the bodily parts. The Malay head and face are much better than the rest of the body. There is a peculiar lankness in some parts which an artist might mistake for starvation or deformity. This is true of the arms, but more particularly of the legs. The thighs instead of being rounded, muscular, symmetrical, are flat, hollow, and lank.

The same want of perfect development appears more strikingly about the breast. This part of the body in men is wanting in the manly fullness and muscularity. The thorax appears to suggest the skeleton rather than the perfected form. The breasts of the women lack the fullness and beauty which are characteristic of the best races in their highest estate. The female complexion is lighter and more golden than that of men. In the higher classes it is a beautiful yellowish bronze, which may well be admired by the civilized standard. The women are lower of stature,

smaller of person, than the men—more delicate, but like the men, lacking in perfection of form.

In moral qualities the Javanese are undoubtedly superior to most other divisions of the Malay race. Their principles and theories of conduct, however, could by no means be approved by the standards of true ethics. Revenge is admitted as a proper motive of conduct. Treachery and deceit have not yet been eliminated from the com-

Superiority of
the race in mor-
als to other Ma-
lays.



JAVANESE TYPES AND HEADDRESSES.

Drawn by De Molins.

mon practices of the people. It does not appear that the morality of the West has greatly influenced the natural dispositions of the race. As to Moham-medanism, that faith, though it strongly combats certain forms of vice, has not very favorably affected the characters of the peoples who have accepted it. As for Christianity, as the same has been exemplified in the colonial establishments of the English-speaking and German-speaking races, the less attention given thereto the better for the reputation of those who profess and propagate, but do not practice, it.

Finally, we may note what has been the manifest decline in the spirit of the Javanese people within the historical period. It is clear that the races of mankind demand independence as the prerequisite of their best development and the maintenance of their power. It is manifest from tradition and the historical

Decline in the
race spirit of the
Javanese.

This spirit is no longer exhibited by the people. Though they have continued to multiply, they have at the same time become docile, subservient under foreign rule. Doubtless the mild manner of the people hides a measure of duplicity and smothered revenge. For these qualities are inherent in the Malay

Easiness of
maintaining the
Dutch ascend-
ency.



JAVANESE CUSTOMS.—RUNNING AMUCK.—Drawn by D. Molins.

conditions present in the island that the Javanese were formerly a race of great vigor; that they were warlike, we have abundant reason to believe. We may consider them in the early centuries of our era as resisting most strongly the aggressions of so powerful a people as the Hindus. At a later period they evidently recovered their independence, yielding rather to the insinuation of Islam than to the impact of force.

race. The Dutch government, however, has little trouble in maintaining its ascendancy. The millions of natives, simple and industrious in habit, sober in the matter of drink, not addicted to opium, yield a ready obedience to the foreign rule, though, doubtless, by so doing they lose from generation to generation a portion of their ethnic vigor. The force of the weaker race is sapped by the stronger.

CHAPTER CXXXVIII.—THE BORNEANS.



THE island of Borneo, largest, though not most populous, of Malaysia, is equally balanced on the equatorial line. Round about lie the China sea, the

Java sea, and the strait of Macassar. The northern extremity reaches as high as seven degrees north, while the southern extreme is under the parallel of $4^{\circ} 20'$ S. Its extent from west to east is nine degrees of longitude, reaching from the one hundred and ninth to the one hundred

Geographical situation and extent of Borneo.

and eighteenth meridian. Next to Australia,

Borneo competes with Papua for the second place in area among the islands of the world. It is centrally situated in what is called the East Indian archipelago, and is sufficiently defined by water areas to give to it not only an independent geographical character, but also a people of distinct ethnic characteristics.

All of these island empires are the remaining highlands of what was once a

continuous continent from Indo-China to Australia.

Borneo, like the rest, is held up by mountainous elevations. One great chain, extending from northeast to southwest, supports the western area, while another chain, shaped like a boomerang, breaking off centrally from the first, running in a southeasterly direction and thence west of south, supports the remainder of the island. In the angle thus formed lies about one half of the land area of Borneo, and here are found the principal rivers.

The coast line is smooth throughout

the whole periphery, with only occasional and moderate indentations. Nowhere is there seen that jagged and in-eaten condition of the shore which is the fundamental condition of the commercial life.

This smoothness of the coast line is to be explained by the alluvial character of

Recent formation of the coasts.

the maritime parts of the island. These parts are of very recent formation. The broad, low shores bordering the China sea have been formed within the historical period—perhaps not wholly by alluvial deposit, but in some measure by the sinking of the ocean or correlative rising of the land areas in this region.

One of the first considerations in estimating a given country as an abode of man is the climate. In this respect nature appears to a degree capricious.

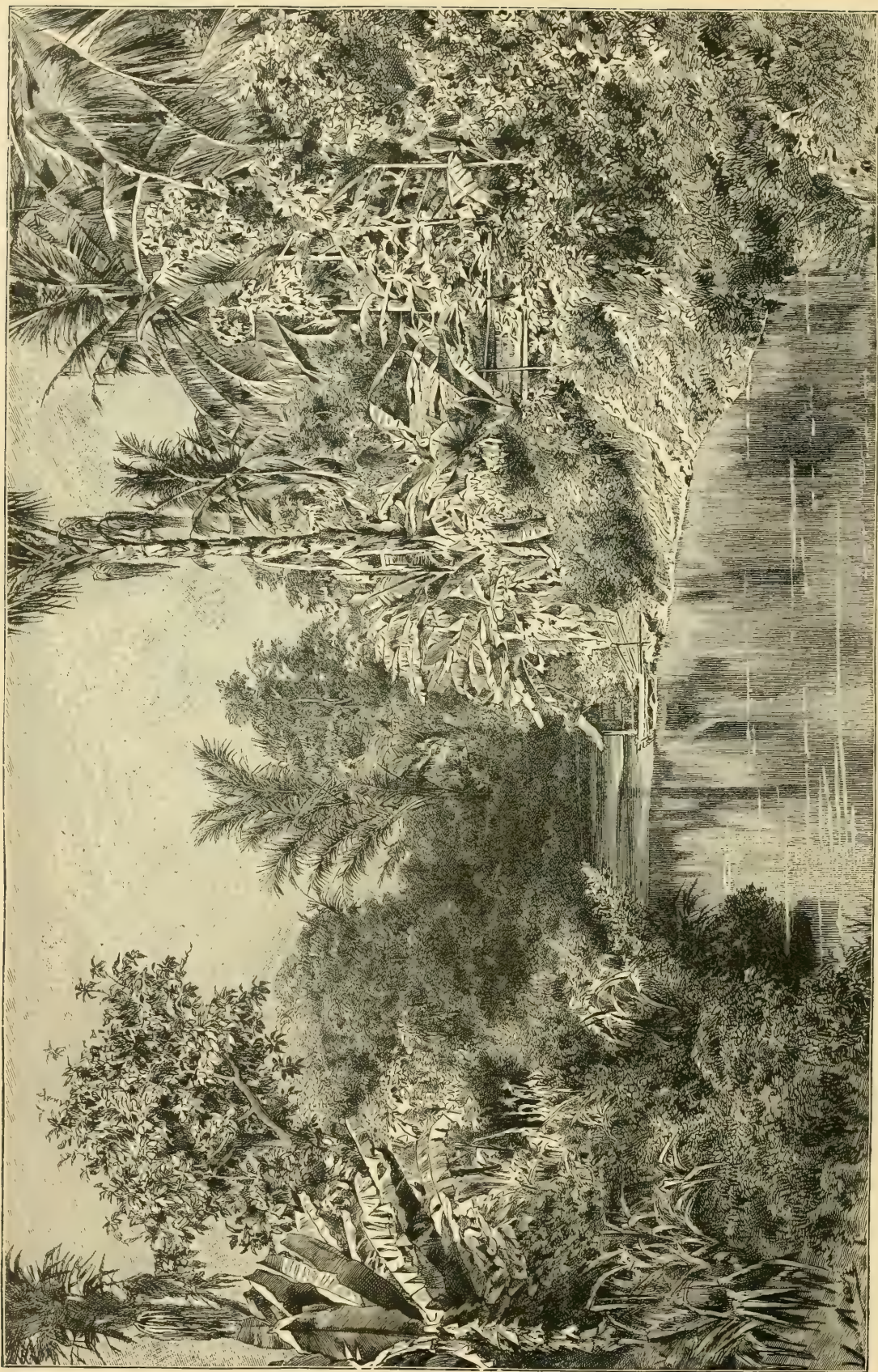
Tropical position; expectation of heat and humidity.

There is no absolute calculus which can be laid upon the continents and islands of the world to determine their climatic character. We should expect in Borneo one of the most oppressive climates in the world. Lying under the equator and washed on every side with tropical seas there would appear to be here established the conditions of greatest heat and humidity.

One of these conditions does exist, and that is moisture and precipitation. There is no climate more humid than this. The number of rainy days in the year

Excessive rainfall, but moderated temperature.

—that is, of days in which rain falls in the form of showers or continuous nimbus—approximates three hundred. It is rare that in any part of the island the country is unvisited at some time within the day with a dash of rain. In the



BORNEAN LANDSCAPE.—RIVER VIEW.—Drawn by G. Vuillier, from a photograph.

rainy season, extending from November to May, the clouds thicken and the outpouring is many times like a deluge. Wind and thunder accompany the storm, and the activities of the people are greatly impeded by the recurrence and continuation of the tornadoes.

In the other respect, however, that of heat, the island is gratefully disappointing. Though it can never be called cool, on the other hand, it is never excessively hot. In this respect the country com-

continuous chain. The land area is thus rendered sloping and variable. The action of the sun is in this way diminished in its direct effect; the cloud-shadow is on the landscape, and the position of the principal ranges is such as to promote the circulation of atmospheric currents. The general trend of the mountains is from the northeast downward to the southwestern plains. The greatest elevation in the island is that of Kini-balu, which attains a height



TROPICAL ASPECT.—ON THE NAGARA.—Drawn by G. Vuillier, from a photograph.

pares favorably with Malacca, Sumatra, and Java. The range of heat is never so high in Borneo, never so trying to the constitution, as in the islands just named.

One of the reasons of this moderation of the temperature is to be found in the extent and configuration of the mountain ranges. The country abounds

Causes of alleviation of heat; extinction of volcanoes. in highlands and mountains. In many parts these are broken into isolation.

No other country presents a greater number of peaks separated from any

of more than thirteen thousand five hundred feet.

Another respect in which Borneo differs from the traveler's anticipation is in the matter of volcanoes. We have seen the frequent occurrence of this feature of nature in the other islands of the Indian archipelago. It appears that formerly the peaks of Borneo were also volcanic, but at the present time no active crater is found in the island. The extinct mountain cups, however, are still there, filled with water, converted into lakes.

The thermometric measurements differ but little in various parts of the island, and the range of fluctuation in any given locality lies clearly within twenty

tropic, varying but little the solar angle, and the temperature of the surrounding seas is almost uniform. The highest range registered in the island is rarely



CABBAGE-PALMS.

ninety degrees F. The lowest range is about seventy-five degrees. The human constitution under such climatic environment suffers no vicissitude, but bears along on a continuous plain of low tropical conditions, not only throughout one year, but from the birth to the death of the individual.

It is scarcely needed to refer to the abundance and variety of the vegetation. This extends from the tropical thickets of the alluvial shores to the tremendous forests of the interior of the island. There is hardly another region in the world richer than this in timber production, whether it respects the variety or the value

degrees. There is in fact very little change in season or atmospheric condition throughout the year. The sun on high swings back and forth from tropic to

of the woods. Here grows the tremendous tappan, with its palm-like coronal, regarded as the royal wood of the island; for out of it the nobles

Thermometric range; effects on human constitution.

Abundance of vegetation; variety of tree growths.



COMBAT OF DYAK WITH ORANG-OUTANG—Drawn by A. de Neuville, after Wallace.

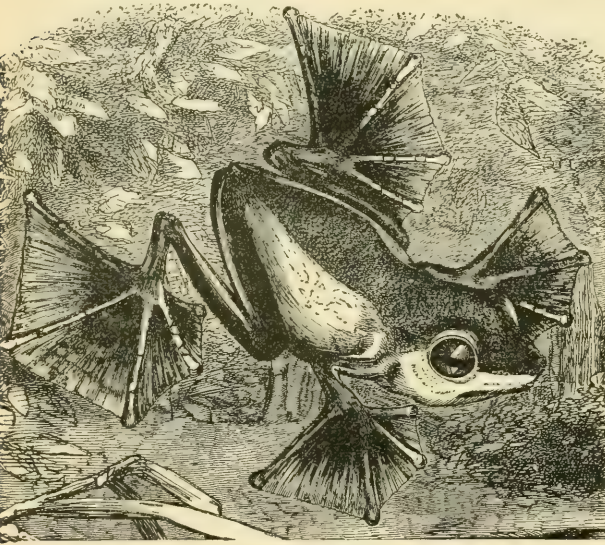
build their houses. Here also springs the ironwood, of almost as firm a fiber and heavy as the *lignum-vitæ*. The trunks of this tree, strong and imperishable, are shipped to foreign lands, and the traveler may see them in the rustic colonnades of Chinese houses. Here the palm and cocoanut, the fan tree and the caoutchouc, the cinnamon and the betel nut flourish in profusion. Nearly all of those rich and odorous barks and blossoms which the desires of men have discovered and made into

must also include the unsurpassed mineral deposits of the island. These embrace gold, platinum, quicksilver and its ores, copper, tin, iron, antimony. There are also sulphur beds, deposits of rock salt, quarries of marble, mines of coal. In several districts diamonds are found, and other varieties of precious stones. The resources of the island in these respects have not been fully ascertained. The imperfect skill of the Dyak miners has left the mineral wealth of the country undeveloped; it lies as if awaiting the energies of a more progressive race.

At the head of the animal life of Borneo stands the orang-outang, or man beast. The Higher quadrumanous and carnivorous; other animals. creature has his native haunts in the

low countries belonging to the Dyak populations. There seems thus to be established between Borneo and Sumatra—the only other native habitat of the orang—a faunal relationship. The apes of the island are large and highly developed. Here is found that *semnopithecus*, which has so much interested the naturalists.

The carnivora of Borneo are not great or ferocious. It is doubtful whether the royal tiger has ever been seen in the island. Here, however, the Malay bear is found; also the panther, and other of the smaller feline animals. The rhinoceros may be seen by the estuaries of rivers and in the muddy thickets of the eastern coast. The elephant seems not to have been transplanted, though the forest is almost identical with his native haunts. Wild swine are so numerous as to annoy the settlements. To these we may add several kinds of deer and the usual abundance of the smaller tropical animals.



FLYING FROG.
After Wallace.

articles of commerce grow wild in the groves and thickets of Borneo.

So also of tropical fruits. Of these the abundance and variety are unsurpassed.

Not only the trees and shrubs yield perennially, but the earth sends forth its abundance of roots and bulbs and succulent herbs. The great staples, sugar, tobacco, pepper, and cotton are limited only by the rude industry and enterprise of the islanders. To all this we must add an array of flowers hardly surpassed in any other region of the world.

With this wealth of natural gifts we

One of the peculiarities of all the regions which we are here traversing is the tendency discoverable in the animal kingdom toward the faculty of flight.

Within the limits of Malaysia all the flying animals, whether lemur, cat, squirrel, or frog, are found—a circumstance the nature of which naturalists have not explained. Of insects, Borneo is one of the most prolific regions in the world. Many of these are inimical to the peace of the inhabitants, dreadful to the traveler, a positive impediment to the development of a civilized life. As if to compensate for the annoyance of her leeches, her biting flies, her fire ants, and stinging insects, nature has adorned and decorated them with a beauty of colors and an elegance of form that might almost reconcile the human being to their existence.

In the midst of these surroundings the complex populations known as Borneans live under the easy conditions of nature. The ethnic problem is not plain in the

case of the inhabitants of this great island; for several races have contributed to people it. Of these the division known as the Dyaks are most numerous, and at the same time the least civilized.



SIBON MOBANG, CHIEF OF CANNIBALS.

Drawn by G. Vuillier.

But the Malays also constitute a large and important element in the population of the country. So also the Chinese; the Bughis, or Buginese, of Celebes; the Javanese, and other foreign elements.

Complexity of the Bornean populations.

All of these are regarded by the Dyaks as aliens, but in the case of the Malay population the compliment is returned. The latter regard the Dyaks in turn as a worthless, aboriginal residue, to be trampled under foot and hated. The sentiment with which the domi-

part of the country lies to the north; but there is no well-marked geographical separation between the different peoples of the island. The whole population numbers perhaps somewhat more than two million; the distribution being peculiarly sparse as compared with the dense communities of Java.

Dyaks the aborigines; an offshoot from Malay stem.

Linguists and ethnologists have sought diligently to effect a proper classification of the Borneans and their language. The result of this has been the fixing of the Dyak stock as an offshoot from the Malayan division of mankind. The hypothesis is borne out by what little is known respecting the Dyak languages. The aboriginal population has no doubt been in possession of the island for a very long period, whereas the Malays and other immigrant peoples have come in, we might say in the manner of the Danes invading England and settling there.

Of the Dyak language no systematic exposition has thus far been made. Dutch Dyak language; and American missionaries have succeeded in turning the Bible into the rude tongue of the islanders, but its grammar and idiom have not been well determined. The case presented is much like that of our Western Indians. The Dyaks, as

encroachment of Malay on native dialects.



TRING, A DYAK IN WAR COSTUME.
Drawn by G. Vuillier.

nant race looks upon the Dyak population might remind the reader of the opinions and practices of the American Indian administration respecting our native nations!

It can not be doubted that the Dyaks are the aborigines of Borneo, and that the Malay population has come in by migration and conquest. The Malayan

a nation, include fully forty different tribes, each having its own dialect and tradition. The divergence of speech is so considerable that, as a rule, the men of one tribe can not understand the language of another tribe. Meanwhile the Malay speech, particularly along the eastern coast, has gained upon all the aboriginal tongues, and has been

accepted by the Dyaks as a lingua franca, greatly to their advantage. In the isolated districts of the island, however, the Dyak tongue may still be found in a form quite pure, and the difference between the language as thus spoken and Malayan as pronounced in Java, Suma-

domestic life has not been reached. The people are gathered in families, and are thus discriminated from the state of mere promiscuity. But domestic ties have little effect, and are terminable at the will of the men. The life of the people is essentially the life of nature,



PRINCE IMPERIAL OF KOUTEI—TYPE.



SULTAN OF KOUTEI—TYPE.

Drawn by G. Vuillier, from a photograph.

tra, or Malacca, is so great as to make Bornean a separate speech.

It were hardly just to characterize the condition of the Dyaks as a social state. The evolution of the race has proceeded by so small a stage from savagery that the institutional form of

Low grade of the Dyaks in the social evolution.

and usage has not yet prescribed any fixed rules of domesticity.

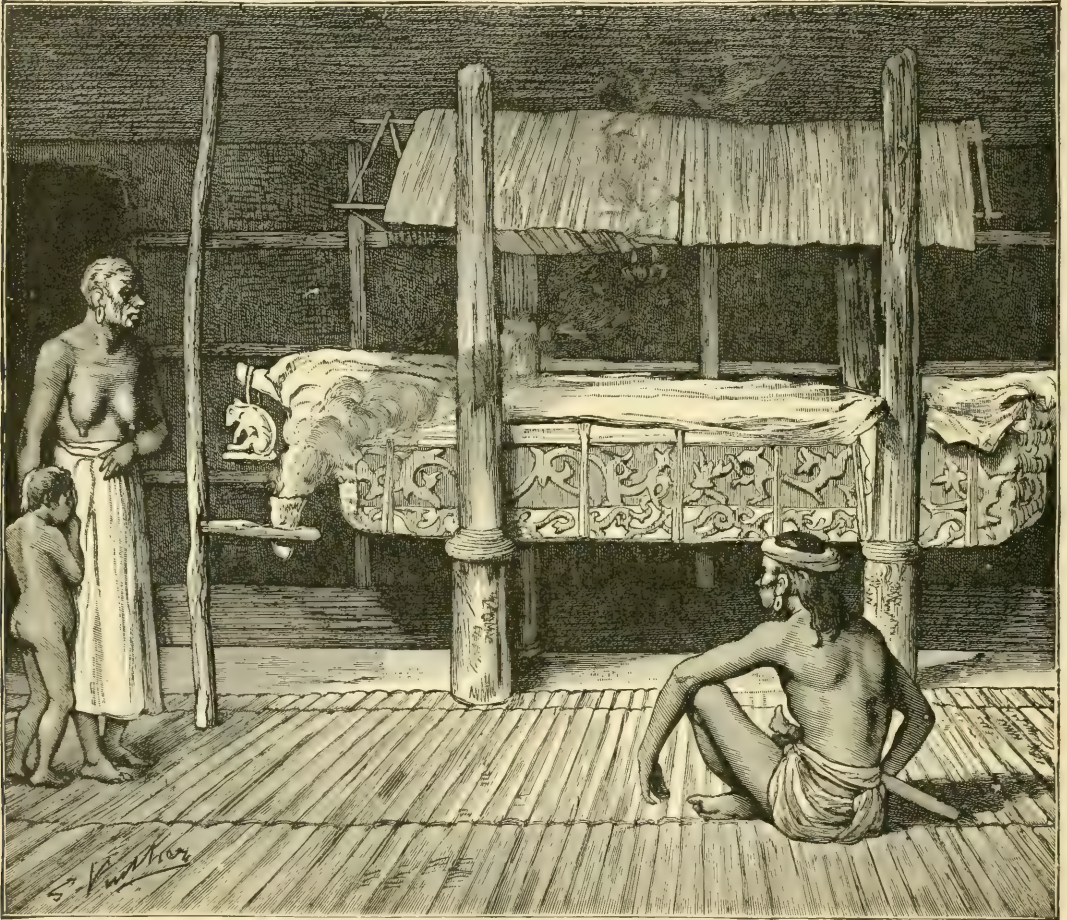
As in the case of Java we have in Borneo a foreign domination. Politically the island is divided into three parts. The first is known as Borneo proper; the second is the district belonging to

Political division of the island into three parts.

the sultan of the Sulu islands; and the third is the territory of the Dutch. The first-named district is that lying west and north of the mountains next the China sea, and known by the native name of Sarawak. This has for its capital town Borneo, or Bruni. Here we find the independent native race in possession of the country.

nean system is a sort of vassalage in which the people are the serfs of the chiefs and the chiefs the vassals of the emperor. The native character of the Bornean may be best observed in this part of the country, as it has not here been corrupted by foreign influence.

Dutch Borneo occupies two large districts, one lying in the western and the



CATAFALQUE OF DYAK CHIEFTAIN.—Drawn by G. Vuillier.

Borneo Proper is governed by an emperor, who has under him the chieftains of the various tribes, who are themselves virtually independent. The situation is much like the government of the North American Indians, as the same existed when the White settlements were planted on our coast. The Bor-

other in the southeastern part of the island. In each of these residencies have been established like those of Java. The country has been reduced to administrative regularity, and the native races considerably modified by the foreign system of authority. As to Sululand, that portion of the island lies to the

Character of the native governments.

Administration of the Dutch; Sululand.

north, adjacent to the Sulu sea and the islands of the same name.

The religious character of the Borneans is as much confused as that of the race itself. Fundamentally there is a good basis of ethics in the Dyak nature, just as there was among the aborigines of our own continent. The moral faculties of the people, though having but a small and half-barbaric range, are reckoned superior to those of the more civilized Malays, Chinese, and Javanese who compose the intellectual and prevailing classes.

Originally the beliefs and ceremonies of the Dyaks were pagan in form and manner. The religion of the race, as among our Indians, was purely an individual matter. It was personal and not organic. Priests and temples appear to have been unknown. The right of conducting ceremonies belonged to the father and in a dim way to the headman of the tribe. The Dyak faith rests, first of all, upon the recognition of the existence of a great spirit whom men ought to worship and obey. The principle of sacrifice is recognized, and both fruits and animals are offered by burning. The motive of such offering is to please a beneficent or appease an angry god. Nature also, according to Dyak belief, is pervaded with spirits who influence both the good and bad deeds of men. As in the case of our aborigines, the Dyaks mingle their medicine and theology. The superstition of the one is that of the other also.

Superimposed on this original paganism, many additional beliefs and fragments of old systems have been laid by foreign influence and conquest. There seems to have been a period in Bornean history when Hindu influences were pre-

dominant there. There is in the popular mind an outline of the old Brahmanical cosmogony and philosophy. The Dyaks imagine, for instance, a succession of heavens through which the departed rise by stages of perfection. The doctrine of metempsychosis is also dimly accepted. The impact of the Malays brought Mohammedanism into the island, and the Chinese have added a modicum of Confucian beliefs. In so far as the Malays are predominant, Islam may be said to be the religion of the people, but it is a degraded and mixed form, inflected and tainted with influences from almost every country through which the Arab missionaries have made their way.

In the brief outline of peoples which we are now attempting, much must be omitted in order that the more important ethnic traits may be properly developed. The Dyaks, although in a state of semi-barbarism, but little removed by reason from the savage state, are, nevertheless, a people of fair intellectual endowments. Travelers have noted that the faculties of perception are good. They learn readily, are easily taught the rudiments of knowledge, and adapt themselves and their manners to the characters and manners of their instructors.

As to the civilization of these people, that still remains on a very low plane.

The principal form of industry is agriculture, though merchandise and manufacture are practiced. The primitive arts of savages have been but little improved by the Dyaks, though in some forms of manufacturing they compare favorably with men of the West. The rude iron forgers of the country are able to produce creeses almost equaling the Javanese blades in fineness and excellence of temper. No steel-makers of Europe or

Religious status of the race; worship and sacrifice.

Intellectual and moral state of the Dyaks.

Conflict of religious forces in Borneo.

Industries and arts; manufacture of iron and steel.

America surpass these rude artisans in their ability to perfect a blade. Architecture has advanced but little beyond the barbaric stage.

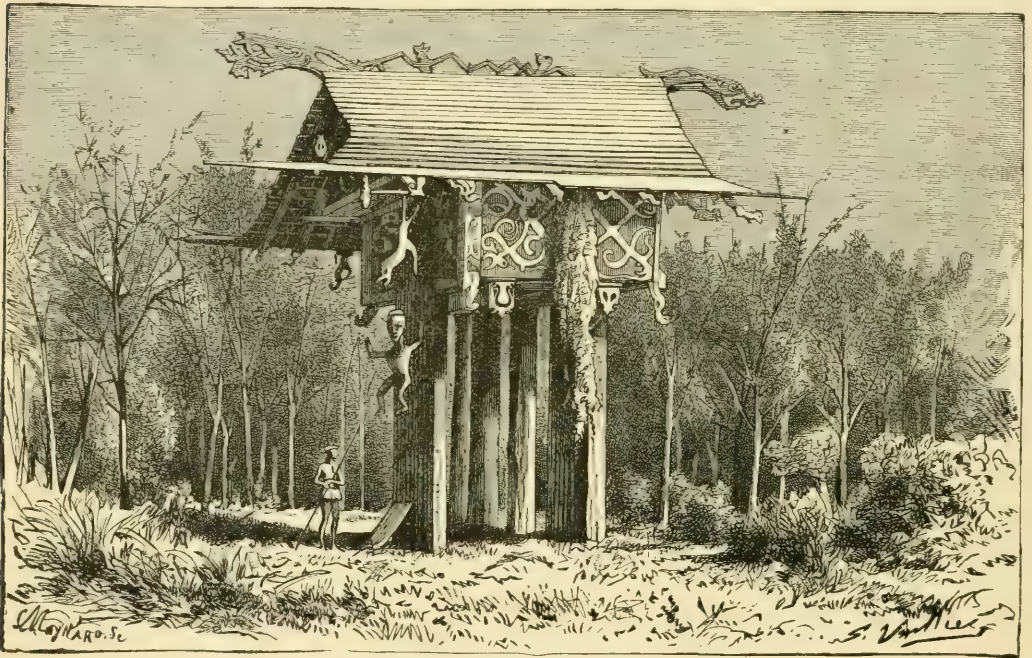
The Dyaks do not regard themselves as a people, but only as so many tribes. Each tribe has a specific name and its geographical locality determined by rivers and mountains. The race, viewed as a whole, has been classified into about five divisions, according to progress and ap-

Analogies of
the Dyaks and
North American
aborigines.

primitive methods of tilling the soil, while the best of the race are equal to the Malays in intellectual, and more than their equal in moral, characteristics.

What we may call the intellectual arts, however, are comparatively unknown. The science of numbers exists only in its rudiments. No general system of weights or measures has been adopted except in those cities which are under the influence of foreigners; that is, in

Scientific attain-
ments of the
race.



FAMILY TOMB OF RAJAH DINDA.—Drawn by G. Vuillier.

proximation to the Malay type. The reader need hardly recall the like condition among our American aborigines. The difference between the tall men of the Six Nations, with their corn fields and orchards, their definite principles of society, and withal their manly character as a race, compared with the Comanches and Navajoes of the southwestern plains, is sufficiently striking by way of illustration. The Dyaks present a like diversity. The lowest orders of them are savages, pure and simple, knowing not even the

the Malay and Chinese districts of the island. The computation of time and space is something beyond the present attainment of the Dyak mind. The people have no formal calendar, but reckon duration imperfectly by the phases of the moon and by traditional events. The measurement of distance is approximated by the length of time that the traveler may require in passing, and the length of time is determined by estimating the place of the sun in its daily progress.

Physically, the people of this stock are not weak or disagreeable to look upon.

Physiognomy and personal habit of the Dyaks.

The Dyaks—at least the better classes of them—compare favorably with the

Malays, than whom they are taller and better formed. The complexion is a reddish rather than a yellow brown—another indication of the aboriginal character of the race. Many of the features are suggestive of a European rather than Asiatic affinities. The hair is jet-black, coarse, and strong. The cheek bones, as with all Turanians, are high, prominent. The forehead is elevated, but not broad; the eyes, universally black. The beard is generally scant or plucked away; but in some of the tribes this feature yields to the bearded type, at least such beard as one may see in the Tartars.

The costume is simple. The upper part of the person is hardly clothed at all. The men wear a cloth garment from the waist to the calves of the legs. The women have petticoats, narrow, close-fitting, coming almost to the feet. The garment is so sack-like as to prevent freedom in walking. Popular custom approves the little hobbling gait which the women are obliged to cultivate. In

both sexes the person is, as a rule, decorated profusely with bands of brass about the legs and arms. These wanting, bands of rattan or other wood or bone are substituted. The popular taste demands a profusion of earrings, beads, and necklaces. The head is usually bare, though the better classes

sometimes use a piece of bright cloth bound up turbanwise for a hat.

The manners of the race are peaceable, simple. The passion for war is not strong as among northern peoples of the same stock. The weapons employed also indicate a diversity of de-



DYAK OF LONGWAI IN WAR COSTUME.
Drawn by G. Vuillier.

velopment. The term Ganowanian, or bow-and-arrow-bearing, can not be applied to the Dyaks; for the weapon referred to is unknown. In the mode of attack and defense the people are like Malays, using the sword and spear. Like the aborigines of tropical South

Dyak weapons and armor; ethics of slaughter.

America, the Dyaks employ the blow-gun both in the chase and in battle.

The defensive armor is a sort of jacket padded so as to arrest the en-

rior who can show the greatest number of heads has greatest honor.

The usage of head-taking originated in a traditional superstition of the race

to the effect that every human being beheaded in this world would become the slave of the killer in the next! Under this belief the savage custom prevailed, and the passion for taking heads became hereditary. It flashes out in the midst of the daily pursuits of the Dyaks, and furnishes a point of sharp contrast against the background of docility. To the present day the young man about to begin the competition of life must be able to show the heads of enemies, else he can not be received with favor. When public, open war does not give opportunity to the young warrior to establish his character, he makes a private expedition into alien territo-



WEAPONS OF THE BORNEANS.

emy's weapons. One of the strong traits of the nation is to preserve the heads of enemies slain in battle. Here not only the scalp is taken, but the skull itself, as a trophy. The war-

rior, and comes back, if he may, with the trophies of battle. In every particular, except the belief that the slaughtered become slaves, the usage accords with that of our American aborigines.

CHAPTER CXXXIX.—CELEBESIANS AND PHILIPPINE ISLANDERS.



E have now proceeded in our ethnographic excursion through the Tanah Malayu as far as the limits of the greater islands. But the survey of the re-

gion which has been called Malaysia, now generally known as the East Indian, or Malay, archipelago, is by no means complete. Other large islands still remain to be considered. Celebes is about equal in extent with Ireland. If we include New Guinea and the Philippines, we shall have other insular empires greater in area than the mother country.

It may be well to indicate in general terms the principal groups of islands with which we are here concerned, and something of their relative importance.

Remaining insular regions of Malaysia.

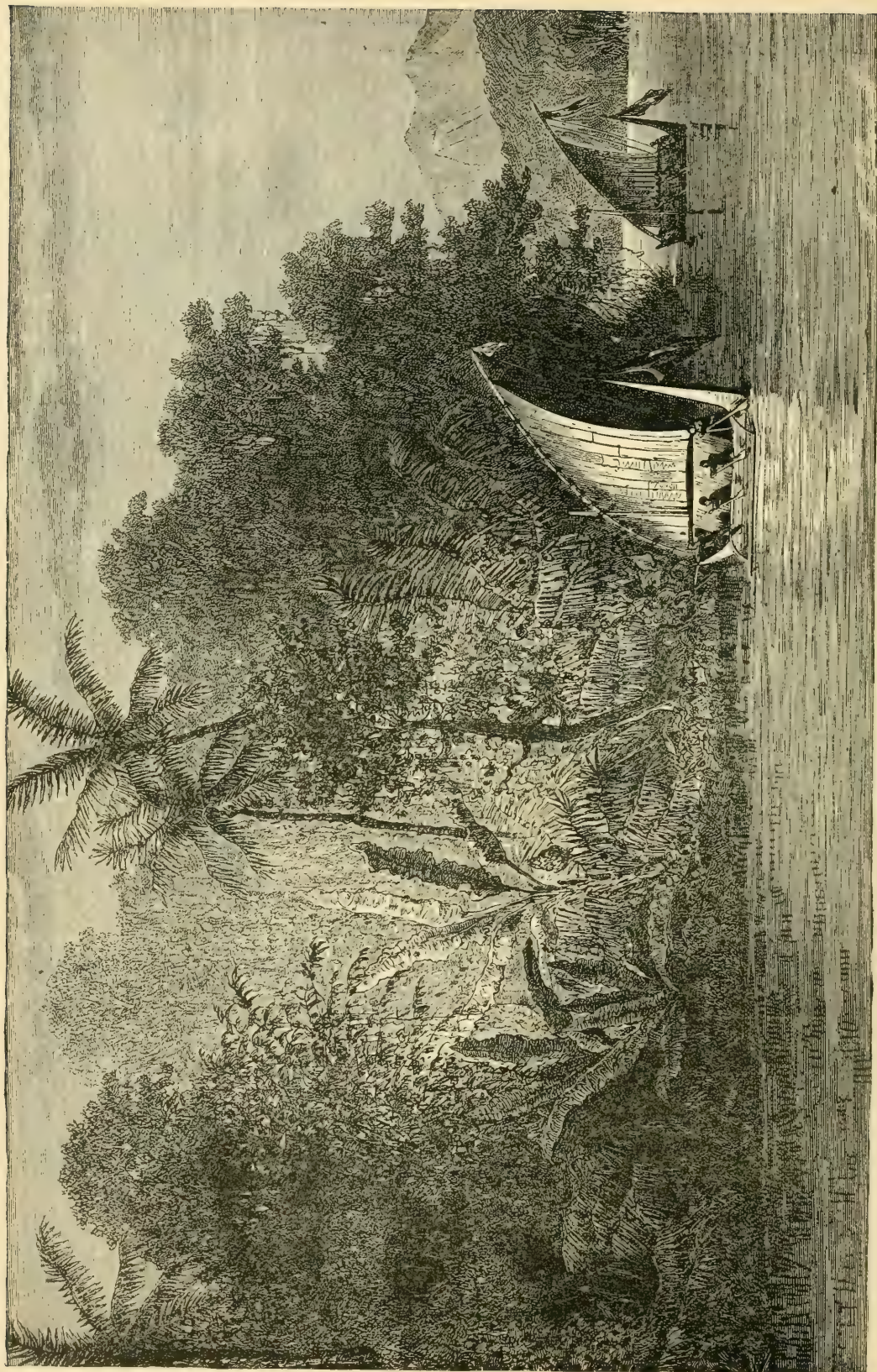
The Andaman, or Nicobar, islands are of small extent, having an area of not much more than three thousand square miles. The Sunda and Molucca groups are much greater. These include the great islands of Borneo, Sumatra, and Java. The aggregate area of all is not less than six hundred and fifty thousand square miles. The third general division is known as the Philippine group, and has an area of a hundred and fourteen thousand square miles. Still further north we find the island of Formosa, with an estimated area of fifteen thousand square miles. This island may be regarded as the limit of the Malayo insular dispersion northward. Eastward, however, the race is diffused as far as Easter island. Westward the limit is in Madagascar, where the Hova

tribes are clearly of Malayan descent. The countries thus bound together by far-reaching ethnic lines and having only a single continental attachment, namely, in Malacca, may be called Indonesia, to distinguish the Malayan islands from Micronesia, Polynesia, Melanesia, and the other divisions of Oceanica.

We may here look with some attention at Celebes as one of the principal countries belonging to this group. In irregularity of outline no other island or shore surpasses it. It has the appearance of a distorted and lacerated crab or starfish. As matter of course, this peculiar configuration depends upon the direction and conjunction of the submarine mountain ranges which in this part of the Pacific heave their irregular summits above the ocean level.

Shape and aspect of Celebes, productions and animals.

It is not needed that we should repeat the sketch of the fauna and flora already described as peculiar to these regions of the earth. The equatorial line crosses the island. All animal and vegetable life is of the tropical character. Those products which relate most to the human race are rice, corn, and coffee. The cocoanut and bread fruit and potato are native to the island. The citrus fruits flourish. Tobacco, indigo, and cotton are to be numbered among the principal products. The vegetation is more nearly identical with that of Borneo than is the animal life. Eighty varieties of birds are regarded as peculiar to Celebes. Among the higher animals some are found that have not been observed elsewhere. Among these may be mentioned the black ape and the Celebesian



VIEW IN CELEBES.—Drawn by Clerget, after Temmink.

ox. Other animals belonging to the greater islands and the continent, such as the elephant, the rhinoceros, and the tapir, are here unknown. Both horses and cattle are domesticated, and a trade in these animals has been established with the Javanese.

Life in the island is comparatively simple. Since the establishment of

Dutch influence agriculture has been developed and certain of the manufacturing pursuits. The ancient native handicrafts are still practiced with that elaboration and artistic effect for which the Orient is famous. The weaving of the islanders approximates in perfection that of China and Japan. Nor may the traveler see the gradual extinction of the old native industries by the influx of coarse goods from the

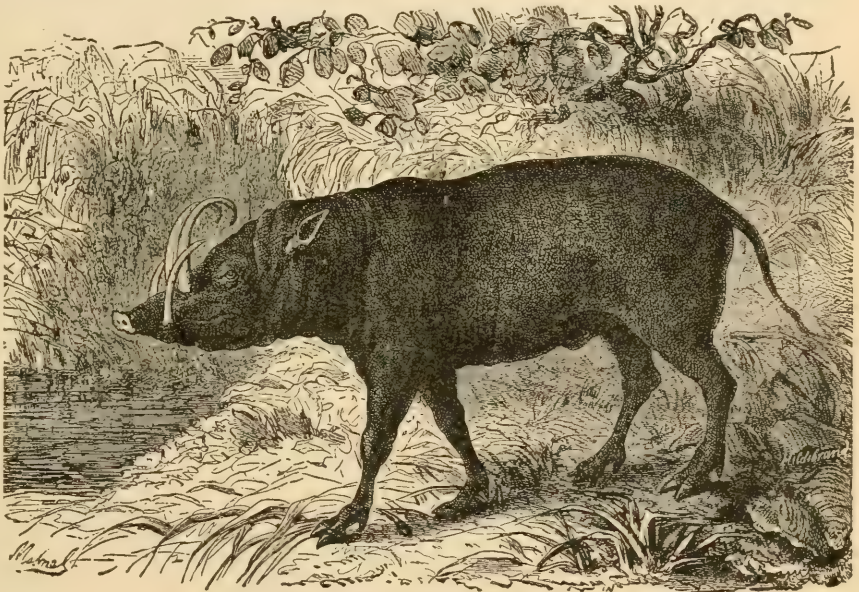
Western nations without a sigh of regret. These industries extend to mining and metallurgy. Gold is found in the northern parts of the island, but at the present time the product is more used for exportation than for native works of art. The people of Celebes understand the manufacture of iron; but this has not been brought to such perfection as we note in the forges and shops of Java, Malacca, and Borneo.

The building arts have not been much developed. The houses of the people

are lightly constructed of bamboo, and have little permanence or value. The commerce of the island is carried on mostly by the Dutch. Coffee and rice are produced in superabundance. The former is of unsurpassed excellence. The coffee fields about Minahassa yield about five million pounds annually, and the product is regarded as superior to the famous coffee of Java.

The natives of Celebes are clearly of Malayan extraction. They are not all equally stamped with the Malay charac-

Building and commerce; language and ethnic traits.



ANIMAL LIFE—THE BABIROUSSA.
Drawn by Meseul, from nature.

teristics. Perhaps the most striking division of the people is the Macassars, who number about twenty thousand. They speak the Macassar language, which is a variety of Malay. They have their own social and political organization, though they acknowledge the supremacy of the Dutch. Another important division of the people is the Bughis. These are regarded as a more enterprising tribe than the Macassars. They prefer maritime situations, are expert as sailors, and engage to a consid-



GRAND PALM OF CELEBES.—Drawn by H. Catenacci.

erable degree in commerce. Their language also is a Malayan dialect. The western part of the island is inhabited by the Mandhars, who are another branch of the common race.

Among some of the tribes of the island the language seems to have little

Linguistic affin- dialectical connection with
ities; departure the Malayan stock; and yet
of barbarian
dialects. it is evidently only an in-

flexed form of the same common speech.

The student, if he have considered well the languages of the North American

of the Residency of Celebes. The second is the Residency of Ternate, and the third the Residency of Manado. The islanders have yielded to Dutch authority, and have come to understand the industrial and commercial advantages which have arisen under the auspices of their masters.

The religion of the Celebesians was originally a pagan form of faith like that which we have already described in Java and Borneo. The beliefs and practices of the race were consistent with barba-



CELEBESIAN TYPES.—MALAY, BIDADJAU, AND BUGHI OF SANDAKAN BAY.—Drawn by E. Ronjat, from photographs.

Indians, will readily understand how far apart the dialects of cognate tribes may soon develop. The same phenomenon is found in the archipelago before us. In a case where language is not held fast in literary forms the speech of the people of one district may soon become unintelligible to those of another.

Celebes is a dependency of Holland. The island is governed from three principal centers called residencies. The first of these is situated at Macassar, on the gulf of Boni, and includes five districts, or departments, under the name

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ism; cannibalism was one of the usages, but that, as well as the practice of head-hunting, has virtually ceased since the establishment of Dutch supremacy. Like the other inhabitants of the Malay archipelago, the Celebesians were visited in the Middle Ages by Mohammedan pilgrims, and by them converted to the faith of the Prophet. There was at one time a strong contention between the Mohammedan and the Christian missionaries; but the former prevailed. It was, however, only the better tribes of

Religious vicissitudes of the Celebesians.

the island that accepted the teachings of the Perso-Islamites, while the rest remained essentially pagans. Between the latter and the Dyaks of Borneo there are many points of similarity.

The race inhabiting Celebes has the common Malayan characteristics. The islanders, however, though under the equator, are said to be more robust and muscular than the Malays of the west. The complexion is dark brown. The

Race characteristics; passion for sport and gaming.

jealous dispositions and revengeful conduct. The social habits are much like those of the better American Indians. The passion for play, for sport, for gambling, is overmastering. The chiefs frequently bet away all they have on games, contests, cock-fighting, and the like. The men ride races, wrestle, throw quoits, and indulge in many other athletic sports. The dance has both a religious and a social significance. Several kinds of intoxicating drinks are

known, but drunkenness is not a prevailing vice.

The small literary evolution of these people need scarcely be mentioned. The language is incapable of expressing general ideas, and the imagination is thus hampered. Writing is practiced in a form which consists in part



AT THE COCKFIGHT.

Drawn by E. Ronjat, from a photograph.

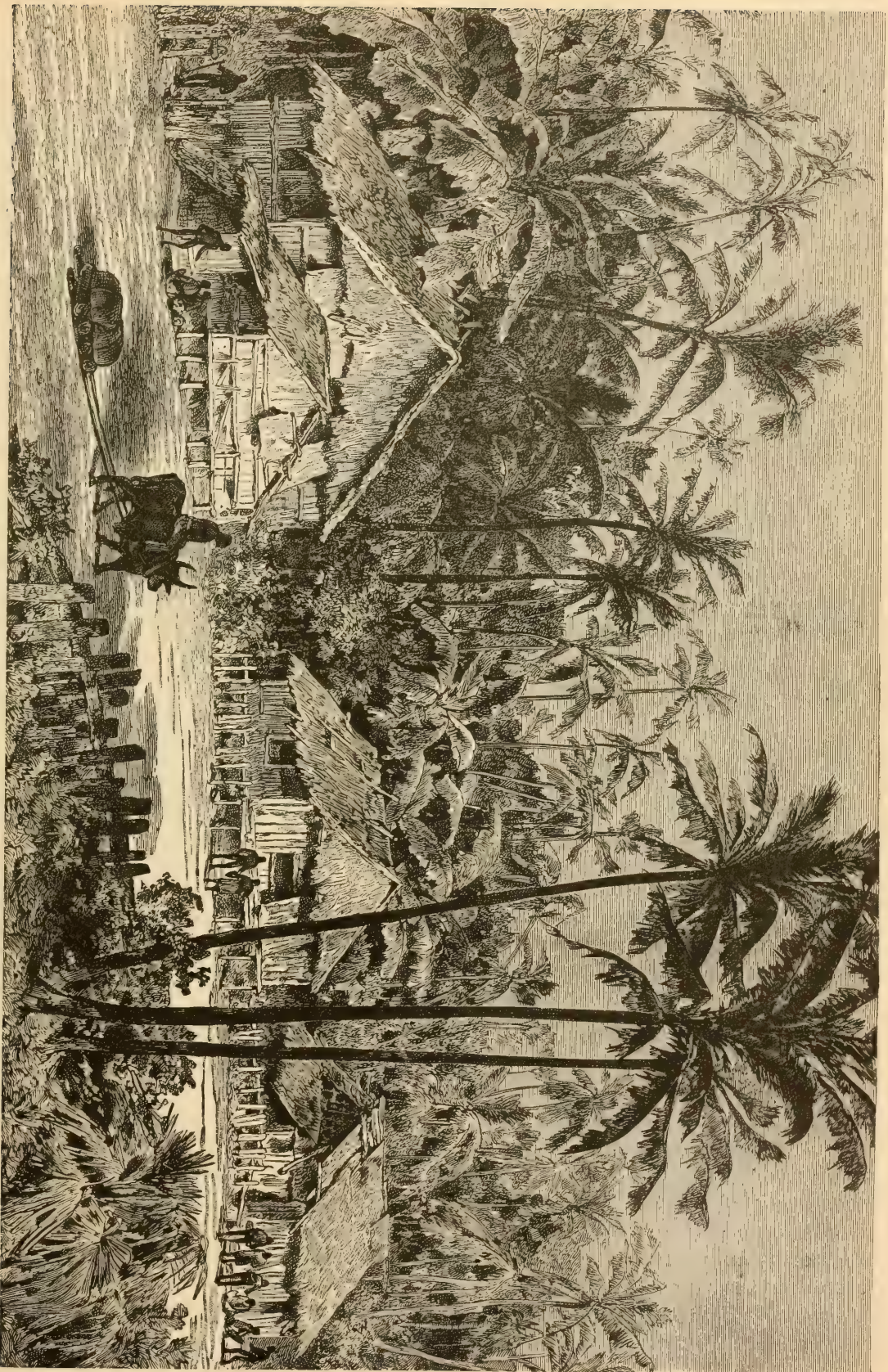
face is broad, nearly circular. The features are well developed, though the nose is flat, with large nostrils. The forehead is of good height; the eyes black and lively; the mouth large; the hair, which is worn to the shoulders, is black, and does not bristle as in the case of most Malays, but is rather smooth and soft.

Bodily activity is the common habit. The women are not unattractive, or the men wanting in courage. There is much ambition among them—ambition to be chief and famous. This leads to

of an old pagan pictorial language and in part of Arabic characters. There are native bards, and a certain range of poetry and fiction. Nor does it appear that the Dutch and Mohammedan influences in the island have greatly stimulated the literary instincts of the people.

Beginning of the literary evolution.

From Celebes we may next take our way to the north, and enter that large and important group of islands known as the Philippines. These extend from a little below the sixth parallel of latitude to about nineteen degrees north.



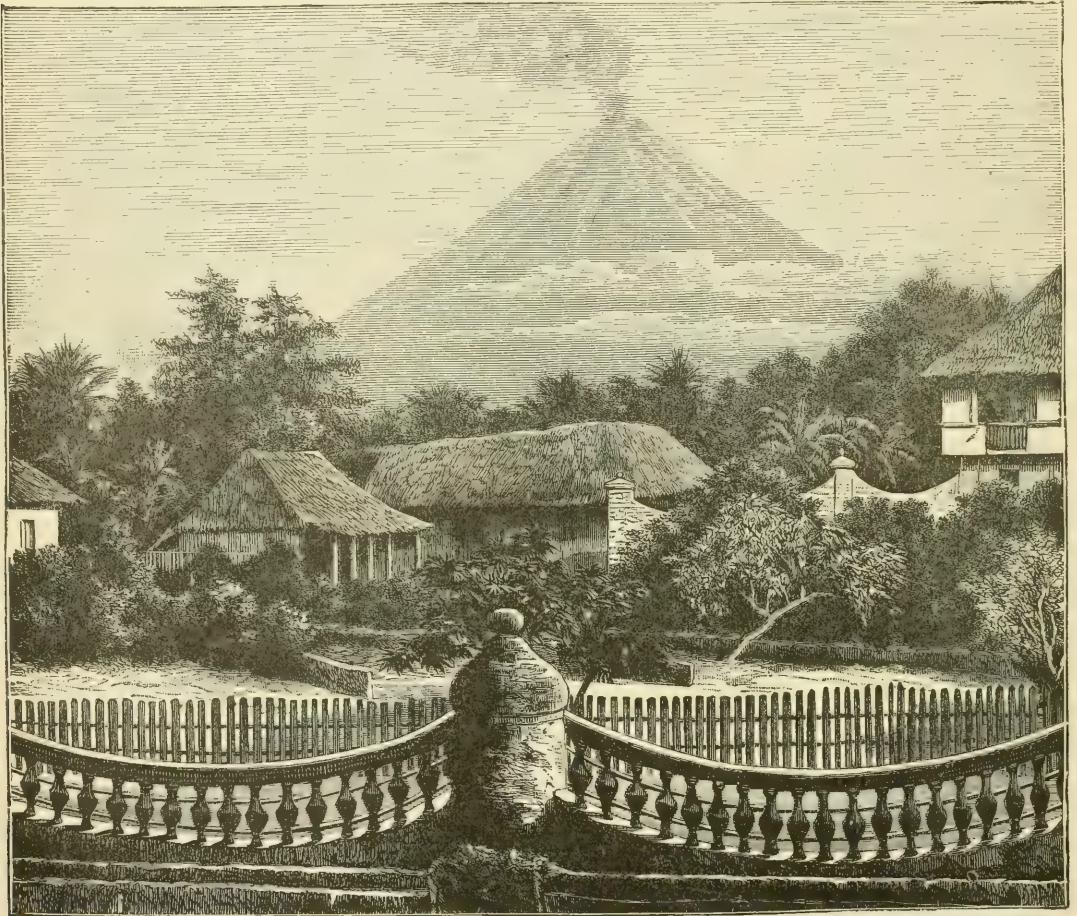
VIEW IN THE PHILIPPINES.—STREET IN DAVAO.—Drawn by Desso, from a photograph.

The cluster has on the west the Sulu and China seas on the east the open Pacific. The boundaries east and west extend from about one hundred and seventeen degrees to nearly one hundred and twenty-seven degrees east from Greenwich. The total area of the

northward. Unless we should consider Formosa as belonging to the same cluster, we may regard ourselves in the Philippines at the extreme limit of the Malayan dispersion in this direction.

Like the rest of the Indian archipelago, the fourteen hundred islands composing the Philippine group are largely the re-

Position and
character of the
Philippine
islands.



VOLCANO OF MAYON, FROM THE ROYAL PALACE AT ALBAY.—Drawn by Alexandre de Bar, from a photograph.

group is about one hundred and twelve thousand five hundred square miles; the total population, approximately, seven million. These estimates are made for the nine principal islands of the cluster, and do not extend to the many smaller points of land rising here and there in the surrounding sea. The group, as a whole, is important as marking the limit of the Indian archipelago

sult of volcanic action. The islands are the uplifted summits of submarine mountain ranges, whose crests were at one time ablaze with volcanic fires. Many of these have become extinct, but numberless islands still possess volcanoes in active eruption.

We need not, however, pause to consider these common features of the Malayan islands. The climate is quite

variable, though tropical, or at most sub-tropical, in every part. The great island of Luzon, most important of the group, reaches well up to the edge of the temperate zone, while Mindanao extends almost to the equator. The great reach of the country from north to south would insure considerable variation, but the surrounding ocean suffices to prevent the existence of other than tropical conditions. Of all the countries of the Indian archipelago, the Europeans are best able to bear the climate of Luzon. There, except in the extreme hot weather of spring, the constitution of the traveler is not unfavorably affected by the heat.

The Philippines produce nearly all the fruits and vegetables which we have enumerated as belonging to the Malay peninsula and outlying islands. The great food grain is rice, though the countries under consideration do not produce this staple in such abundance as do Java and Malacca. Other products that are common to most of the islands are tobacco, coffee, sugar cane, and cocoa. Several

of these great products are of as fine qualities as may be found anywhere in the world. The cultivation of the islands is mostly by native hands, under direction of foreign enterprise.

In considering the vegetation proper—the grains and fruits and flowers—of the Philippines, the observer notes the gradual transition from insular to continental growths. It is in this large group of islands that the Malayan aspects of nature begin to be exchanged for the Chinese landscape. This is particularly true in Luzon. In this island the traveler might imagine himself on the oppo-

site coast of China. It suffices to note the great variety and richness of the vegetation. The forests have an aggregate of more than two hundred kinds of tree-growth, many of which yield as fine timber as may be found in the Orient.

Strangely enough, this variety and wealth of vegetable product are contrasted with a paucity of animal life. In none of the islands of this group are animals abundantly distributed. Among these, also, the Malayan character disappears, and the continental aspect rises in

Paucity of both quadrupeds and birds.



TRAGULUS-KARCHIL.
Drawn by Gobin, from nature.

its place. The great carnivora have not been seen anywhere in the Philippines. The lemurs, also, are no longer found. Only a single variety of native monkey has been noticed. The most ferocious of beasts in these countries is the wild boar. Several species of deer belong to the interior of the larger islands. There remains a tradition of the elephant, but none has been seen in the Philippines since the arrival of the Portuguese.

The bird-life of these islands shows the same transformation which we have noted among the beasts. The Malayan species of birds become few, and



NATIVE INDUSTRIES.—PREPARING TOBACCO.—Drawn by Myrbach, from a photograph.

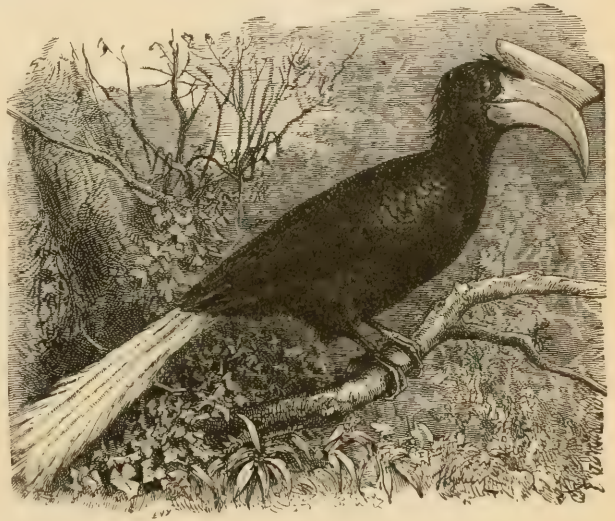
their places are taken by Australian, Indian, and Chinese varieties. As might be expected, the peculiar outlying island of Palawan, reaching down toward the Malay archipelago, presents a bird-life most like that of Sumatra and Borneo. But in the great islands the birds are more like those of China than those of Java and Malacca.

In the midst of these surroundings we find those Philippine islanders who were first of Eastern Asiatics discovered by the Portuguese. It was in 1521 that Magellan anchored at Malhou. The event was to Asia very like the landing of Columbus in the West

Indies. The people of the Philippines, however, had greater prowess and stronger character than the timid folk of San Salvador and Cuba. The islanders were then, as now, semibarbarian in character. They were divided into tribes and nations. They were so dark in complexion as to receive from the Spaniards the descriptive name of *Negritos*—a name still retained for the aborigines, who are, however, generally known ethnically as *Aetas*.

Of these original inhabitants only a fraction now survives. They appear here and there in the islands as the *Negritos* fall back before the three stronger races. North American Indians hover on the borders of our Western States. The great body of the population has been derived from later stocks of common origin with the Malaysians and Borneans. Perhaps we might give to the predominant races the name of *Malayo-Indian*. The three principal nations are known ethnically as the *Tagals*, the *Bisayans*, and the *Igarotes*. The last named are the northernmost, and the first the southern people of Luzon. On the

whole, the population throughout the Philippine group is as greatly mixed as in almost any other parts of the globe. Here the Asiatic Mongoloid stream, as well as the Malayan current, has discharged its human products. Here for many centuries Europe and Asia have contended for footing and supremacy. The Philippines are still a dependency of Spain, and for this reason there is in most of the islands a small percentage of pure Spaniards; also a much larger admixture of Creole Spaniards and half-breeds. China has contributed a



CALAO.

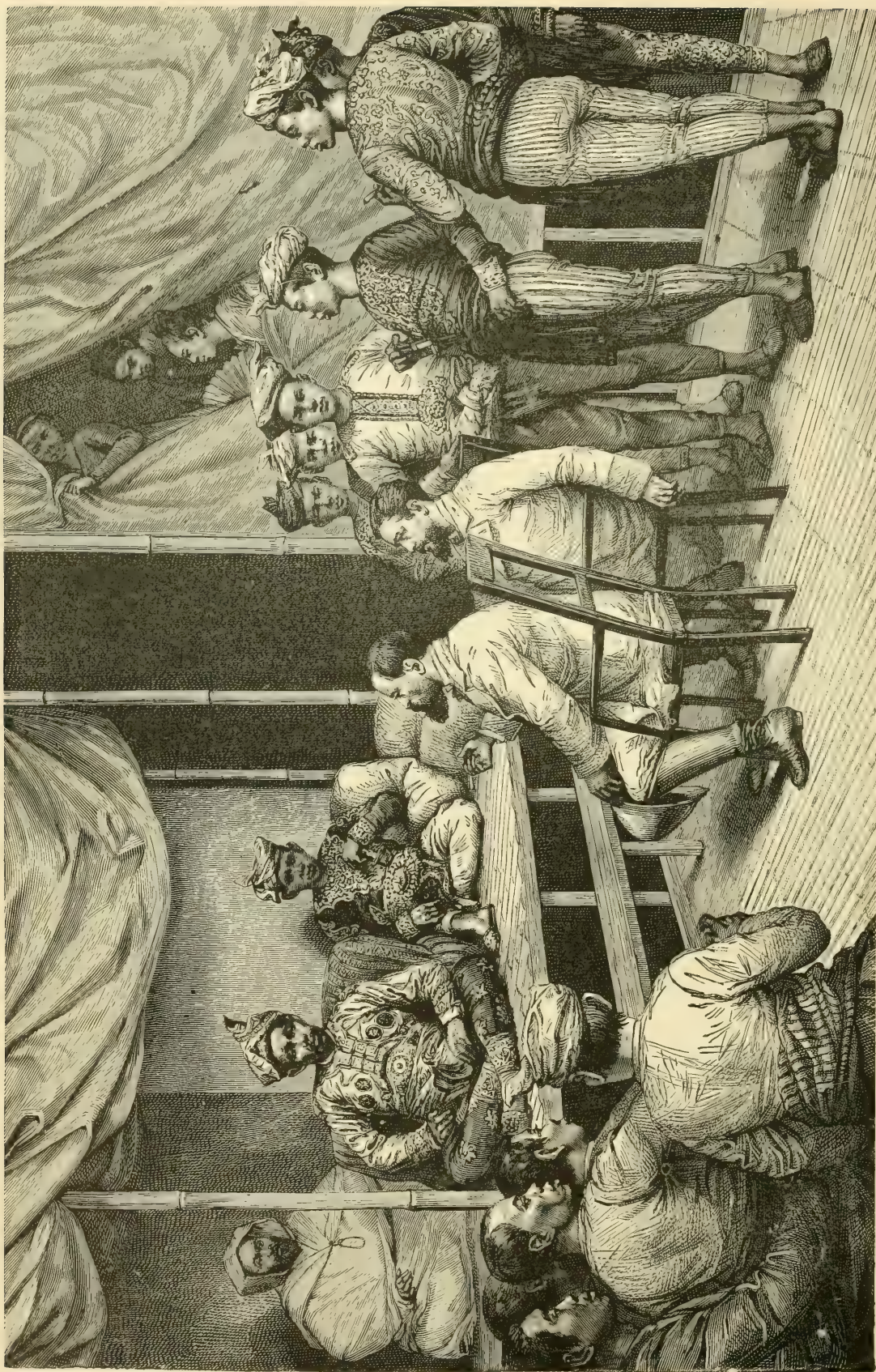
Drawn by Gobin, from nature.

considerable element to all the larger islands of the group, and this Chinese increment has multiplied itself by free intercourse with the natives.

As we proceed in a northerly direction among the islands, we find increasing industrial enterprise and prosperity. These words must not be, however, taken in their European sense of activity and progress. The industries of the people are rather like those of the West Indies, or at best those of Central America. Small manufactures thrive in many parts. Among these may be mentioned

Negritos fall back before the three stronger races.

Industrial enterprises of *Bisayans* and *Igarotes*.



GOVERNMENT.—COURT OF A NATIVE SULTAN.—Drawn by E. Ronjat.

the making of those Manila cigars which are so much prized by the Western nations. Many of the people occupy themselves in gathering gums and collecting dye woods for exportation. Another branch of industry is the making of cane work and matting. The manufacture of baskets is a leading branch of business, as is also the production of cordage. Leather is an important article of export. The agriculture of the island is still in a primitive condition, but is far in advance of the progress attained by the North American Indians.

The governmental system adopted by Spain is comparatively simple. Governors are appointed by the crown for the several provinces into which the islands

Method of the superior and local governments.

are divided. But it is not the aim of the home government to impose itself arbitrarily upon the people. The purpose

is rather to unite the natives in interest with the foreign authorities. To this end the several islands are divided into small departments, or townships, in each of which the people hold an annual election.

Every district thus chooses its own deputy governor, who acts under the authority of the governor general. The deputy governor administers justice as a kind of magistrate, or mayor. The general government of the whole group has its seat at Manila, but each island has its own Spanish lieutenant governor. The rule of Spain is not severe. A small tax is paid by the natives, and about six weeks of labor is held to be due to the public. In some of the islands the coolies are obliged to labor for the government in the cultivation of tobacco and other staples.

In countries of so great ethnic intermixture there must needs be a confusion of religions. Like the other Tura-

nian races, the aborigines of these islands were pagans. Their descendants remain such to the present time. Turanian paganism, however, nearly always

Traces of original paganism among the people.

had in it an element of spirituality. We have seen in the case of our own aborigines how strong and general was the belief in a great spirit over all. He who studies carefully the original condition of the peoples of the Indian archipelago, Micronesia, and Polynesia will be ever reminded of the social and religious conditions with which he is familiar among the native races of the New World.

Great was the outreaching of the early apostles of Islam throughout the East. Hardly any coast or island escaped their visitation. Already be-

Arabia and Spain confront each other in the Philippines.

fore the circumnavigation of the globe—before Magellan with infinite adventure had crossed the Pacific and reached the islands of Saint Lazarus, as he called them—the Arabs had opened communication with these far points of land. They had established themselves on the shores of the bay of Bengal, and had thence made their way to the Philippines. Magellan may have seen men of this race in the island where he was killed. Arabia and Spain stood face to face in the *Islas Filipinas* at the beginning of the sixteenth century! The one carried the crescent and the other the cross! For nearly four hundred years the two emblems have contended for supremacy over the native races of the islands. Islam has been most successful in the contest.

It remains to remark that intercommunication has been more successfully established between these countries and the Western nations than in the case of most other Pacific islands. For more

than a hundred years commercial lines have reached out from the Philippines both eastward and westward—to say nothing of the shorter lines extending to China and Japan. Until the middle of the last century Spain adopted the plan of excluding from her islands the ships of other nations.

At length, however, a freer trade was granted, and English and Dutch vessels began to exchange their cargoes for the native products of the islands. Since the middle of our own century American commercial enterprise has extended into these far regions, and within the present decade more than three hundred ships bearing the American flag have anchored annually in the single port of Manila. By these great agencies the fine silk and cotton fabrics, the straw hats, mats, baskets, and cordage so abundantly produced in the small factories of the islands have been carried to nearly all the great trading stations of Europe and America.

The human life of the Philippine islands presents a wide scale of development. The Negritos, who may be regarded as the lowest order, have little to recommend them to admiration. The stature is very low. The men hardly ever attain a height of five feet. Many are so small as to be regarded as dwarfs. The limbs are thin and crooked; the countenance repulsive; the hair frizzled and black; the body coarse, unshapely, and tattooed. Several of the bodily characteristics approximate those of the quadrumana. The prehensile power of the toes, almost sufficient to grasp the limb of a tree, has been noted with astonishment by travelers. The tribes run wild, having no villages or settled homes. They rely mostly for food

Lines of commerce established; Western trade.

both eastward and westward—to say nothing of the shorter lines extending

upon the native products of the country and such articles as they are able to procure from Christian and Chinese merchants by exchange of their wax, betel nuts, and tobacco.

The Tagals are a people of much larger capacities. They are taller and better developed in bodily form. The men wear trousers and the women

Character and manner of life of the Tagals.

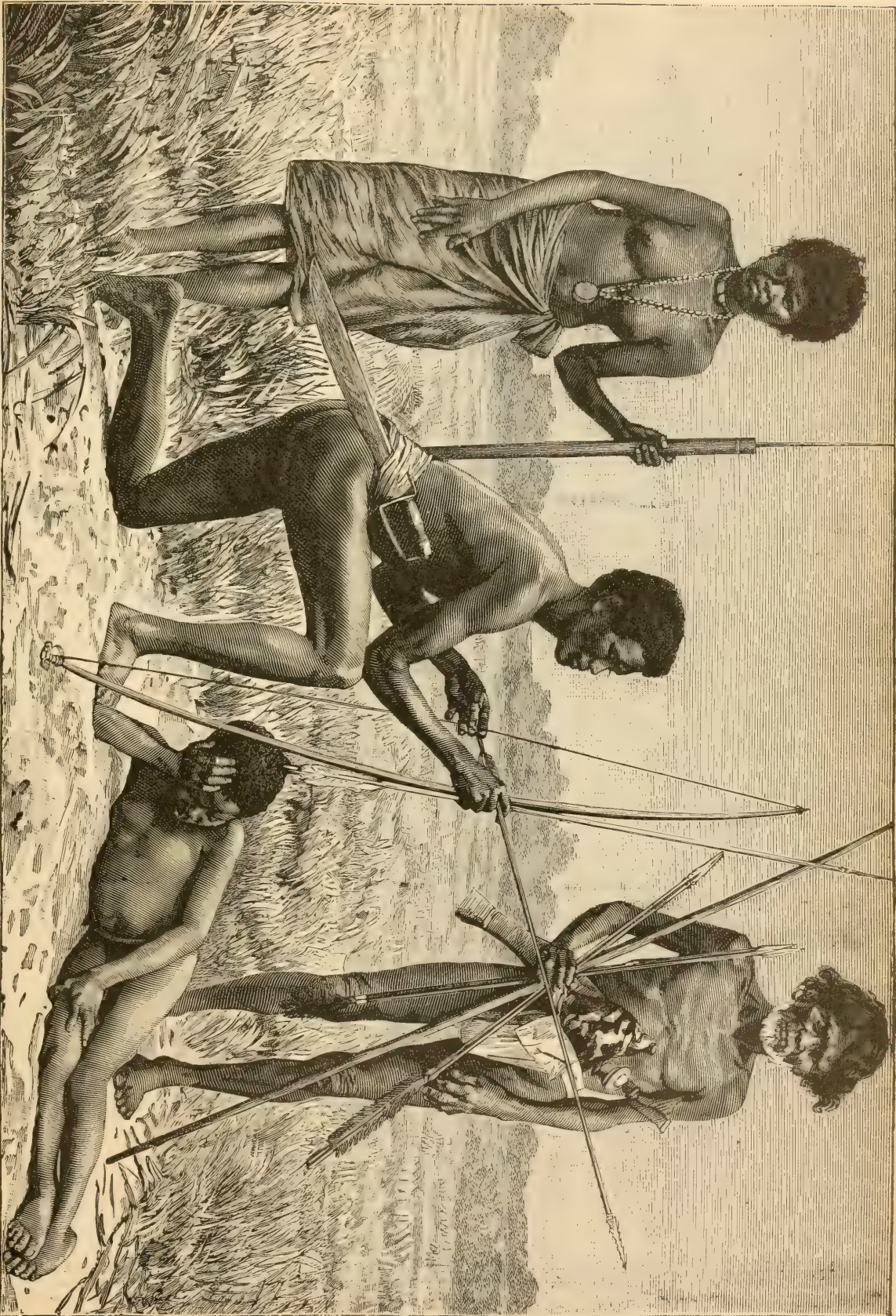
gowns. The face is less repulsive, though the nose is flat, the brows low, and the lips thick and protruding. The Tagal tribes devote themselves largely to agriculture. They are also swineherds and cattle raisers. Many are fishermen; others raisers of domestic fowls. They have the same passions and dispositions which we have already described as belonging to the Celebesians. It is among the Tagals that Christianity has obtained its strongest footing in the islands. But the faith professed by the people is greatly intermixed with the old pagan superstitions of the islands.

The Bisayans have their principal seat in the southern part of Luzon, from which they extend southward through the whole group as far as the Sulu archipelago and Borneo. Already on the first coming of Europeans into these parts of the world the Bisayans had emerged into a half-civilized condition. The Spaniards called them the *Pintados*, or Painted People. The European adventurers were successful in opening communications with the men of this race, and soon persuaded them to a nominal acceptance of Christianity. Common cause was made between the natives and the foreigners against the Tagals of the north, and the Spanish conquest was effected by means of Bisayan courage. Something of this ancient amity has con-

Low grade and animal traits of the Negritos.

ment. The Negritos, who may be regarded as the lowest order, have little to

Seat of the Bisayans; their higher qualities.



NEGritos FROM MOUNTAINS OF YRIGA.—Drawn by E. Roulet, from a photograph.

tinued to the present day. The native junta of deputy governors from the different islands readily coöperates with the general government of Spain in maintaining the existing order.

The next nation are they of the extreme north of Luzon, known by the ethnic name of Igarotes. Their manner of life has not been carefully studied.

Obscurity of the Igarotes; their domestic condition.

It is known that many of their customs and usages and some of their race char-

lay islanders, and exact fidelity as the rule governing the union of the sexes.

After this cursory view of the Philippines and their inhabitants, we may pass on to the island of Formosa.

This is the last in the long chain of elevations which

Place and area of Formosa; the landscape.

constitute the insular breakwater of Southeastern Asia. The island has an area of about fifteen thousand square miles. Its northernmost point reaches to $25^{\circ} 19'$. It thus bears the Tropic of Cancer as a belt across the middle. The ocean space between the island and the most northerly point of the Philippines is much greater than that which divides it from the coast of China. Formosa may, therefore, be reckoned rather as a littoral island than as a member of the East Indian archipelago.

Formosa has volcanic upheaval for the bottom fact in its formation. Notwithstanding its small size, the mountains rise to nearly thirteen thousand feet above the sea. Such is the steep character of the surface that the short rivers rush down like torrents and exhaust themselves with a plunge. In the interior, however, there are several small lakes. The appearance of the landscape is everywhere striking and many times beautiful and grand. There are few parts of the earth which, when approached from the sea, present a finer outline of hill and forest and sky. Such was the impression made upon the early Spanish navigators by the picturesque rising of this island from the sea that they gave it its name of Formosa—the Exquisite.

From the character of the formation only narrow alluvial plains are found around the coast. These

Soil and climate; tropical luxuriance and beauty.

are rich and highly productive. The climate, moreover, is equable and salubrious. The temperature of midsummer scarcely sur-



FIJISAYAN TYPE—MUCHACO LORENZO.
Drawn by E. Ronjat, from a photograph.

acteristics are common with those of the Chinese and the Japanese. They are in a comparatively low stage of development. The industrial arts are in the half-savage state, but to this an exception must be made in the means adopted for artificial irrigation. The canals of the country reaching up into the highlands and mountains have been remarked upon by foreigners as striking examples of native workmanship. Another circumstance in the life of the people is their preference for monogamy. They reject the polygamous usage of the Ma-

passes eighty degrees F., and in winter the temperature never falls below fifty. There is, however, great humidity, amounting to nearly a hundred and twenty inches annually. It is as though the temperate zone contended with the tropics for the possession of the island, while the ocean decides the contest.

The vegetation of Formosa is as heavy and rich as that of the tropics. The people, acquainted only with the sparse forests of the West, with their uniform groves of only a few kinds of trees; must be surprised at the variety of an East Indian wood. There it is possible within the limits of vision to see more than a hundred kinds of valuable timber trees growing in native vigor. In the woods of Formosa there is, as a rule, as great beauty and luxuriance as there is variety. Many blossoming shrubs and flowers, such as orchids and lilies, grow in wild profusion.

Those products which relate to the support of human life are, first of all, rice. The fields of this grain are as rich and

fruitful as in any quarter of the globe. Even the Chinese look to Formosa for a considerable part of their supply. Then come barley, wheat, corn, millet, and



IGAROTES—TYPES.

Drawn by E. Ronjat, after a sketch of E. d'Almonte.

many other cereals and grasses in greatest perfection. To these must be added sugar, tea, peanuts, and sweet potatoes.

Of the products having secondary rela-

Means of subsistence; fauna of the island.

tion to life, the most important are indigo, hemp, jute, rattans, and oil. In recent times coffee has been introduced, and promises to be one of the principal crops.

The fauna of the island includes several species of deer, the East Indian bear, wild boars, goats, and monkeys.

ural conditions. The people of Formosa are at the extreme of the northeastern dispersion of the Malayan division of mankind. The word Malay is here no longer used in its proper sense. The real Malays we have left behind in our survey on the coasts of Borneo and

Departure of
Formosans from
the Malay type.



VIEW OF TA-KAU-KAU, FORMOSA.

The largest of the carnivora are panthers and wild cats. The principal of the domestic animals are the ox and the dog. The former is used not only for draught and burden, but is ridden as the horse in Western countries. The dog is much prized for the chase; for that is one of the sports and industries of the people.

We need not enlarge upon these nat-

Celebes. True, there are Malays proper in Formosa, but they are foreigners, merchants, adventurers, perhaps freebooters of the sea. But the race, at least in its aboriginal elements, has been derived by descent from the Malay stock. The people of England could not properly be called Germans, though their Teutonic derivation can not be doubted.

We have in the island under consideration first of all the uncivilized tribes occupying the eastern parts of those districts least accessible to Chinese authority. These aborigines are in a state of hostility to the more civilized inhabitants of the island. The second class of

Classification of the inhabitants; Chinese element.

Amoy and other parts of the Chinese coasts. On the whole, the civilization of the island is graded from the northwest to the southeast; that is, from those parts which are nearest to China toward those that are most remote.

With the Chinese inhabitants of Formosa we are not here concerned, since



FORMOSAN ABORIGINES—TYPES.—Drawn by Van Muiden.

the population includes a mixed race, which has been produced by the intercourse of Chinese and natives. These are in a semicivilized condition. They have followed, in a measure, the customs, pursuits, and manners of the superior people; that is, the Chinese. The latter constitute the third general division of the people. Many of this class are immigrants, who have come across from

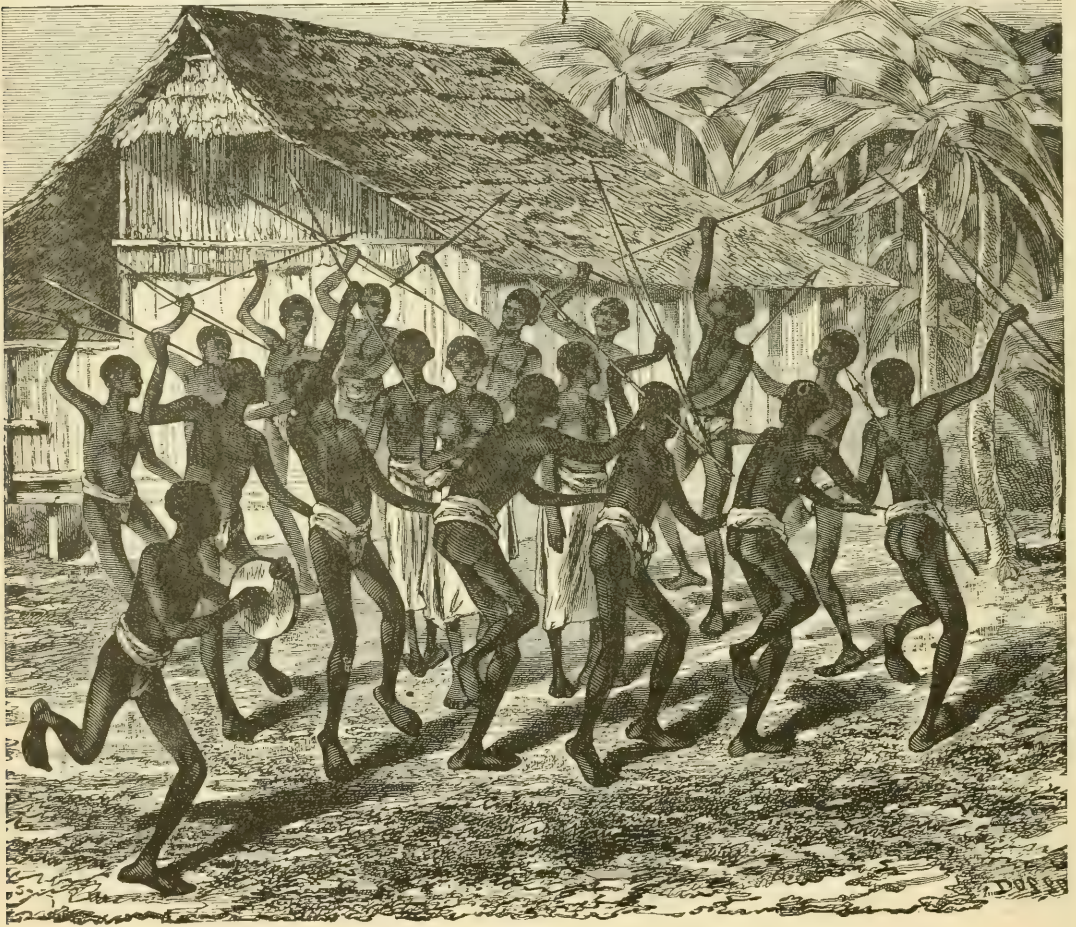
they belong ethnically to the great race of the continent. The half-civilized race is called Pephwan, and the savages are known as the Chihwan.

Before the first approach of Europeans to these shores Formosa was already well known and partly occupied by the Chinese. The island is geographically, as politically, a dependency of the Ce-

Formosa a Chinese dependency; mixture of populations.

lestial empire. The wonder is that the native races have not, in the long course of centuries, given place entirely to a Chinese population. The explanation of the fact is found in the ready admixture of the two peoples. Conquest, subjugation, expulsion, are not necessary when race intermixture by marriage and license is easy and natural.

destruction of foreigners and their commerce. Only since 1867 has immunity been conceded to American merchants and travelers in the southern parts of the island. To the present time the social and political condition of the native Formosans is bad to a degree, and war has been recently threatened as a measure of redress.



DANCE AT A NATIVE MARRIAGE.—Drawn by Dosso, after a sketch of Montano.

Meanwhile European influences have been kept at bay. Western vessels have sailed shy of the Formosan coasts, for the wrecks thereon have been too many to be charged to the violence of nature, and the lately existing cannibalism of the so-called "green savages" of the southeast has been a sufficient explanation of the

The entire population of Formosa numbers perhaps two million. The people are engaged in the native pursuits of half-barbarism, of the ruder agricultural life, and of those small native manufactures which yield the much sought articles of exportation. This is said of those parts which have not yet fallen distinctly under Chinese influence.

The northern and northwestern districts have been brought into the civilized condition, and the industries and manners of the cities are not greatly different from those of the opposite parts of the continent. North Formosa is ruled by a Chinese governor, and is divided into three independent districts. In this part of the island order and civilized methods of society have been introduced.

As we have said, we reach in this island the extreme northeastern limit of the Malayan distribution.

Language and ethnic features of the Formosans.

The people still present the leading characteristics

of the parent stock. As to language, at least eight different dialects have been discovered among the native races. The people are peculiar in their physical character. They are of medium stature. The body is broad through the shoulders and chest, and rather heavily laid with muscles. The hands and feet are abnormally large. The features are strongly marked and little attractive. There is the same heavy, broad nose, with nostrils like caverns entering the face. The mouth is heavy and coarse. The unsightliness of nature has been intensified by the almost universal habit of chewing betel nuts and lime.

The head of the Formosan is oval, and the visage circular. Not satisfied with the strong dark lines which climate, environment, race, and sun have laid upon them, the islanders practice the tattoo. In many districts the usage proceeds to the excess of almost total bodily disfigurement. Perhaps the sentiment which we find among the native tribes of the New World of a supposed increase in ferocity from the tattooing of the body prevails. Warriors are considered more formidable for this barbarous usage; and war is one of the prevailing moods of the

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native Formosans. There is nearly always the fretting of hostility along the borders between the native districts and the Chinese territories.



FORMOSAN TYPE—MANOBA FROM MINDANAO.

Drawn by E. Ronjat, from a photograph.

As in the other islands through which we have just been passing on our way through Malaysia, head-taking is one of the prime motives of both public and private warfare. The slain enemy's head is always chopped away and borne

Custom of head-taking; the skull chamber.

off in triumph. The young men of the tribes gather as many heads as possible, for their fame depends upon such ghastly collections. Each house has its skull chamber, where the trophies are preserved as an evidence of the valor of the family. It is the custom of the warriors, and even of boys, to sleep in the skull chambers, to the end that their courage may be quickened by the indubitable evidence of the valor of their kinsmen.

We thus complete our excursion through Malaysia to the east and north.

Length of ethnic departure to Madagascar. There remains, however, to be given some notice of the far-reaching western line of Malay descent, which, as we have seen, extends to Madagascar. This sudden movement of the point of observation will carry us from east to west through more than thirty-five degrees of longitude. The departure, moreover, from the eastern to the western extreme is by sea. It may well surprise the student and the ethnographer, accustomed as they are to such extraordinary phenomena, to find a line of human descent extending westward from Java and Sumatra, with scarcely a touch by land, to the coast of Madagascar.

If indeed there be a single point where this oceanic departure touches

Veddahs lie en route; their race characteristics. land, it is not terra firma, but the coast of Ceylon—a fact which introduces to

our attention once more the problem of the Veddahs. These are the aborigines of Ceylon, but their race affinity has not been clearly determined. Should we regard them of Malayan kinship, then it is evident that they came into the island by a westward movement from Sumatra or Java. If, on the other hand, they be of Aryan extraction, we have no logical consideration of their character in this connection.

By common consent the Veddahs are the primitive population of Ceylon. They are designated by Hindu writers as the Yakkos. They are graded through several classes, from as low an order of human life as exists almost anywhere in the world, up to a class of people as intelligent and reputable as the under society of the Singhalese, who constitute about seventy per cent of the inhabitants of Ceylon. The Veddahs have many characteristics that might well ally them with the Malay peoples. We must ever remember in these inquiries that by the slow diffusion of the early races of mankind they were brought gradually into changed and changing conditions which reacted upon their bodily and mental constitutions, producing at first only shades of difference, but at last strongly marked ethnic characteristics.

These native tribes of Ceylon, designated in their own tongue as Hunters, are so small in stature as to have been regarded by several writers as dwarfs. The men rarely attain a height of five feet, and the women never. In these respects they may be compared with the Dyaks and Sulu islanders. The Veddah head is small. The cheek bones prominent, after the Turanian pattern. Complexion a dark brown, but still not black or clearly Nigritian. The hair is straight, black, and Indian-like. On the whole, the countenance and person may be compared with those of some of the smaller native races of North America.

A study of the Veddah mythology throws little light on the race descent of the people. The superstition is of the pagan and Turanian character. The religious ceremonial may remind the observer of the medicine dance of the

Form and features of the Veddahs; myth and religion.

American Indians. There are spirits good and spirits bad—an affectionate worship of the one, and a terror worship of the other. On the whole, the beliefs and practices of the race seem to ally it

with the Turanian family of mankind and with some branch of the Mongoloid or Dravidian division. We need not, however, pause for any lengthy consideration of the Veddahs as a people.

CHAPTER CXL.—THE MADAGASCANS.



PASSING at another long stride to Madagascar, we find ourselves in the presence of that Malagasy race which almost by common consent has

been derived from the Malay family of mankind. The position and character of the great island before us are well known. In extent it ranks as the third largest island in the world. The area is not less than two hundred and thirty thousand square miles. Its length from Cape Amber to Cape St. Mary is almost a thousand miles, and the greatest breadth is nearly three hundred and fifty miles. It is separated from Africa by the channel of Mozambique, which at the narrowest point is but little broader than the island.

Madagascar is in every respect a peculiar part of the earth. It has a character of solidarity. Its shape is regular to a degree. On the eastern coast,

Position and physical features of Madagascar.

through nearly eight degrees of latitude, the shore is almost a straight line, unbroken by a single bay or inlet. No other beach so long and smooth is to be found anywhere bordering the islands or continents of the earth. The other parts of the outline of the island are almost equally regular. The interior of the country is an upland, semimountainous elevation, occupying perhaps

one third of the whole island. In many places old mountain craters have become beautiful lakes. From this central region the country slopes away to the surrounding seas. The rivers are few and unimportant, and in some parts the rainfall is scanty.

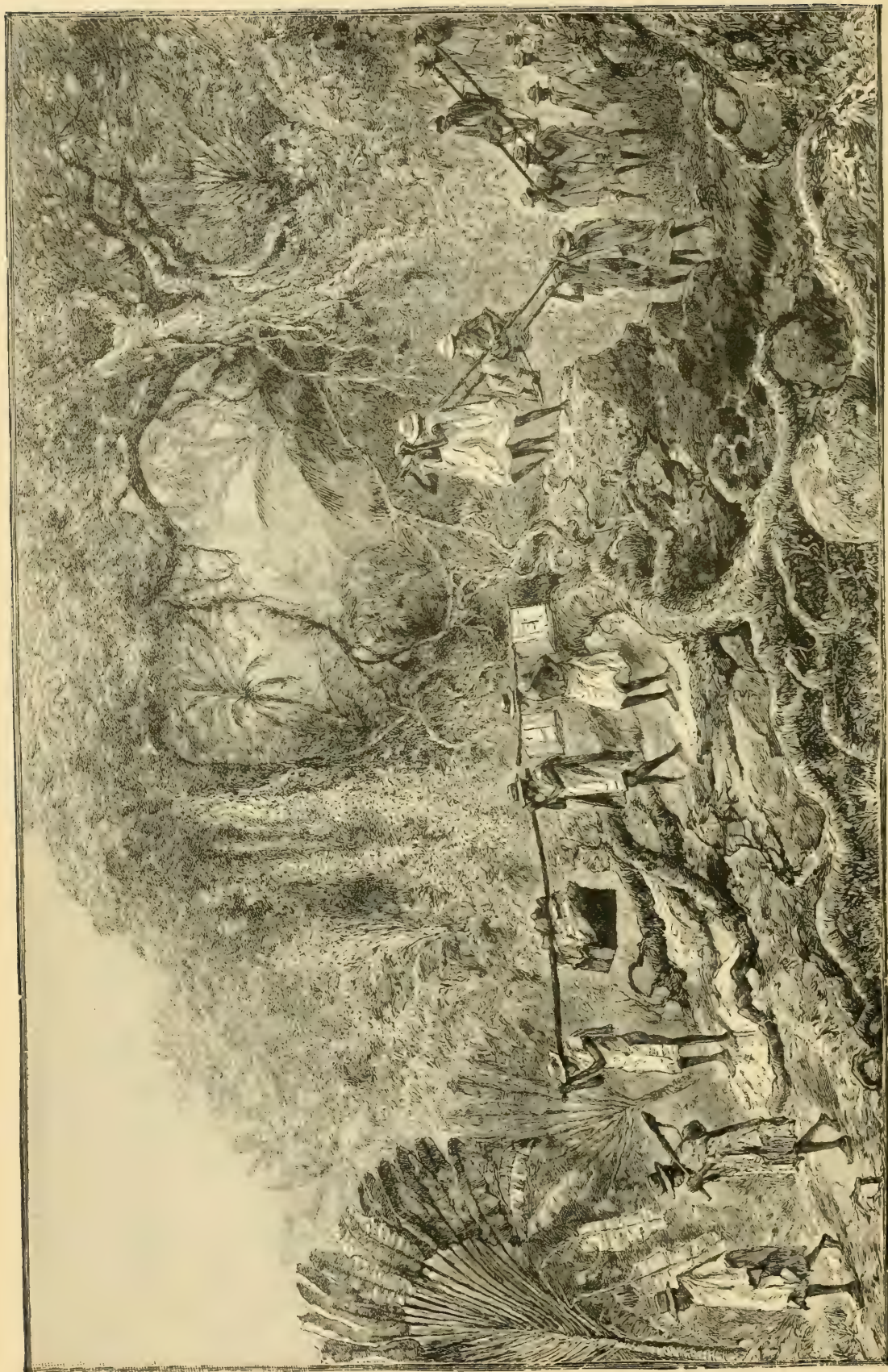
The climate of Madagascar is temperate rather than tropical. In the central and more elevated parts of the island ice and hail are known, but not snow. As a rule, however, the subtropical condition prevails, and the vegetable and animal life of the island conforms thereto.

The climatic condition is such as to repel human life from the coast into the interior. On the eastern shore, through nearly four hundred miles, the country

Climatic conditions; isolation of the Malagasy race.

is a lagoon. Other parts of the shore round about have the same character. Here malaria prevails. Terrible fevers attack the inhabitants, particularly the Europeans and their descendants. Tropical heats are added to the discomfort. Receding into the island, however, and rising from the sea level, a much more pleasant condition prevails, and life becomes not only tolerable, but desirable.

It is for these reasons that Madagascar has been so little connected with the other countries of the world. Great seaport cities have not been built up as the emporia of commerce and the seats of



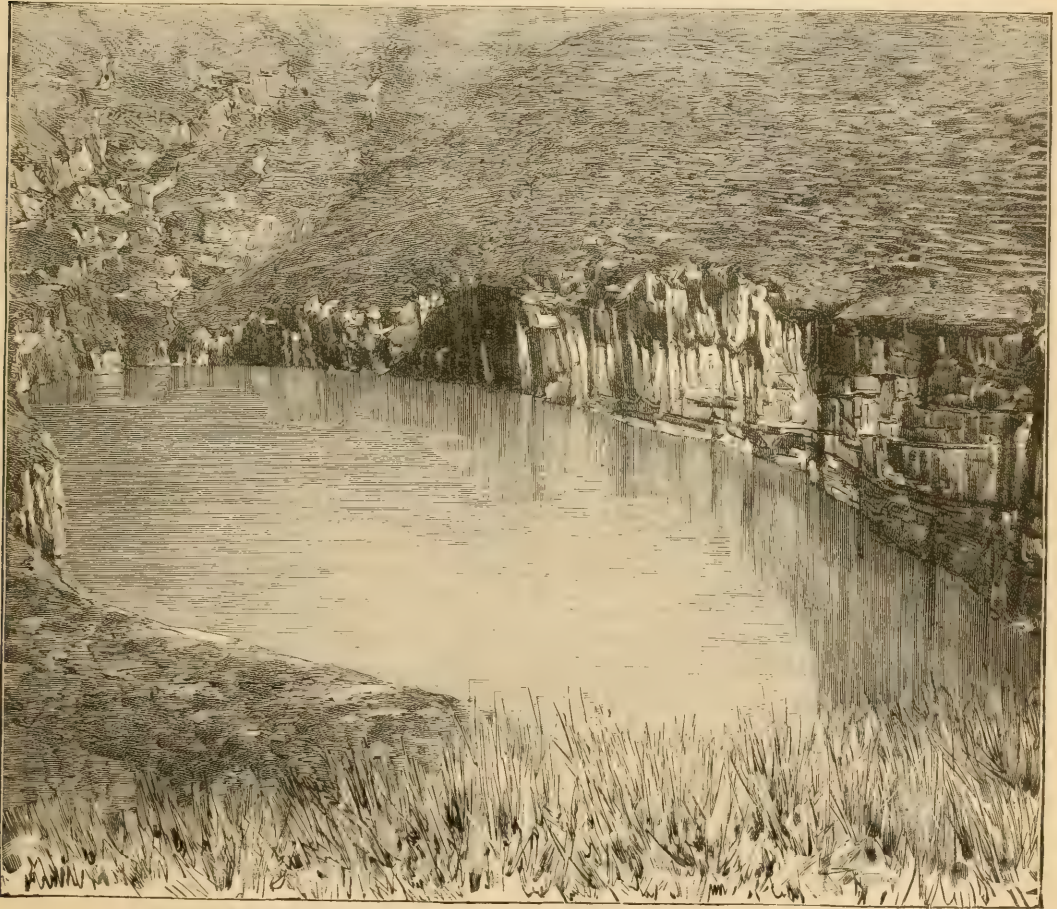
LANDSCAPE IN MADAGASCAR.—IN THE FOREST OF FILANJANA.—Drawn by Riou.

international intercourse. The nationality of the island lies inland—a circumstance which encourages independence and prevents relations with foreign states and peoples.

The first circumstance in the vegetable life of Madagascar is the prevalence of a coast forest all around the island. This does not arise immediately from

travelers make their way in the manner of the natives. It marks the division line between the healthful and unhealthful parts of Madagascar.

The products having immediate respect to human life are, first of all, rice. This is, indeed, the one great food of the insular Brown peoples of the world. To this—growing abundantly, as it does,



MOUNTAINOUS ASPECT.—CRATER OF TRITIRRA.—Drawn by Taylor, from a photograph.

the sea, but at a short distance inland. Neither does the forest prevail through-

Belt forest of
the island; roads
and travel.

out the interior. It is rather
a belt of fine woods, ex-
tending around the island

through a distance of more than two
thousand miles. The forest in question
is one of the most valuable in the world.
It is traversed by rude roads over which

in nearly all the maritime parts of the
island—must be added corn and sweet
potatoes and yams. After these may be mentioned
the large array of fruits.

Means of sub-
sistence; sec-
ondary group of
products.

Than these there are few finer or more
varied in the world. The enumeration
includes the banana, the peach, the
mango, all the citrus fruits, the pine-

apple, the fig, a great variety of berries, and finally, native melons of unrivaled excellence. Products in secondary relation with life are coffee, sugar, ginger, tobacco, and many varieties of spices. In the third list of products are those gums, gourds, dye woods, fibrous plants—chiefly hemp and cotton—India rubber, and the like. The condition, in a word, is one of the most favorable to be found in any of the tropical or subtropical islands—bating always the circumstance of the geographical remoteness of the island and its emplacement to the south of the equator.

Naturalists have pointed out in the animal life of Madagascar several circum-

Peculiarities of animal life; prevalence of lemurs.

stances of peculiar interest.

The first of these is the absence of the great quadrupeds.

The presence of these might well be expected; for Africa is at no great distance, and the human life of the island seems to ally it with those parts of Asia where the largest quadrupeds abound. The explanation suggested is that Madagascar is a very old island, and that its separation from the great continents took place at a geological epoch before the larger animals were developed. This would account for their absence in Madagascar. At the same time, the island appears to be a paradise of the lemurs. Of these more than thirty species have been discovered and described. The circumstance is another significant fact among the many indications pointing to the origin of the human race somewhere in this quarter of the earth. All around the region lying between Madagascar and the Asiatic coasts the orders of life seem to rise to the apex of humanity. The upgrading of the quadrumana is nowhere more distinctly marked than in the country under consideration.

Another circumstance tending to establish the great antiquity of Madagascar as a country is the strong differentiation and the individuality of its animals.

Presence of anomalous species; the gigantic birds.

Many kinds of living creatures are here marked with peculiarities which must have been the result of a long continued evolution on the lines of certain activities and adaptations. Here is found that queerest of animals, the aye-aye, with its attenuated, bony middle finger, evidently adapted to gathering out of the cracks and holes of timber trees the larvæ of insects. Here flourishes that gigantic weasel, sometimes three feet in length, which is regarded by the inhabitants as the most formidable wild animal of the island. Here the traveler may see humped cattle and those pestle-tailed sheep which have excited so much comment and curiosity.

The same striking features extend to the birds of the island. These in former ages outgrew the birds of any other part of the world. Here lived aforetime that dinornis, or terrible bird, holding in its own kingdom the relation of the dino-therium to quadrupeds. Here also abounded, at a period as late as the beginning of man-life, the epiornis, laying those prodigious fossil eggs which we see represented with casts in our museums—eggs in some instances more than twelve inches in length and fully nine inches in thickness. Strange that a country in which the great quadrupeds have been wanting, even from the geological ages, nature should have produced the most gigantic birds known to the history of animated nature!

These conditions of vegetable and animal life are referred to merely as the setting for the more important life of men. On the whole, the flora and fauna of the island point to Asiatic and Ma-

layan connections rather than African. It is within the probabilities that an all-land attachment existed between Madagascar and Asia long after the island was separated from Africa by an impassable channel. How else shall we account for

Madagascan flora and fauna of Asiatic or Malayan character.

when there was continuous land connection between the parts. This brings us again to a belief in the existence formerly of a submerged continent of Lemuria, out of which, if we mistake not, the race of man, as well as the higher anthropoids, took its origin.¹



THE AYE-AYE.

the Asiatic affinities of the plant and animal life of Madagascar?

Manifestly such identity and analogy must have had some cause. All laws of fact and reason point clearly to the descent of the plants and animals of the Indian archipelago and of Madagascar from some common source, and the distribution was in all probability effected

Great was the surprise of ethnographers, historians, archæologists, philosophers, when it was at length discovered that the Malagasy race of Madagascar belonged—and belongs—to the Malayo-Polynesian division of mankind. That

Ethnic affinity of Madagascans and Malayo-Polynesians.

¹ See Book First, *ante* pp. 173-182.

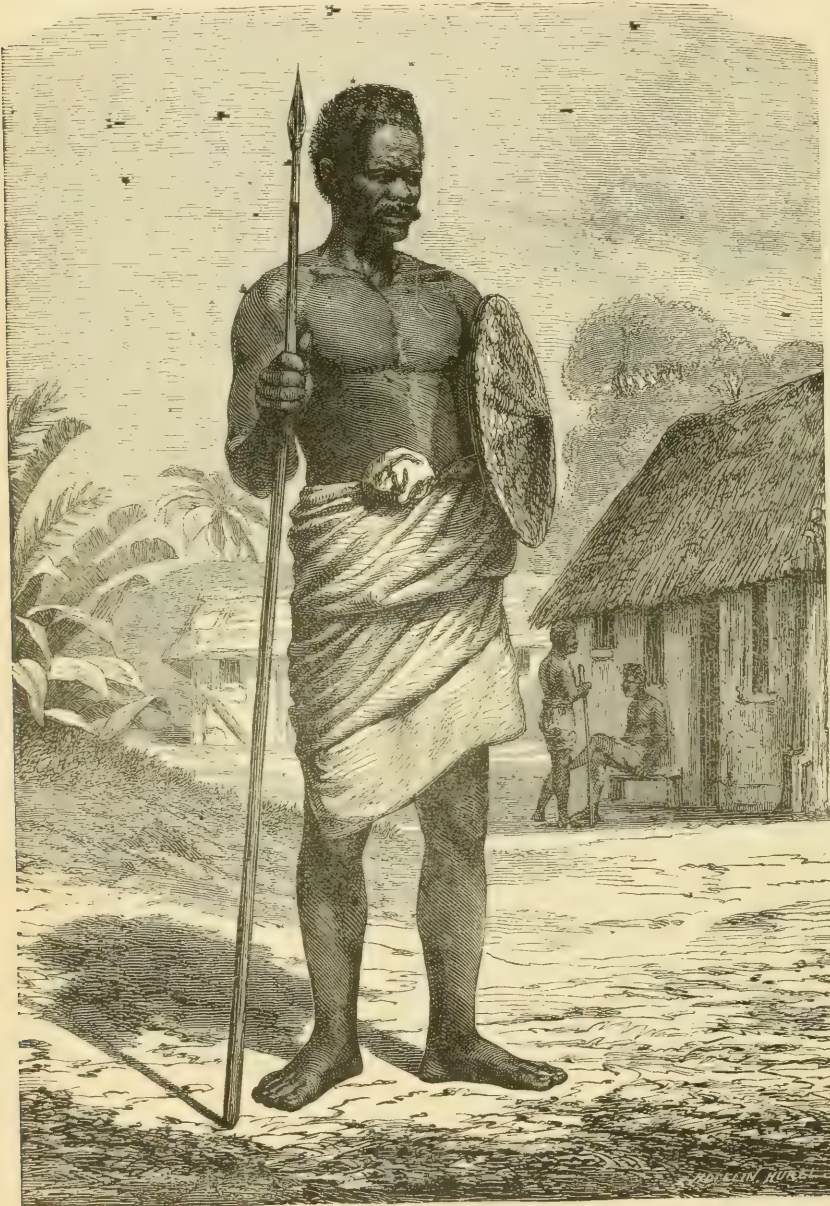
such is the true ethnic connection of the people under consideration can no longer be doubted. We find here, off the coast of Africa, a not inconsiderable di-

vision of the human race between which and the remainder of the same family a broad ocean measuring about fifty degrees of longitude spreads, as if to confound the understanding and learning

of men. It is a case precisely analogous to the almost infinite displacement of the Basques of Spain from the Asiatic Mongoloids with whom they are connected by race.

The separation, however, in a case like that of the Malagasy, where the intervening space is ocean, seems the more astonishing when we remember the difficulties which must have confronted the primitive tribes of mankind in taking their departure by water.

The people of Madagascar have an ethnic uniformity throughout the island. On some parts of the western and northern coast there are evidences of African admixture; but for the rest the uniform evidence of custom, tradition, and language establishes the entire separation of the Malagasy race from the African nations. Indeed, there is hardly



MADAGASCAN WARRIOR—TYPE.
Drawn by Gerome.

vision of the human race between which and the remainder of the same family a broad ocean measuring about fifty degrees of longitude spreads, as if to confound the understanding and learning

along the coast districts of the country the usual percentage of foreign elements. Here and there are found a few Sabæan Arabs, or Abyssinians, and their de-

Slight traces of African admixture with the Malagasy.



HOVA TYPES.—Drawn by J. Lavée.

scendants. But for the most part the Malagasy character, though including the usual dispersion into tribes, is uniform throughout the island.

Taking a general survey of the Madagascan peoples, we find about ten principal tribes, or nations. These are gathered into three general groups, or nationalities. The first of these, and most numerous, is the eastern empire; the second includes the central peoples, and the third the western, commonly known as the Sakalava. Perhaps the most important of all the tribes, and the one which has given a sort of name to the whole race, is the central nation called the Hova, having its seat in the province of Imerina.

It is now almost three centuries since travelers and sailors made note of the affinities in the languages of Madagascar and those of the Malay islands. As early as the beginning of the seventeenth century books were published showing the manifest similarity of the vocabularies of the Malagasy and the Malaysians. The clue thus discovered has been followed up with the ethnic results above delineated. The languages of all the Madagascan tribes are clearly of the Malayan stock. The differences in the speeches of the various tribes are not great, though the force of dialect is clearly discoverable. Certain traces of an aboriginal people have been found in the island, and the marks of their speech may be noted in the names of places and rivers. But the great body of the people speak a common tongue. In Madagascar, as in every other country of the world, the ethnologist finds in the peoples who have inhabited it a deeper deep, as though the prevailing race had been preceded by others, and they by others, down to the geological ages.

The languages of Madagascar, until the first quarter of the present century, remained, as to their methods of expression, in the condition of the North American Indian Old picture writing; missionaries bring in culture. tongues. It does not appear that there was a written alphabet, or that the literary evolution had begun. There was, however, a kind of idiographic writing practiced by the Malagasy which had the qualities and artifices of the Indian writings of the New World.

With the arrival of Christian missionaries, the work of writing the native languages in English characters was begun. Malagasy was found to be a speech of abundant vocabulary and full grammatical forms. It is a language unusually harmonious, abounding in vowels and liquids, musical in utterance, smooth and flowing as the old Greek of the Ionic islands. The natives are disposed to speech, not taciturn like our North American warriors, but like them, the Malagasy orators utter everything in figures, seemingly unable to express their thoughts in plain language. With the reduction of the Malagasy to an English dress the natives have sought to be instructed in written forms; and the beginnings of literature, as of ballads and stories, have appeared.

The people of Madagascar belong to those great intermediate groups and races which may hardly, with propriety, be stigmatized as barbarous, nor yet be complimented as civilized peoples. It has been noted that, on the whole, these islanders are superior to a majority of the nations of the East Indian archipelago and Polynesia. It appears that the rough and inhuman usages of savagery have not here prevailed, at least within the traditional period. The practice of cannibalism is unknown in Madagascar,

Language demonstrates the classification of the race.

Place of Madagascans in scale of civilization.

and the sentiments of the people are altogether too advanced to permit so great a horror.

The habit of the Madagascans inclines to civilization. We see in this respect the strong influence of environment. The country is hemmed in by the sea.

The solitary life of the chase must therefore yield to the more sociable tendencies of the community and the fixed abode. The wild roaming life practiced for generations by the native North Americans were impossible in such a country as Madagascar—this in despite of the race affinities of the two peoples. The Malagasy are gathered in villages, settlements, towns, and their habits have been improved by the influences of association and law.

Social organization has followed this development. The government of the tribes was originally a chieftainship; but chieftainship flourishes most in wild

lands of great forests and rivers. From the old chiefs a kind of nobility has descended, known in the native language as the Andriana. This constitutes one of the three principal divisions of Madagascan society. The Andriana have certain rights, civil, social, political. Their ancient descent is recognized in the forms of salutation, which others must employ in addressing them. They only may carry the crimson sunshade; they only have a right to repose in royal tombs; they only may not be called to serve the state in peace or war. Nor should we fail to note the decaying condition into which this nobility has fallen. The Andriana nabobs are frequently chieftains of shreds and patches. Many of them are poor and play the part of Don Quixote in the villages where they live.

We have spoken above of the tribe called the Hova. This word designates not only a particular nation of Central Madagascar, but also a class of the Malagasy, socially considered. The Hovas are the middle class, and constitute the

Division into classes; the slave system.



MALAGASY NABOB—ANDRIAN MANDROUSSO OF TAMA-

TAV.

Drawn by G. Stall.

mass of the population. The third division of the people includes the slaves. These are such as have been brought to

slavery by poverty and debt, or by condemnation for criminal practices. Slavery is quite universal in the island, but the hardships and vices of the system are less distressing than in most other countries. It is said by observers that the slave system of Madagascar has a sort of patriarchal character which half redeems it from the brutalities with which it is gen-

the people. Very little progress has been made, however, in adopting Western improvements in the tillage of the soil; but the native methods are pursued with a simple skill worthy of praise. The plow has not been introduced into the country, but the method of irrigation employed in the preparatory planting of rice is highly skillful. Canals



WOMEN POUNDING RICE.

erally accompanied. Since the acceptance of Christianity by the court African slavery has been abolished.

The manner of life of the Malagasy is mostly that of primitive agriculture. A great majority of the islanders devote themselves to what may be reckoned the common pursuit. The raising of rice absorbs a large aggregate of the labor of

are cut in a manner to bring the water into difficult situations, and to hold it from overflow. The agricultural life is, on the whole, like that of the Northern Philippines and Formosa. The people are to a great degree vegetarian in their habit. The influence of climate, no doubt, has restrained and gradually extinguished the meat-eating appetite. Only fish, crabs, oysters, and the like,

Aspects of the
agricultural life;
the vegetarian
habit.

may be reckoned as the animal food of the islanders.

Passing from simple agriculture we note the manufacturing life. This has

respect, first of all, to the production of fabrics. Manufacturing industries and styles of building.

Many of the fibrous plants grow well in Madagascar, and the people manufacture their own goods. These include silks, flaxen and hempen goods, cotton cloths and coarse stuffs made from the fiber of the banana and the palm. The manufacture of straw and cane goods, such as baskets, hats, mats,

clay, bricks, or frame timbers according to the wealth of the builders. The poorer people have small dwellings, which might remind the traveler of the square adobe houses of the native Arizonians. As a rule the dwellings of the natives are fairly commodious, clean, and sightly.

The manner of life among the people tends to local independence, seclusion, and individuality. True, Beginnings of commercial intercourse with foreigners. commerce is considerably promoted, but this is carried on only by small boats along the



COMMERCE.—ISLE OF SAINTE MARIE, OF MADAGASCAR.—Drawn by Riou.

and the like, is largely followed in the villages. The people have a strong preference in the matter of clothing for such cloths as are produced from vegetable fiber. They may be said to abhor skins. This perhaps is due mostly to the climate, which requires but a thin covering for the body, but partly, no doubt, to ethnic taste.

In the matter of building the Malagasy have made considerable progress. Nearly all the usual materials are used in the construction of houses. These are firmer and stronger than those seen in the Indian archipelago. Instead of the bamboo huts of Java and Borneo, we have here strong houses built of red

coasts or by packages on the backs of men and oxen. Gradually an export trade has arisen, and the prejudice of the islanders against foreign intercourse is abated. Several of the products of Madagascar, such as rice, beeves, hides, gums, and India rubber, are much demanded abroad; and coffee and tobacco have begun to be exported. Commercial lines have in recent times been established for European and American vessels. In most of the coast towns of Madagascar foreign merchants have planted themselves, and are able to gather great profits from their business.

The industrial life of the Madagascans is gradually rising to higher levels of

activity. Manufacturing ability is extending to the working of metals. Iron, silver, copper, and gold are wrought successfully. Many shops and small forges are seen where iron implements and weapons are produced in good patterns. Some skill has also been developed in the printing of fabrics. The people have become somewhat proud of their small progress in these particulars, and anything unusual and new in the way of manufacture is spoken of and shown with pride. These dispositions have quickened trade. In each neighborhood market days are regularly held, at which a multitude of small traders gather with their packs. In this way a great number of native products are interchanged, and the knowledge of the people relative to industrial matters extended.

Governmentally, Madagascar is under its native rulers. These are a kind of emperors, or kings. The general rule of one sovereign over the island goes back to the reign of Radama I, in the year 1810. Hitherto the governments of the island had been tribal and independent. Radama laid the foundation of a true monarchy. His system of government was essentially a despotism; but there was the usual restraint of public opinion and the desire of the sovereign for the good will of his subjects.

The evolution of a governmental system has gone on successfully during the greater part of the century. Within the reign of Ranavalona II great progress has been made in the civil and foreign affairs of Madagascar. The reflex effects of this have been seen in the improvement of the national mind and character—in the institution of various reforms, particularly the abolition of

polygamy and in the establishment of European principles as the foundation of the social estate.

Within the last half-century strenuous efforts have been made by missionaries to introduce Christianity into Madagascar. Only moderate success has attended these movements. The Malagasy have in them the strong instincts of paganism, and though they are quick to adopt European ideas and manners, they have kept for the most part to their ancient religious practices. Like most peoples of the Turanian race the native Madagascans believe in a great spirit. Him they call Andriamanitra. All the tribes recognize this name as a true appellative of their god. Another name, Zanahry, meaning the creator, is generally applied to the supreme ruler.

The worship of the deity, however, is by no means of an exalted form. On the contrary, the usual religion is a mere fetichism. The belief in charms and material gods is quite universal. Mixed with this there is a worship of the ancestors of the kings. Witchcraft and sorcery are accepted as indisputable facts, and many other superstitions prevail. Society is governed largely by such ideas. The administration of justice is tainted with superstitious beliefs and practices. One of these is the administration of a vegetable poison, called *tangena*, to persons accused of crime. If they die, they must be guilty! Nor should we be astounded at a usage so horrible when we remember the Christian ordeals of the Middle Ages.

The religion of the Madagascans admits the idea and practice of sacrifice. There are altars of burnt offerings. In some places sacred stones are set up and worshiped. Before these beasts and

Manufacturing industries and smaller trades.

The ancient paganism contends with Christianity.

Monarchical government; progress in civil affairs.

Society dominated by superstitious beliefs.



COURT LIFE OF MADAGASCAR.—QUEEN OF MAHELI AND ATTENDANTS—TYPES.—Drawn by Bida.

birds are slain and fruits offered to the gods. The great festival of the nation

Sacrifices and offerings; festival of Fandroana.

is that called Fandroana, meaning the Bath. It is the New Year occasion, and

is celebrated by the bathing of the people and the sacrifice of animals.

Notwithstanding this religious disposition of the Malagasy tribes, their

No priesthood or definite organization of religion.

faith has not been organized into a system. There are no temples in the

island; no images universally recognized as sacred; no regular priesthood. It is doubtful whether any other people of the world in so good a stage of progress have been so little under the influence of a priestly class. This fact, however, is to a certain extent common to that branch of the Mongolian family which we have been pursuing in the preceding chapters and with which American readers are so familiar by acquaintance with the institutions and manners of our own aborigines.

The real question respecting the religion of a people ought to be the modification which it effects and

Low moral standard and depraved society.

the direction which it gives to the moral conduct of

the race. Judged by this standard the religious beliefs and practices of the Madagascans ought to be wholly rejected as vicious and degrading. Certainly the moral character of the people is low, their inner life depraved.

In the first place, the social system of the islanders has been abominable. Beginning with polygamy, the sexual estate ended with free divorce and well-nigh universal license. The only redeeming feature of society was the comparative high rank of woman. There has been in Madagascar within the known period a virtual equality of the sexes. This ethnic and social trait

has been promoted and confirmed by the usage which permits the elevation of women to the throne of the country. From 1828 to 1861 the crown of Madagascar was worn by Queen Ranavalona, and the unwritten constitution makes no discrimination on account of sex in the descent of royal or personal rights.

This, however, has not brought in a reign of virtue. The people are shockingly insensible to moral obligations, including truthfulness, candor, chastity

Violation of cardinal virtues; practice of infanticide.

and humanity. On the contrary, all these cardinal principles of conduct are shamelessly violated. The Malagasy language abounds in allusions and forms of speech totally at variance with modesty and virtue. As if this were not enough, it is the manner of the islanders, both men and women, to indulge in indecent gesticulations shocking to the virtuous sentiments. The horrid practice of infanticide prevails in most parts of the island; but it appears that this atrocious usage is based on the superstition that certain days are ill-omened, and the children born thereon ought to be removed to avoid greater evils to come!

The total population of Madagascar amounts to about two and a half million. Intercourse with foreign countries is at the present time adding a certain increment of aliens

Conversion of Queen Ranavalona; general moral estimate.

to the coast towns of the country. Since 1865 America and England have had treaties with the kingdom, and the peace has not been greatly disturbed. During the reign of Queen Ranavalona II, in 1869, she and her ministers of state were baptized into the Christian faith. A period of iconoclasm followed, in which the effort was made to overcome the idolatrous habits of the people and to bring Madagascar into the family of nations. Though this move-

ment has not been attended with complete success, something has been done to raise the character of the people and to reform the long standing abuses of paganism.

At this point we conclude our excursion among the Malayo-Polynesian races. True it is that on the east these peoples are graded off into the Polynesians proper. Of these we shall present an account hereafter. It were difficult, on account of the diversities existing among the Malayan races, to summarize their common qualities. It is agreed by all that cruelty is one of the traits of the race. Whether the Malays are capable of remorse does not clearly appear; but that they are strangers to the disposition of heart and mind, so called, as the same is understood by the peoples of the North and West, is evident from their life and manners.

A second trait is curiosity. The Malays are easily excited, and find an interest in things new and unknown. It will be noted by the thoughtful reader that this quality of mind seems to ally the

Intellectual
curiosity; the
piratical habit.

inhabitants of Malaysia with the peoples of India and Europe rather than with the Chinese, who are little curious to follow new lines of thought. A third element of the race character is its manifest indifference to the rights of



SPIES OF THE QUEEN—TYPES
Drawn by Riou.

life and property. If we mistake not, the piratical character of the Malays is attributable to this deep-seated ethnic characteristic. Perhaps the wholly insular position of the race has had something to do with developing its

indifference to life and to those material properties upon which the enjoyment of life so largely depend. Freebooters and robbers find their most congenial seats in the archipelago. It was so in antiquity, and remains so to the present.

Still another race trait of these peoples is the absence of trust, confidence, reliance upon the intention and promise of

Distrust correlative with deceit and treachery.

others. Perhaps this quality of mind is correlative with the others mentioned

above. A mendacious and treacherous people could hardly be expected to be truthful. They who possess no moral qualities upon which reliance may be placed will hardly fail to distrust the words and motives of others. They who practice treachery must fear it; and they who kill and rob will hardly expect humane treatment and justice.

The ethnic position of the Malay race is clearly intermediate between the Hin-

Malays intermediate between Mongolians and the Blacks.

Indus and the improved Mongolians of Asia on the one side, and the Black races of mankind on the other. This graded place in the scale of humanity is indicated alike in the physical and in the intellectual character of the race. Blumenbach, in his arrangement of the skulls of the different races of men, has given the *fifth* place to the Malays, and

this rank has been approved by more recent investigations.

In stature, as we have seen, there is the same gradation. The Malays are by no means as tall as the average of the Aryan peoples. Neither is their muscular strength ^{Form, features, and complexion; conclusion.} as great. Another racial

peculiarity is the general flatness of the visage. The features rise but little from the level of the face. To this the exceptional feature of the high and prominent cheek bones must be mentioned. The complexion, likewise, lies midway between the fair and the dark races. Manners and customs, laws, institutions, and language are also intermediate, showing the sloping development of mankind from the continent of Asia toward the Indian archipelago, and from that toward the Blacks of Africa and Australia.

We now take our stand again in Thibet, looking to the east. This was doubtless the point of division between the Malayo-Chinese peoples and the Chinese proper. It is to the latter that our inquiry will now be directed. We are to leave the widely disseminated populations of the Indian seas to consider in the following volume that vast and ancient people who may be regarded as the most peculiar, as well as the most populous, division of the human race.





